

WEEKLY ILLUSTRATED



# CENTURY PATE



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A Magazine Devoted

*to*

**THE BROTHERHOOD OF HUMANITY**

*the promulgation of*

**T H E O S O P H Y**

*and*

The Study of Ancient and Modern

**ETHICS, SCIENCE, PHILOSOPHY AND ART**

*Edited by* KATHERINE TINGLEY



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### Theosophy the Light- Bringer

THEOSOPHY throws a light over the scroll of the ages that enables us to see things in their true relations to one another. Science, philosophy, history, and religion, in the wide field opened to our gaze are seen to have a bearing upon one another and to be closely related parts of a great whole; whereas, by the light of science alone, as we have hitherto known it, or of history alone, or religion alone, it is impossible to find a satisfactory solution of the riddle of man and the universe. The very greatness of the range opened to our vision by Theosophy, the comprehensiveness of it, including as it does the history of man's body, mind, and soul, and the grandeur of the Theosophical conceptions, are an inner assurance to those who have deplored the compartment-like arrangement of human knowledge which of necessity precludes any sense of unity as pervading the whole. The study of Theosophy brings the intense satisfaction and delight that are felt when from a height one looks over the topography

### Something Worth While

of a country which was vainly pictured while wandering in its valleys or on its mountain wilds. Looking back from the vantage point to which Theosophy guides us, out over the long scroll of ages, we catch a glimpse of a cosmic order that includes every thought and word and deed of man as an agent in the evolutionary processes, and we divine that here is a system that puts man in his true place at the head of the kingdoms whose orderly building has prepared for him a physical body, and holds him responsible for the progress of all below him. By virtue of the body constructed for him to be a vehicle for his higher faculties, if for no other reason, man owes it to these kingdoms of Nature to do his human part in lifting the whole. Once endowed with mind and soul he is lord of the body; he owes it to the universe and to his subject to rule his kingdom well. It is the tragedy of the ages that what Nature, following and brooded over by the Divine Idea, has so beautifully and so harmoniously constructed, man, by failing to realize his spiritual humanity, has so pitifully abused and marred.

### Possibilities Refused

To all students of life there is the utmost significance in the revelation made by Theosophy of the march of the human race and the manifestations accompanying it. We have the great World-religions, still so vital an element in human life; the symbols, the myths, the fragments of wisdom that have been left by some races, and the golden store of it that seems to have been the possession

of others in more fortunate times gathered up and shown to be parts of the Wisdom-Religion. The history of the races, their rise and fall, the ever recurring alternation of cycles of darkness and light, are shown to comprise the vicissitudes of the onward march of human souls who stay not when the further experience they need is denied them by race conditions, but pass on to other races who are ready. It is impossible to view with prejudice any race, however tardy it may seem at present, when its relation to the whole is understood, and when it is known to have in its turn served a purpose in the onward march of souls. The belief that it may, once the present cycle is outlined, again offer a field for human endeavor, or disappear having accomplished all it can, begets a wholesome tolerance and brotherliness of view.

### Parts of One Great Whole

The Theosophical teaching regarding the history of the races, must inevitably, by spreading this most humane and comprehensive view of the question, awaken, instead of merely critical comparison and race hatred, a deeper feeling of responsibility, akin to what we feel when we realize the unity underlying all the kingdoms of nature.

The future may have some surprises for those who adhere to their prejudiced views; for those who would narrow the development of humanity within bounds circumscribed by personal opinions, can never work in harmony with purposes of the Soul, nor can they guess the trend of human progress. The right initiative in dealing with any race has been suggested by the Helpers of Humanity, who, within the limits of the Great Law, have guided the host of souls up to the present point in human development. Their province has been in quickening in human beings the light of Soul wherever and whenever it was possible; in guiding ever a little further onward the struggling host of souls; in setting aflame the heart-light whenever it could be made to burn. By these compassionate efforts of the Higher Beings in behalf of the lower or less developed, the races have evolved.

### The Way Pointed

The toleration and inclusiveness of view born from the study of Theosophy apply to all stages in the history of races. When H. P. Blavatsky shed the light of her great wisdom over the history of civilization she gave an impulse that caused the world to advance by strides in unfolding the ancient past. Katherine Tingley has asserted that Humanity can never go forward until it acknowledges its full debt to the great past, until it sees that in

some respects we in the present civilization have not yet reached the point attained by others aforetime. She asserts that this recognition is not a matter of sentiment but of justice.

**The Key  
Offered**

Theosophy has brought to the world a new light on ancient civilizations, showing that in heart-culture some of them were more advanced than we are now. Until we as members of the host of souls that incarnate in race after race, do justice to the past, we belie the greatness that slumbers in ourselves.

But if Theosophy brings light to the consideration of the races of mankind, and puts man in a position of dignity and responsibility in the universe, calling on him to exercise to all below him the compassion shown to him by beings more advanced than he, it also sheds a light upon the recesses of human nature, where the development of the higher qualities and powers and the evolution of the god within, are in progress. The beauty and harmony

**Theosophy  
a Revealer**

of the Theosophical teaching is that *it applies equally to man and to the universe*. The cosmic order reveals man to himself, and he may look within and see the mirror of the whole. The Great Beings above us in the scale of development extend to us their love and guidance, urging us onward, within the limits of the Law, as has been said. In man the Soul urges to higher effort, strives to lift the consciousness to higher levels, to make the life ever a more faithful expression of unity and godlike power. And Theosophy can make the struggle between the two natures of man, the godlike and the brute, a conscious struggle, and guide man to make of himself an ally of the gods alone. A searchlight is Theosophy, revealing this duality of nature, the Soul on one hand, and on the other the foes to individual human progress, selfishness, personality, and ignorance. Looking over the past, the little that we have so imperfectly recorded of history shows us that in the great crises of human affairs, men and women acted with heroism, with endurance. We are members of that host of souls. Were we always absent at these times? Have we none of the heritage of heroes?

**Keep the  
Light  
Burning**

In one of the mystic tales written many years ago for the *Path* magazine by William Q. Judge, he describes a scene that is full of meaning to those who have known Theosophy as a light-bringer. A sacred fire, long kept burning in one of the sacred places of Earth, a symbol of the presence of Teachers of Wisdom, suddenly dies out despite the efforts at watchfulness in guarding it of a young disciple of Wisdom. He is appalled by the extinction of the flame; he knows its import to Humanity. An older disciple tells him that it was not possible for him to guard it longer; he was unable to hold off the misfortune the death of the fire portended for Humanity, because he had come to a point in his spiritual life where in the past he had failed, and the deadly force of that failure returning on him now, limited his power to serve as guardian. True, then Humanity must suffer, because we have failed before to follow the gleam of the Soul. Daily, hourly, we are deciding whether, at some future time, when the light shines, and we are

its guardians, it will burn brightly, or flicker and die out.

**Watch  
and  
Serve**

At the present time, owing to the efforts of the Theosophical teachers, H. P. Blavatsky, W. Q. Judge, and Katherine Tingley, we have this great light of Theosophy illuminating the past, revealing to man his own soul that has lived through it all, storing experience, and keeping before us like a radiant star the possibilities of the future. Again we have the Teacher to guide us, but she cannot lead us on alone; we can not march with the host into the bright future unless *in us* is lit the flame of endeavor. We must receive the light from the Light-Bringer and follow the gleam that is awakened in our own hearts, when self-conquered, we stand as lords of the body, ready to climb to the greater heights the Light reveals. M. T.

**The Meaning of an Oath**

A PAPER has recently voiced a plea for the abolition of the oath from the law-courts on the ground that it has degenerated into a mere civil form with civil penalties and has lost all its sanctity. It is an ecclesiastical paper that speaks, attributing this degeneration to want of religion; but, since the said condition has grown up in the midst of several flourishing religions with innumerable churches and clergymen, we might be pardoned for inferring that perhaps more religion might mean more infidelity. At all events it is clear that quality and not quantity is needed in religion. For such a state of affairs the plain man would be inclined to blame those who assume the authority in matters religious, and to reckon this up as a failure on their part. But probably the various churches blame each other and each claims that if it were the only church, things would be different.

The fact is that an oath taken to a deity in whom one does not really believe does not bind in a moral sense. What does an oath really mean? It is an invocation of the Divine Spirit, *immanent* in ourself, to witness our words or deeds and to visit us with just retribution if we violate our pledge. It is also a resolution that we shall keep to our oath. It is an invocation of the spirit of Truth and a challenge to the Great Law to recompense speedily any violation of truth of which we may be guilty. But if we are not conscious of the eternal presence of any such Spirit, how can we invoke it or stand in awe of it? Clearly the conceptions of God presented to us by much of our so-called religion are not vivid enough or sacred enough to inspire reverence and inviolable honor.

In fact the oath seems to be an anachronism. It is a survival from the times when the administration of justice was something more than a merely civil affair and when religion entered more fully into the affairs of life, instead of remaining separate like a drop of oil in water. To illustrate this, let us take the analogous case of *ordeals*, at which our history books scoff, though they do not as yet scoff at the oath. The accused seizes a piece of red-hot iron or plunges his arm into boiling water, and calls upon Divine Justice to protect him from injury if he be innocent. No one in his right senses would suppose that such a custom could have been so prevalent and so widely

and generally practised if it had not been found successful, at least in many instances, and if people did not actually undergo these ordeals with impunity. Yet, if they were used now, the witness would burn himself every time, innocent or guilty, unless he were a Fiji or Oriental fire-walker. We cannot invoke a power that will save us from being burned, because we have not the "faith." In the same way an oath taken today is altogether different from an oath taken in times when people realized its significance. Who is there that imagines that because he invokes the Deity in a law-court, therefore justice will be done, the truth vindicated and liars punished? Who is there that believes that because a man has taken an oath, therefore he cannot tell a lie?

Both ordeal and oath were guarantees of integrity, so strong, so sure, that they could be without hesitation accepted as such. Take the oath of fidelity between two knights or between lord and vassal. They felt that they were calling into being a power that could constrain them to fidelity and that would visit violation with speedy and irreparable loss. They knew that they were invoking the Higher Nature of man to stand by them in their weakness and hold them to their vow.

But where is now our belief in the Higher Nature? Some believe in it theoretically, but that is not enough; we cannot swear by the "Overman" or by a "dislocation of the normal threshold of consciousness." We require something more real. There must be a sense of the presence of the Soul, so strong that we cannot pain it by running counter to it. In short, Brotherhood must become a fact in life felt.

STUDENT

**Cremation in Great Britain**

THE medical referee of the Cremation Society of England supplies some statistics of cremation to the *British Medical Journal*, from which we learn that the total number of cremations in Great Britain in 1906 was 742, being an increase of 138 on those of the previous year. There are 13 crematories now at work. The first was established at Woking in 1885; afterwards came those at Manchester, Glasgow, Liverpool, Hull, Darlington, Ilford, Leeds, Bradford, Sheffield, Hampstead, Birmingham, and Leicester. The total number of cremations since 1885 is 5763.

The *Journal* infers that the public mind is gradually becoming habituated to the idea of cremation, the objections being chiefly mere excuses for reluctance in changing habits. It observes that the Almighty, being omnipotent, would be just as well able to collect the particles on judgment day as if they had been consigned to a grave. The objection as to expense is not founded, estimates of the average cost of funerals showing that cremation is the cheaper; besides many people value expensiveness in funerals. The hygienic value of the practise cannot be questioned; and, from the Theosophical point of view it is even more important, since destruction by fire destroys not only the physical body but also certain astral remnants which might otherwise harmfully survive.

STUDENT

WHAT advantage, O Bhikkhus, is gained by training in insight? Wisdom is developed. And what advantage is gained by the development of Wisdom? Ignorance is abandoned.—From the *Anguttara Nikāya* (II, 3<sup>10</sup>).

# Some Views on XXth Century Problems

## Echoes of Past Births

MRS. JANVIER, writing in the *North American Review*, relates that she at one time asked William Sharp for an explanation of the "Fiona Macleod" mystery. The word mystery is not however hers; for she sees none, nothing "calling for an out-of-the-common explanation."

The man had two personalities; one that of an ordinary Nineteenth century learned man; the other tender, poetic, and in passionate touch with nature. When he gave the latter tendency full play and wrote accordingly, he used the feminine signature.

Part of his answer was:

I can write out of my heart in a way I could not do as William Sharp, . . . This rapt sense of oneness with nature, . . . this *cosmic ecstasy* and elation, this wayfaring along the extreme verges of the common world, all this is so wrought up with the romance of life, that I could not bring myself to expression by my outer self, insistent and tyrannical as that need is.

He wrote also of his second personality as one who

is really an estray here from another time and people, with a life strangely different from others, and having a close kinship with and knowledge of certain mysteries of nature.

Have we not the suggestion of reincarnation which Mrs. Janvier considers no mystery? "Fiona Macleod" seems to represent a life spent in close touch with nature, a life perhaps almost solitary, full of dreams.

It was time to develop another part of the whole, to sound the sterner, more practical, "masculine" note. To dream with nature is good and necessary in its proportion; but it is also good and necessary to confront the harder realities, to grind the common intellect against lexicons and books of geometry and even ledgers, to learn shorthand, and rattle typewriters. And all this latter work and duty may be so intensified, made so all-absorbing by ambition and money-love, that no other part of the total may (after early childhood) be allowed the most transitory use of the keyboards of thought and feeling. The same Law which caused "Fiona Macleod" to play the rôle of "William Sharp," because there was for the time enough of the former, will also deal with this case. What ambition began, necessity will continue. The bonds by which the man tied himself to his desk will not loosen the moment he wishes. Some time, in this or another life, there will be no response to the longing for freedom. It must mount, and mount, until it equals and then surpasses in strength the passion that wove the bonds. Then only can they be broken — and time may roll very slowly. The wise man discards any wish for the continuance or discontinuance of any conditions that life may impose on him, doing the best with each of them, getting out of them what he can, always ready for the next. So only is the Law unhampered in developing us from step to step, from manhood to more than manhood, and with each step teaching a larger trust in life. STUDENT

## Official Hypnotism

IS hypnotism going to spread until it becomes a regular State and Church institution? One, at any rate, of each has adopted it. In New Jersey certain wayward inmates of a Home for Girls are being subjected to it; and in a Boston church the pastors are using it for a selected number of such cases as apply. "Scientific and religious remedies are administered by suggestion"; medical men are at work under the pastors, one of these being described as "a brilliant suggestionist"; and a regular medical diagnosis is first secured. Most of the maladies treated are neurasthenic, the main root of neurasthenia being quite correctly described by one of the pastors as usually egotism.

It is upon the subconscious self, the pastors rightly think, that suggestion acts,

that part of our nature that is most closely related to the functions and organs of our physical body. It is this self that sees that the commands of the will are carried out. It contains within itself those healing and recuperative processes that take place in silence and darkness, usually in sleep.

It lives between the mind and body, has its own sphere of work, its own scale of conscious feeling; and its work and thought (the word is not very inaccurate) are to a great degree below the threshold of the mind's — the man's, its owner's — consciousness. From it come what we call "our" moods, fits of ill-temper and irritability, or sense of physical well-being.

It is this thing which has to take the compelling shock of hypnotism. It is slowly or quickly shocked into passivity and the suggestion then stamped in. The word shock may seem at first too strong. When a child is made to believe that if it steals cake again from the cupboard, a huge black man with red eyes and talons will carry it away to hell, we have a case of hypnotism. The terror induces a degree of the hypnotic state, and the suggestion not to steal cake is implanted. No competent person doubts that an injury has been done which may last throughout life; and that although the particular trick of peculation may have been removed, the child's moral stamina has been weakened rather than strengthened.

Hypnotism throws the "subconscious self" into a more complete paralysis than does fear, and the effects may equally endure throughout life. But as they are not connected with any such special emotion, they go undetected. The suggestion then following, for example not to lie, is not a new attitude toward truth, but a mere fettering or paralysis toward lying. And though a lot of fine ideas may be talked along with this suggestion, and may subsequently be edifyingly repeated by the patient, they are words only. To speak a paradox, real assimilation of an idea is an active production of it from within.

If an individual cannot be morally bettered without hypnotism, without disrupting the bond between conscious and "subconscious," and stunning that latter into passivity, he cannot with it. Moral progress is only achieved when the three parts of the nature, the "sub-

conscious" (that is, the physical), the mental and the spiritual (the soul) take the step together. STUDENT

## The Pace that Kills

DR. COUGHLIN has found that the death-rate of our college and high school athletes is nearly double the average, taking for the latter the policy holders in one of the large insurance companies. Of a given number of these, during 1905, about 29 died of infectious diseases; but of the same number of athletes there were 54. Whilst, of a given number of the same, in the same year, 12 were dying of heart and kidney diseases, of the athletes there were 26.

There are several causes at work. During his athletic development and career the athlete comes to eat a great deal. He usually continues the liberality of his rations when the artificial work that demanded them is at an end. Meat is far in excess of need; the kidneys are overworked and the blood is full of the unused and unabsorbed food.

The athletic work is in general stopped abruptly; the greatly enlarged muscles, having now little to do, begin to waste to their normal size, and for a long time the blood is therefore also charged with their removed superfluity. All requisite conditions are present for any acute and many chronic diseases.

Some of the remedies are obvious. Athletics should not encroach so far on the total man. Their culmination should be reached gradually, the exercises always stopping short of heart fatigue. The athlete who is conscious of his heart is going too far. The exercises should be dropped gradually down to that normal of daily muscular work to which the average city-dweller does not ordinarily approach; and the aim should be to reduce the amount of food, and especially of meats, as quickly as possible.

But there is a general public delusion that health is proportional to size of muscle, especially biceps. There is no such relationship; it is resiliency, elasticity, readiness of response, not size, of muscle, that underlies health. Muscle has its contractile function, the only one ordinarily known; and it is a producer of heat, and of electricity; and it squeezes blood and lymph along their circulations. Muscles of moderate size, kept by moderate but complete daily exercises in perfect condition, will perfectly do all these things. Mere additional size will not better their work. And of the four functions we have named, it will only increase capacity for the first, leaving general health of body where it was before.

But the experience of many athletes in our day is throwing much doubt upon the teaching that more food is really wanted during the training. Constitutions of course differ greatly, and the athlete of fine nervous texture who, because he can digest the rations of a prize-fighter, thinks them essential to himself also, is ultimately to come into Dr. Coughlin's lists. Moreover the store cupboards of the body are usually full, and it is astonishing how long it really takes to empty them of the store. M. D.



# Archaeology      Palaeontology      Ethnology

## Our Duty to the Red Man

WHICH is the superior race, the white or the red? There seems to be only one answer to this question; yet there are those who have studied the lives of the Red Men on their own reservations and found that they have many virtues which we have not. To answer the question properly we must take a broad view. The Red Men are far older as a race than we are and they are the heirs of a far longer experience of life. We know now that they are not "primitive savages," but the remnants of civilizations as great as our own; even greater than our own, though not so great as ours may one day become. Hence, though this old race has now so far advanced on its cycle that only nomadic and tribal nature-dwellers are left as its representatives, these relics preserve some of the wisdom in the art of living which their forbears had learnt. We cannot of course imitate them so far as to embrace their mode of life, for we are a race that is in the stage of expansion and progression, not in the evening of life. But we can and should learn from them. Without adopting their customs and institutions, we can adopt those eternal principles of stability and integrity which we may see illustrated in those customs and institutions, and carry these principles into our own institutions and lives.

There are of course many things to be found in the Red Man which we need not admire; for there are degrees and varieties in all things. We shall find every shade of partial views taken of them, from the witty burlesque of some cynical satirist of conventional ideals to the wholesale and indiscriminate laudation of an enthusiast. Therefore discrimination is needed. There are Red Men who are treacherous and cruel, and others who are mean and degraded. But it is equally true that there are Red Men whose behavior is worthy of imitation and whose knowledge may well excite our wonder and envy.

That brand of opinion which lumps together the whole race and all its divisions and degrees, and dubs them "savages," is scarcely to be trusted to dictate our dealings with them. And it is this influence that sends out the missionaries to convert the alleged heathen to the alleged Christianity. Benevolence should be preceded by a study of the people we propose to benefit, not worked through machinery from our fireside.

In the press there is a report of a lecture by Frederick Monsen before the National Geographic Society at Washington, on "The Indians of the Painted Desert." He is an artist who has spent many years in Arizona, in close contact with the people he was studying; and he illustrated his lecture on the Navajo, Apache, Mojave, Hopi, Rio Grande, and other Indians, with his own paintings.

These tribes are the most exclusive extant, and all they ask is to be left to themselves. 20,000 live on a reservation of 16,000 square miles and maintain a police force of eight men, whose most arduous duty is to draw the monthly stipend. The following is a quotation from the report of Mr. Monsen's lecture:

"The only trouble with these Indians," said Mr. Monsen, "is that the too benevolent white race cannot let them alone. All they ask is to be left in comparative freedom to live their own lives, pursue their own industries, follow their own religion, and govern themselves without interference in their own peaceful communes. They ask no favors, they burden no one, and their one desire is to be allowed to live in peace after the manner of their forefathers.

"Thrusting Christian religion upon these Indians in the way it is done is a mistake that could hardly be made even by a missionary society if the members who so zealously work to raise money for the salvation of the heathen had even a glimmer of understanding of the old belief they are trying to displace and of the inevitable effect of its destruction. Taught in the nature religion of his forefathers, the Indian knows no hypocrisy. His life is an open book. From his ceremonial birth to his ceremonial death he is open, honest, and truthful. He is a hard worker, anxious to make a living, and to make both ends meet. Of course there are Indians and Indians, but I speak of the Indians of the desert, where the means of living are not easily obtained. They show in marked degree the moral fiber, the purity of life that comes from a hard struggle with an austere environment.

"Religion is inborn, and in every natural man, and the Indian, being wholly a natural man, has the sense of oneness with nature, and that worship of spirit lying behind the great natural forces which is far superior to the dogmatism that ordinarily is called Christianity, as the music of the spheres is to the jangling of warring creeds.

"Some day when it is too late we may realize what we have lost by 'educating' the Indian and forcing him to accept our more complex but far inferior standards of life, work and art. These sound like strong statements, but let any man who doubts their truth take a journey through the painted desert and live for a while with these gentle brown children of an ancient race. The chances are that he would find himself the learner instead of the teacher, and if he had ears to hear and eyes to see, the spell of the desert would be upon him all his days."

But we can take to heart the truth that religion is inborn without adopting the mode of life of the Red Men. We can give up our artificial religions and turn to natural religion without going out into the woods; for "Nature" does not consist exclusively of woods. We can bring Nature to us. We can bring back into our lives Nature's spirit of freshness, serenity, and harmony, and learn how to make civilization compatible with sincerity.

And while we may learn from the Red Man, is it not possible that he might be more willing to learn from us if he saw anything worth learning? In this way a true brotherhood of races would come about, and the Indian might have a future before him instead of dying out before us as if we were the plague. STUDENT

## The Maoris

HOW much longer shall we hold on to the conventional ideas about "savages," in the teeth of such a wealth of facts to the contrary? But we must remember that ideas which have been strongly impressed on the Astral Light continue to hypnotize thinkers for a long time afterwards; for this Astral Light is the atmosphere in which our brains breathe; and many thinkers allow themselves

to be molded by it, instead of their molding it.

In the *National Geographical Magazine* for March there are some pictures of Maoris, to which is appended a short article. This article certainly does not support in the very slightest degree the conventional idea of savages. That idea is that savages are rudimentary men on their way up from the animal kingdom and destined to pass through all the intermediate stages of progress up to what we call civilization. But these Maoris seem to have a past behind them; and they seem inclined to take short cuts in evolution and to miss out all the intermediate stages.

Fifty years ago cannibalistic feasts, at which the flesh of their fallen enemies were served, were not uncommon. Today several members of their race are members of the New Zealand Parliament, and Maori women, as well as the white women of New Zealand, exercise the right to vote.

There were about 100,000 divided into tribes, each tribe with its unwritten laws, fond of fighting each other. They were skilled in several arts, tilled the soil with great care, were unrivaled in the Oceanic world as carvers and decorators, and displayed great originality in their rock-paintings and domestic architecture. Now there are about 35,000, who have retired to the northern provinces on reservations. Schools have been established and those who continue into the higher branches are worthy rivals of the whites. Some of the Maoris have become large landed proprietors and are proud of their right to vote. The illustrations show very fine types.

Does not all this support the teaching of Theosophy that these people are the remote descendants of that great Atlanto-Aryan Race that flourished long ago in the Pacific dependencies of Atlantis? True they are not the representatives of the "elect" of Atlantis who were saved from the cataclysm and formed the ancestors of the future Races of humanity; they are sprung from those who did not complete their evolution and so entered on a path of degeneration. But the ages of Karmic retribution have surely atoned for those faults. Unlike some savage remnants, they do not seem doomed to perish utterly, but retain a seed of life capable of a new fruition. Luckily the white man has withheld his destroying hand.

We thus see that even dying remnants may preserve a seed that can either be suffered to perish or fostered carefully in a new soil; and that a savage exterior may be only superficial. Let this teach us to do our duty towards other such races and afford them the conditions and the help that they need, instead of encumbering them with help that they do not need.

Too readily do we assume, in the case both of races and of individuals that a "destiny" has decreed their inevitable inferiority or hopelessness; when often it is we ourselves who could turn the balance either way, thus becoming the makers of destiny.

If we boast of our own prowess, we might find a field for its exercise as well in helping as surpassing others. STUDENT

# The Trend of Twentieth Century Science

## The Witches' Kitchen of Science

WHEN we hear that one of the Borgias irritated toads until they died of fury, and then used their juice to poison his enemies, it seems a grotesque and impossible legend. But some of the performances of modern science make pretty close parallels. A Dr. Wolfgang Weichardt compelled some guinea pigs to run on a treadmill until they died of fatigue. Then he injected some of their juice into other guinea pigs, and in from twenty to forty hours these also died with the symptoms of profound exhaustion. A very minute quantity of the same juice however acted on both man and animals as a preventive of fatigue.

These mystical researches were designed to solve the problem of old age. We become old and finally die because of the accumulated products of fatigue. There is always a minute margin of them which rest and food do not eliminate, and this, slowly banking up, at last kills. The guinea pigs may be regarded as having died of epitomized old age; continued small doses of the juice of such victims will therefore stave off, perhaps for great periods, man's ordinarily long drawn out old age. Thus far the theory.

Flaws are of course all over the whole argument. No sort of proof is offered that there are any analogies or connexions between fatigue and old age or that the death of the guinea pigs on the treadmill was any more like their death from age than it would have been if they had been flung into boiling water. Their blood became poisonous; but no evidence is offered that the fatigue was alone responsible for that. Does their mental state for all those hours count for nothing in the production of poisons in the blood? A cup of coffee will ward off fatigue; does it therefore follow that any number of cups will ward off old age? The small dose of animal juice seems to have acted as would a cup of coffee, and the the large dose as would twenty cups — that is, one was stimulant, the other toxic and mortal.

The whole question of these serums opens up. Among many that are produced, one here and there (such as that for diphtheria) proves successful. When, if ever, there is a number of such; when, if ever, the maladies from which we die most profusely, are held back each by its appropriate serum — we may find ourselves facing the curious fact that notwithstanding, the death rate is as it was before the discovery of any serum at all. Statistics concerning vaccination point in that direction, and such a prophecy would not be a very risky one to make. It would mean that the body has but a certain capital of resisting power, and that to draw upon it by a serum is as severe a tax as a disease, this tax being in addition to that caused by the disease during whose course the serum may have been administered. The death rate, thus declining as to the graver diseases, would be *more* than equivalently mounting in the slighter. As it is, we waste the resistance power by every act of sensuality, from the meal-table upward; by every fit of anger, by jealousy, hatred and the

rest. Then we wonder that old age comes early, think to ward it off with juices from tortured guinea pigs and to find its actual causes with scalpel and microscope!

Some play will one day depict on the stage a lot of physiological scientists at work. One will be baking cats to ascertain at what temperature they die; another driving nails into rats to see how much pain per square inch of surface they can stand; another making guinea pigs run until they drop dead; another throwing dogs down the interior of a high tower with a maze of crossbars, to understand the mechanism of dislocation — and so on. Of course it is all done in humanity's sacred cause, and the audience will doubtless be moved to tears to see such self-sacrificing devotion in its interest. It had never previously understood how much was being done for it. What matter if a few splenetic individuals do mutter something about witches' kitchens? STUDENT

## Lapsing Finalities

STUDENTS of geology must sometimes wonder whether it would not be better to postpone their studies to another incarnation, when opinion might be more uniform. Schools succeed each other; then an earlier one reappears and the cycle begins again.

Do continents rise and sink suddenly, or slowly, or at all? The various answers to the question mark three schools. The catastrophists believe in sudden changes of great magnitude; the gradualists in slow changes; the present tendency is to allow no continental changes of great magnitude since earth was earth. This was Dana's teaching, that continents slowly arose from primordial seas and have stayed ever since. Against the theory of their permanence it was taught, for example by Hutton, that they were gradually washed away; during this process, or after it, gradually or catastrophically (according to the school to which the propounder belonged) new ones came up somewhere else. According to others, nature did not wait for the washing away, but from time to time pulled them bodily under water and *pari passu* pushed up others. To this school belonged Lyell. Says Professor Rice in a recent address:

In attempting to find a geological explanation for changes of climate, he felt at liberty to speculate on a series of changes in continent and ocean which would sometimes bunch the continents round the poles, and at other times girdle the earth with an equatorial belt of land.

That view, which almost belongs to a conception of the earth as living, is at present out of date. Dana reigns again. Professor Rice, unwisely, thinks finality in sight.

There is now little doubt that Dana was right in his general conception. The greater density of the suboceanic masses in comparison with the subcontinental masses, as shown by pendulum observations, indicates that the distinction between continent and ocean has its basis in the heterogeneity of the material in the interior of the earth; and the determining conditions must, therefore, have had their origin in

the initial aggregation of that part of the primitive nebula which formed the earth; —

So before the earth was, when only its hazy nebula flickered in space, the oceans and continents were predetermined. But do we know enough about the interior of the earth — *pace* the question: Do we know *anything* about the interior? — to be sure that the areas of density just under the crust do not move about through the milliards of years? May they not move *a great deal* in conjunction with movements of the axes of figure and rotation?

Dana's view could hardly be maintained except by a school of geology which took no account of botany and zoology. The distribution of plants and animals on opposite sides of oceans makes it practically certain that sunken continents once bridged the space and permitted wandering.

Geology should recognize that if it is not as was chemistry before the atomic theory, it is at best where chemistry was before the x-rays and radium. At any moment it may almost have to begin *de novo*. STUDENT

## The Floating Continents

FROM a very extended series of astronomical and terrestrial investigations, Mr.

Hayford, of the Coast and Geodetic Survey, argues that the earth is in a condition of "isostasy". This means among other things, that the continents are floating. There are other floatings besides those of solids in liquids. A piece of gold will, for example, float on the top of a brick of lead because it is lighter. But if a piece of lead be placed on the top of a brick of gold, it will ultimately sink through to the bottom. In the same way, the United States is not supported in its position above sea level by the rigidity of the earth, but because it is floating on denser material in the depths of the crust. This denser basis is supposed to begin about 70 miles below the surface. *Pace* those few geologists who believe that the continents are changeless, it would therefore seem that the upheaval and sinking of continents throughout geological time would be due to changes of density deep in the crust. If at some unknown depth below the Atlantic floor there were an accession of density, while below our continent there was a corresponding diminution, we should cease to float, and go under; whilst Atlantis, after her long submergence, would come up again.

It is perhaps too soon to speculate whether there are great currents of fluid matter passing about beneath the crust or in its depths, adding to the density in one place and diminishing it in another; or whether there is some other cause (perhaps marked on the surface by earthquakes) for alterations of density. Neither, from want of data, can we say anything about rhythm and cycle. But if the phenomena are not rhythmical, they are the only set of the kind in all cosmos.

A little byway of speculation is opened by the petroleum industry, taking great volumes yearly from relatively restricted points in the crust. Can this remain without effect? C.



## Nature

## Studies



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AMONG THE "BIG TREES" OF CALIFORNIA. ONE OF THESE GIANTS IS 285 FEET HIGH

## Finer Essence of Metals

IT has been stated that deposits of ore are marked by luminous appearances in the air over them; such a case having been recorded in Germany 160 years ago, and the phenomenon having been observed since in North America. It is reported that these observations have recently been confirmed and that the luminosity has even been photographed on fluorescent plates by a physicist, who found that they were most apparent just before and during thunderstorms.

This belief has been held to be an "error or superstition," but it is difficult to see what could have given rise to such a superstition, were there no truth in it. The fact that the rays are such as will affect a fluorescent plate shows that they are of the kind that fringe the border of visibility. Hence they may be usually invisible to the normal eye, but visible occasionally or to occasional eyes. Since physicists admit that there are vast ranges of radiation which impress no normal sense-organ, they can scarcely deny off-hand all claims made by people to have perceived things not usually perceptible; nor can they be surprised if animals know of things we do not know of. We get, too, a hint as regards divining for metals and water, for rays produce effects other than

visible, as physicists again admit. Finally, when we find the ancient writers alluding to facts in nature which are not familiar to us, or describing things differently from the descriptions which our own observation would prompt, we need not necessarily dub them mistaken.

An article in the *Scientific American* on the "Odors of Metals" begins with this remarkable statement:

The statement found in most treatises, that metals are inodorous, is contradicted by the most elementary daily observation.

What is the function of treatises, one may well ask? Is it to contradict elementary daily observation? Let us never be overawed by treatises, even if printed and bound in morocco.

The article in question deals with the experiments of a German professor. He takes metals which have a smell, such as copper, aluminum, tin, zinc, iron and lead, and subjects them to a heat of about 122° Fahrenheit. The result is an intensification of the smell. After a time the odor becomes reduced to the same faintness as the metal would have in the cold state; and, on cooling the metal the odor is lost altogether. If, however, the metal be allowed to stand for some hours and be then

re-heated, the strong odor is again given off. From this it is concluded that the metal gives off some "gas," not atomic or metallic, but of the same order of materiality as the emanations from radio-active bodies, and that the metal has the power of absorbing and storing this. It is inferred that probably this is a general law applying to substances other than metals. Verily it is time Reichenbach reincarnated, if he has not already done so; for he might be able to claim back a little posthumous fame. So an odor is a fine order of matter which bodies absorb and store up. This accounts for the bodies losing no weight. They keep on absorbing and giving out this radiation. Where do they absorb it from?

STUDENT

**To Turn North America into a Semi-Tropical Paradise**

A SCHEME is under the consideration of the Canadian Home Secretary (so an English paper says), submitted by a Canadian farmer, for

changing the whole of North America into a semi-tropical paradise. One wonders why this was not done before, it seems so reasonable! It will necessitate prodding up nature to the extent of torpedoing away the ice that blocks up the channel between the Arctic and the Atlantic, so that the Northeastern shores can be washed by the balmy waters of the latter ocean. The area of habitable land in Canada will be doubled and the climate of Greenland become truly green. The farmer says that the Flood blocked up the channel; and evidently judges that once cleared it would remain so. T.

## Height of Meteors

BY careful observations of meteors simultaneously from two removed posts of observation, calculations as to their height, length of course, and velocity can be made. Some recent records kept by an English astronomer give the figures for ten large meteors seen in 1906. The heights at commencement of visibility ranged from 59 to 89 miles, and at termination of visibility from 22 to 56 miles. The longest path was 72 miles and the shortest 24. The velocities were between 15 and 30 miles a second. According to the usual theory, this gives a notion of the height of the earth's atmosphere. STUDENT



IN the picture of Dante Gabriel Rossetti and his mother we see two members of a very interesting and remarkable family. Gabriele Rossetti, the father, had from boyhood the gift of poesy, and wrote many a stirring patriotic lyric before he was obliged to leave his loved Italy when the Constitutionists were proscribed in 1821. In London, which he finally reached, he was married in 1826 to Miss Frances Polidori, of a family partly Italian and partly English, and very well known as fine linguists and lovers of literature.

Mrs. Rossetti supplied a needed balance in the home. She was a beautiful woman; calm, strong, and tender, and she possessed common sense. In her children she inspired a most devoted attachment. They regarded her as a beloved heroine. "Beloved Example" was one of their pet names for her. She was their first teacher, and their attainments at an early age show her to have been a thorough and painstaking one. Gabriele Rossetti was Professor of Italian at King' College, London, and earned enough to provide a comfortable though simple home for his family. He was an ardently patriotic man; his love for Italy never lost its intensity. He felt himself an exile, as Dante had been, and he spent much time writing a comment on the poetry of Dante, feeling that his own separation from Italy must sharpen his wits and enable him to find in Dante's works what was meant to instruct mankind. The fervor of the South and the tenderness and calm of the North were thus fused in the atmosphere of the Rossetti home, and here was graciously fostered the individual genius of three of the four children, Christina, the poetess; Dante Gabriel, poet and painter; and William, the critic, whose *Reminiscences*, recently published, describes the associations, more or less close, which the two brothers had with many of the most distinguished artists and literary

## Dante Gabriel Rossetti AND HIS MOTHER

men living in the reign of Queen Victoria.

The association with artists and writers began very early with the Rossetti's. Their father had the faculty of gathering about him Italians of every profession, and the children saw daily a great variety of gifted people, most of them of course enthusiastic Italian patriots. In this environment their own literary and artistic abilities soon blossomed. They played at writing poetry and drawing illustrations, as other children play at games.

**I**F man, by suppressing, if not destroying, his SELFISHNESS and PERSONALITY, only succeeds in knowing himself as he is behind the veil of physical Maya, he will soon stand beyond all pain, all misery, and beyond the wear and tear of change, which is the originator of pain.—HELENA PETROVNA BLAVATSKY—from early instructions given by her to a group of Students

Before Dante was seven he had studied Hamlet and made illustrations for Henry VI, and at twelve he was making drawings for the Iliad. An interesting feature of their life was their affection for animals. Pets of every sort abounded in the home, and their affections extended to the animals of the Zoological Gardens. This love for animals was very marked in Dante Rossetti to the end of his life. In his garden at Tudor House, Cheyne Walk, he had a collection that included every imaginable pet, from a kangaroo to a Chinese horned owl, and his intimate companionship with them was one of his greatest pleasures.

Dante Rossetti was a desultory student both at King's College and at various art schools. He learned what he liked to learn, and thor-

ough mental discipline he got none from his school experience. He haunted the British Museum and read mediaeval romances and Italian poetry, which he translated with keen enjoyment, thus continuing in his own way his training in writing correct verse. It was when Rossetti was twenty, and had withdrawn from several instructors in art, had met Madox Brown and Holman Hunt and had taken an active part in forming the Pre-Raphaelite Brotherhood, that he compelled himself, by the most strenuous efforts, to try to paint with the thoroughness and conscientiousness of his associates. The struggle was of benefit to him, but he was soon again following his own special bent. It is said that he had a natural mastery over color. From the first it was his way to write sonnets for his pictures, and make for them frames that completed the harmony of the painting.

The Pre-Raphaelite Brotherhood, consisting of six young men, all under twenty three, full of interesting ideas and enthusiastic in their belief that art was to be restored to its true place in daily life, stirred up a tempest of criticism; but it awakened original thought on art subjects and it had a great influence both in England and America. It was Dante Rossetti who proposed that the Brotherhood have an organ of its own; and *The Germ*, of which only four numbers were published, contained poems by Christina and Dante Gabriel Rossetti, and articles by their brother William. In it *The Blessed Damozel* was first printed.

It was Dante Rossetti who suggested to William Morris the practical carrying out of the ideas of the Brotherhood, and the decorative work which has so beautified the interiors of modern houses. In America disciples of the Pre-Raphaelites also did much to contrive simple means of beautifying the homes. Many ideas, which were innovations half a century ago, such as the substitution



of hardwood floors and rugs for the heavy old-time carpets, have been adopted by hundreds of people who know nothing of Dante Rossetti's inexhaustible fertility of practical suggestions to the Pre-Raphaelite Brothers.

Rossetti's wife, the beautiful Elizabeth Eleanor Siddal, was also gifted as an artist. His love for her, his adoration of her beauty, and the intimate knowledge of the great poet Dante, which he had drunk in from boyhood associations with his father, and from his own studies, inspired the many pictures in which he painted his wife as Beatrix. Rossetti's first book, published in 1861, was a translation of Dante's poems and those of some other Italian poets. In 1871 Rossetti's own poems, which had already been read by many in manuscript form, were published.

In his poems as in his pictures, Rossetti shows the true romantic spirit. What awakens wonder, the sense of awe and mystery, he found words to symbolize, and he had the power to surround the subjects of his paintings with the same psychological suggestion. He spared no pains in perfecting every detail of his poems and pictures, that made them speak of realities hidden from the sight of the majority, but none the less a manifestation of the human soul. In his ballads Rossetti is at his best. The atmosphere of legend and romance to which the elements of strong emotion and the supernatural easily lend themselves, was home ground to him, and Rossetti followed the urge of an inner necessity in contributing to what is known as the Renaissance of Wonder. Rossetti's range, despite his inexhaustible inventiveness, was limited. He lived in an atmosphere created by himself, far removed from the actual London, and in no practical relation to his day. He withdrew more and more into seclusion.

It is interesting to note, however, that he did paint several pictures in a different spirit from that usually adopted by him, namely, *Found*, in which the subject and the treatment of it are modern; the one humorous painting, *Dr. Johnson at the Mitre*; and *Joan of Arc*, in which he shows Joan as no dreamer but a resolute Deliverer. This picture Rossetti considered his best. One cannot help regretting that he did not live to complete the ballad on the same subject, which he was writing at the time of his death.

Rossetti's character presented strange inconsistencies. His brother remarks that he could seldom have felt a strong sense of duty. His will followed his wish, but he had great decision and energy and, after he had acquired it, great industry in carrying out what, fortunately, often seemed to be the right thing to do. He was a splendid spendthrift, often selfishly, and at the same time most generous, in fact prodigal, in the help he gave to others. Professional jealousy he never felt. He freely supplied ideas, suggestions, designs galore to his associates.

The most striking thing about him was the charm, the wonderful magnetism which drew to him a succession of devoted friends, who surrounded him with the personal affection,

the loyalty, the human love, in which he believed the joy of life to exist. Rossetti never learned to control his imagination, and it became diseased at last and subjected him to the most miserable delusions. Towards the end of his life he could only be won to write and to paint by the efforts of his friends and his family. With the latter he always maintained the tenderest relation.

Rossetti's friends, William Sharp, Hall Caine and Theodore Watts-Dunton have all paid tribute to him in their writings. The last named has described Rossetti in the person of D'Arcy in his book *Aylwin*. All who ever enjoyed his friendship testify to the joy and inspiration afforded them by this strange but lovable genius of the 19th century. STUDENT

### Woman as School Commissioner

MISS CYNTHIA A. GREEN, who has been for some years Principal of the Charlotte, Mich., city schools, was recently elected to the office of County School Commissioner by an unprecedentedly large major-



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DANTE GABRIEL ROSSETTI AND HIS MOTHER

ity. Miss Green, not a politician nor even a voter, of course, who has done no wire-pulling in behalf of herself and who was, in fact, obliged to be absent from both county and state at the very time considered most critical by candidates for office, carried all precincts excepting three. Additional importance attached to this because her opponent was a well-known educator, a man who had held the position previously for sixteen years. Miss Green's victory was due solely to her splendid record for unselfish service during many years in the Charlotte schools. To quote from the local paper:

The contest was conducted on non-partisan lines, as while Miss Green was the regular democratic candidate, she was warmly and enthusiastically supported by hundreds of republicans both at the polls and with all the influence at their command.

When it became known during the evening that Miss Green was safely elected by an emphatic majority, the enthusiasm of many people reached a high water mark. The ringing of the bell at the Central school building was followed by those of the Court House and Congregational church, to which was added the several-tongued whistle at Packard's mill, which had not been before given the full use of its vocal powers since the memorable Dewey victory and fall of Manila.

The younger people, and especially members of the

high school and other grades, were out in force, and after an impromptu parade of an impromptu band, all assembled at the high school grounds where a large bonfire was built, and Miss Green sent for. She was conveyed there in a hack and met by the scholars with cheers and huzzas and class yells, and other evidences of their pleasure and satisfaction. Upon leaving the grounds the horses were detached from the hack and by means of ropes about 200 boys and girls drew the successful teacher to her home on West Harris avenue, where lines were formed and she passed from the carriage to the steps where she talked to them and many others who had assembled to present their congratulations. She said that it was the most happy moment of her life, not because she was elected, but because of the demonstrations of friendship made.

Few teachers, in fact few workers in any department of life, have a genius for growing broader as their responsibilities increase. Miss Green has always possessed that quality. She recently said to a representative of the UNIVERSAL BROTHERHOOD AND THEOSOPHICAL SOCIETY, then lecturing in Charlotte:

"The whole educational world is in a ferment. Something is needed, something we have not yet found.

"I have been reading the CENTURY PATH, of which Katherine Tingley is editress, and I am impressed with many things in it relating to education. I frequently use articles from it, and I intend to visit the Point Loma Râja Yoga School at the first opportunity, to see what Râja Yoga really is."

Miss Green's term is for four years, with opportunity for longer service if the citizens wish, and her field of work will be much broader than in the past. STUDENT

### Another Woman Violin Maker

SINCE publishing a short account (sent in by a reader) of the woman violin maker of Denver, we have received from a

valued California member a short account of another craftswoman in the same art. Miss Grace Barstow, whose shop is in a quaint old house in San Jose of this state, has made several violins which it is stated have been judged flatteringly by experts for the qualities which they display.

The tone possessed by these instruments is said to combine brilliancy with that mellow richness that is a *sine qua non* of violin craftsmanship. This gifted young woman has also designed a violin head-scroll that has been highly praised.

She is herself a violinist, and was at one time, writes our correspondent, a pupil of Camilla Urso.

So novel is this departure in the line of crafts that each of these makers has been heralded by local newspapers as "the only woman violin maker in the world." That there are still others, if not in America then in Europe, is probable; and, for that matter, the future may record the achievements of some "famous woman violin maker of Lomaland," where already a number of superb instruments have been made.

Violin making has for some years been an important branch of the Arts and Crafts Department of Lomaland. STUDENT

# OUR YOUNG FOLK



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SAILORS OF THE UNITED STATES PACIFIC SQUADRON ON THE BASEBALL GROUND AT POINT LOMA

## American Sailors at Point Loma

ON Feb. 6th the Râja Yoga pupils at Point Loma entertained a number of the sailors from the United States Pacific Squadron then in the harbor of San Diego. The jackies arrived about two o'clock and as they entered the Rotunda of the Râja Yoga Academy they were greeted by the Râja Yoga Orchestra and then some choruses were sung by the Râja Yoga Special Choir.

Katherine Tingley, in welcoming the guests, said it was a great pleasure to her to meet so many of the men from the United States Navy. We were very busy people here and consequently only a few of the students could be present but the Râja Yoga pupils were very glad to greet them. The Râja Yoga Children came from all parts of the world and the Râja Yoga Academy was international in its working and in its results. Continuing, the Leader of the UNIVERSAL BROTHERHOOD AND THEOSOPHICAL SOCIETY said: "I have been twice round the world and have seen much of different countries, but there always seemed to me to be something, a peculiar touch, which distinguished this country from other lands — a little more liberty; but we well know there must be many changes in the world before the army and navy will no longer be needed."

The Leader then went on to say that no doubt the sailors had heard of San Juan Hill, near Santiago de Cuba, the scene of the decisive battle between the United States and Cuban forces and the Spanish. She had been able to secure possession of that hill and now she was having a shaft and a memorial arch erected there, on the spot where that famous charge was made, to the honor of the American and Cuban heroes who had fallen in that engagement. She said this showed that Theosophists at Point Loma are taking a keen interest in the honor and welfare of the army and navy.

A midshipman then replied on behalf of the sailors present, thanking the Leader for her kind invitation. He said the boys of the army and navy had a strong feeling of brotherhood and as they got to know each other better so they got along together better.

Mr. A. G. Spalding then addressed the company in a humorous speech which was very well received, and the party then proceeded to the baseball field, where a game was played between the Râja Yoga cadets and the naval team. When the invitation from Katherine Tingley for the men to come over and see the Homestead was received, Capt. Winslow of the U. S. S. *Charleston* suggested that the ship's baseball team would be glad to play a game with the Râja Yoga Academy team. Of course the naval team was a very strong one and was composed of full-grown men, but the Râja Yoga boys put up a good fight and the game was most interesting to watch. The visitors were the victors by a large number of points, and in proposing three cheers for them the Râja Yoga boys cried out "Hurrah for the

Navy which has never been beaten!" An adjournment was then made to the refectory, where refreshments were partaken of, and a few short speeches made. One of the Râja Yoga cadets said in the course of his remarks that the home team had learned much that afternoon from their defeat; and that it was one of the principles of Râja Yoga to keep your temper through any reverse, and to learn from it how to do better next time.

On the way down to the harbor a short delay was made at the Woman's Exchange and Mart, where the young ladies of the Senior Girl's Club presented the winning team with a large and handsome wreath of flowers with the word "Charleston" written on the ribbon. A number of the Râja Yoga students accompanied the sailors down to the wharf, and

all said that they had had one of the most enjoyable days of their lives. Later a large body of the sailors were present by Katherine Tingley's invitation at the special representation of *A Midsummer-Night's Dream* at the Isis Theater which was arranged in honor of Admiral Swinburne, the officers, and men of the Pacific squadron. STUDENT

WHEN Alfred Nobel, the Swedish scientist who discovered dynamite and made nitro-glycerin available for war purposes, died, he left his immense fortune to be awarded in prizes every year to scientists and writers who have done most important work, and to the person who has done most in the interest of international peace and towards the abolition of standing armies. President Roosevelt was the winner of the Peace Prize in 1906 and he at once devoted the money to the further promotion of peace. When Alfred Nobel had signed his will making these celebrated bequests for prizes, it is said that he remarked sadly that he never would have been able to win one of these prizes himself, on account of the regulations attached to them.



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ANOTHER VIEW OF THE VISITORS AND PLAYERS JUST BEFORE BEGINNING THE GAME



# THE CHILDREN'S HOUR



Lomaland Photo. and Engr. Dept.

DURING THE PROGRESS OF THE GAME

## Spring Time

OH such a hurry and a flurry! and how many little boys and girls, each armed with a small tin plate and a spoon much too large for the plate! And where are they off to, in such a hurry, over hill and dale, scaling fences and jumping over little running brooks? It is spring, and the warm spring sunshine has released from its snow-flake prison-house each little drop of water, which hurries away as fast as it can, running ever down hill as if it were afraid of again being overtaken by Jack Frost.

Hurry on, little drops, until you reach the brook, where all your little babbling voices together will loudly proclaim to the trees, and the birds and to all who will listen, "It is spring, gentle spring-time again."

But we shall not follow you for we are going with the children to the maple woods, where the trees, that have moaned all winter with their leafless branches, have heard the song of the brook and are sending forth little sprouts, which in a few weeks their branches will proudly wave to the summer breeze as their beautiful maple leaves.

And now we have come to the heart of the woods, where great logs are burning before a rude hut; and there over the fire, are swinging three great iron pots, each filled with boiling sap.

Nature has been busy during the winter; for while the trees deprived of their green robes have fought with the storms and the winds, she has filled them with new life, so not only will they blossom forth again in a new robe, but they have stored up a lot of sweet sap which they will gladly give to any one who will make a way for them to do so.

But those who love the trees will accept of their generosity only from the oldest and largest trees, whose strength has been proved. So before those trees, we may see large buckets standing, and drip, drip, drip, comes the sap from a little spile which is bored through the bark of the tree.

Those who accept this sweet gift from the

trees, will carefully guard those buckets, lest the sap should be wasted; and gathering all the sap together, they will boil it until it turns to thick syrup. Then comes the time when the children run to the woods, for who does not love to be around when they "sugar off"?

At last the contents of the three great pots are boiled down so that one pot can hold it all. Then the syrup is tested by pouring a little on some snow, which the children find in some secluded spot which the sunbeams have not yet discovered. If the syrup clings together in a mass, making hard, delicious wax, then you may know the closing scene is at hand.

With a great pole, the pot with its precious burden is swung from the fire to the cool earth, where the syrup is stirred and stirred. Before it gets too cool it is dipped into buttered pans, so that it will not stick to the pan. When the

syrup is all dipped out, we learn why the children carried the tin plates and the large spoons. See how they crowd around the pot—I wonder if its sides do not ache after they get through with it, for such a scraping it surely could not endure often.

At last they have finished, and with sticky hands and faces, they slowly wend their way homeward, each proudly bearing a small cake of sugar.

It is evening now; a pale moon shines lighting the way for the children; and as they pass through the fields and the meadows, all is still, save the brooks and the frogs singing, "Spring, Spring, Spring." C. H.

IN the far East one can often see elephants who have been trained to work at piling up great logs of wood.

The first thing the elephant does is to look the log over and take note of its weight and the best end to lift first. Then he pushes his great tusks under it, and his trunk around it, and drags it into place. Should the log be too heavy for him to carry alone, he has only to make a queer little trumpeting sound and immediately another elephant will come to help him. Taking the ends of the log, the two will then walk in step to the place where it is to be piled. Then one of them will place his end of the log in place while the other does the same. They seem to understand each other perfectly and to work together like brothers to accomplish their task.

What powerful helpers these elephants might be to man in many ways! Perhaps you have read that they are very tender caretakers of little children, who, in these eastern countries, are sometimes left with an elephant to take charge of them while they are out of doors. T.



Lomaland Photo. and Engr. Dept.

ON THE WAY TO THE REFECTORY WITH THE RAJA YOGA CADETS

# The Theosophical Forum in Isis Theater

S a n D i e g o C a l i f o r n i a

## Katherine Tingley Addresses Immense Audience at Los Angeles, California

ON Sunday, April 28th the Leader of the UNIVERSAL BROTHERHOOD AND THEOSOPHICAL SOCIETY, Katherine Tingley, who remained in the city of Los Angeles a few days after the successful presentation of *A Midsummer Night's Dream* by the Isis League of Music and Drama, at the Auditorium, gave a most interesting and eloquent address to a very large and thoroughly sympathetic audience at the Belasco Theater, a house of great size and admirable acoustic properties. More than an hour before the time of commencement the doors were besieged by an anxious crowd of refined and intelligent people desiring to hear the truth about Theosophy from the principal exponent of it now before the world. Her subject was: "Some Practical Lessons in Human Life."

The recent victory of Katherine Tingley over Harrison Gray Otis, editor of the *Los Angeles Times*, in the Supreme Court, when he appealed against the verdict in her favor, which was damages awarded her for libel, naturally increased the interest and sympathy of the people, and a short time after the doors were opened it was impossible to find room for one more person, large numbers having to be turned away. The following extract from the *Los Angeles Examiner* gives a fair but limited report of the meeting:

### KATHERINE TINGLEY SPEAKS TO CROWD AT THE BELASCO REPLIES TO HER PERSECUTORS

Theosophy had its hearing at the Belasco Theater yesterday afternoon when Mrs. Katherine Tingley, Head of the UNIVERSAL BROTHERHOOD AND THEOSOPHICAL SOCIETY, Point Loma, held the attention of a big house for over an hour while she made an eloquent plea for fair play for the principles of her cult. No effort had been spared to make the setting of the address appeal to the finer sensibilities of the audience. The stage was hung with scenery that blended with the pepper-tree branches that were arranged in a semi-circle; a row of geranium bouquets fringed the foot-lights, and the rostrum was plunged in a mass of daisies. A special orchestra of young students from Point Loma, dressed in neat uniforms, played music that harmonized with the occasion and made a fitting prelude to the entrance of Mrs. Tingley. At the conclusion of the overture the orchestra retired from the stage, leaving it free for the entrance of the speaker. Clad in a flowing Greek robe of white, and nature-surplice of green Mrs. Tingley advanced not unlike a priestess of ancient times to the center of the stage. She is a master of oratory.

Other Los Angeles papers spoke most favorably of her work. We add a few extracts from a stenographic report of the speech:

"Madame Blavatsky never claimed that she originated Theosophy, but in her experience, and she had a very vast one, she garnered some of the rare treasures of the ancient teachings, the essential truths of all religions, and brought them together in a very practical way well adapted to our modern times. The name Theosophy, or Divine Wisdom, is used for these.

According to Madame Blavatsky Theosophy is the Wisdom-Religion; it declares that man is Divine; that he is dual in nature; that he is a part of the great universal scheme of life, and that his potential divinity makes him his own savior. . . .

"Theosophy opens that great book the Bible, and interprets the teachings of Jesus the Christ esoterically; it brings out to the recognition of the earnest inquirer superb truths that have been lost to the world through the ignorance and selfishness of men who have called themselves followers of Christ. If those who today profess to love Christ, to believe in him, could interpret one hundredth part of one of his teachings and apply it to daily life humanity would not be in its present state of selfishness, ignorance and vice; there could not be such a great diversity of thought on spiritual lines; confusion of sects would not be known. Yes, if the simple teachings of the Nazarene had been rightly interpreted we should have truth manifest in all the walks of life. From his store of spiritual knowledge we could have received light in the same way that he learned from the great Teachers who preceded him. . . .

"Truth cannot become a power and an influence in the world until it is manifest in the human heart. Theosophy is aiming to accentuate the truths of Divine Law, the light of which illuminated all the motives and efforts of Madame Blavatsky and William Q. Judge my predecessors. . . . Theosophy not only ingrains in the human mind the knowledge that man is Divine, but it opens the way for man that he may evoke that Divinity—not by artificial processes but by taking the simple truths of Theosophy and working them out in daily duty. Following this path knowledge comes. Then the higher nature blossoms, and intuition awakens, and humanity is blest. . . .

"Theosophy teaches that if man does his whole duty to himself and his fellows, humanity is affected for better things, even though the results may not be apparent to the worker. . . . Theosophy is a key that unlocks the great mysteries of life, and makes clear what man's real responsibility is. . . . Theosophy teaches that if we would build the nation righteously we must build our homes sacredly, and workers to that end must know the Heart Doctrine and live it. . . .

"You will agree with me that there is great need of more light for the people. This can not be found until there is a true unity of thought and feeling in the human family; until the sacredness of fatherhood, motherhood, and brotherhood, is better understood and appreciated. Theosophy like a plow-point is seeking to push its way into the hearts of the people that they may be enlightened. The effort of my predecessors and myself is to stir up thought; to bring the aggregation of goodwill in humanity into an expression of universal love and universal effort. . . .

"If the teachings of the ancient workers and reformers had been rightly interpreted death would not hold the human family in such ab-

ject fear and despair. Fear of punishment and fear of death have a death-hold upon the human family. Theosophy lifts the veil; it has a liberating and uplifting power. Theosophy teaches that death is birth; that the soul in leaving its body, its school of experience, has earned the right for advancement. Oh, that the sorrowing and discouraged might have the power to see the soul moving on in the majesty of its new life; in the glory of the divine light, illuminated in its new liberty—ascending, ascending. If those who sorrow for their beloved could but see the truth behind death, they would rejoice at the glory of it all and sing Hallelujah in gratitude to the great Law. One who is able to discern the superb aspects of death, or the new birth, knows that there is no real separation; that the eternal Law of justice is ever bringing about a real communion on those planes not visible to man. . . . One who lives a Theosophical life is an enthusiast, clear-headed and moral; the uncanny and impracticable has no part in his experience. He has found the spiritual light in his own heart, and through its guidance he is working consciously for the benefit of the human race. . . . Work is one of our secrets; love of humanity another. A knowledge of Theosophy is the power—the only power—that can redeem Humanity."

These are but a few notes on the telling address of the speaker. The classical selections rendered by the Point Loma orchestra after her address was finished evoked hearty applause from the audience. At the close of the meeting hundreds of people lingered in the foyer to chat with their friends about the lecture, and many were waiting in the streets to greet the Leader as she entered her carriage.

OBSERVER

## The Presentation of 'A Midsummer Night's Dream' in Los Angeles

ANOTHER REPORT FROM THE LOS ANGELES GRAPHIC, OF MAY 4, 1907

Shakespeare's *A Midsummer Night's Dream* is pre-eminently a play in which "imagination bodies forth the forms of things unknown" and it is this poetic quality in it that has attracted the admiration of creative minds. Mendelssohn composed for it some of his most entrancing melodies and it was the opportunity to hear his music and see a most unusual presentation of the play that drew large crowds to the Auditorium last week to witness Katherine Tingley's production, given by her pupils from Point Loma. The action is divided between the fairies or supernatural element, and the creatures of common clay, which latter are again divided into the aristocrats and the common people. The fairy representatives were unique in beauty, self-possession, charming sincerity and perfect adequacy to the task assigned to them. Their evolutions, their dances and songs, their tasteful filmy costumes and the lovely setting of the forest glade in which they appeared, made a scene of poetic beauty that has rarely, if ever, been equalled in any production of this play. . . . Puck was especially clever, and it is hardly to be believed that Annie Russell, now playing the same part in San Francisco, could be more sincere or convincing in it.

The music by the Point Loma band won hearty applause and deserved it.—*Los Angeles Graphic*



# Art Music Literature and the Drama

## The Arts and Crafts Movement Among the European Peasantry

THE pathos and poetry, the travail and tragedy, of European peasant life appeal very strongly to the traveler from America, where the industrial conditions are so different. There in the fields, sowing, harvesting and gleanings, trudging the steep mountain sides with backs heavily laden, or engaged in the manifold duties of home, we catch fleeting glimpses of that life which has held such fascination for artists, and which a few modern painters have interpreted so nobly. At first the delightful picturesqueness of it all charms the eye and warms the heart, to the exclusion of all else. The tiny shepherds' cots with the dun-colored flocks and guardian shepherd, the sedgy pasture lands with grazing cattle, the bright green meadows embroidered with gay colored flowers and flecked with snowy patches of geese with little goose-girls in charge — among whom you feel that there must surely be a princess or two in disguise — seem the fragments of a dream come true.

Soon, however, the pathos and tragedy underlying the picturesqueness come home to us and we wonder how much of the poetry and the rhythm of the life they feel who are a part of it. For, despite the hard exterior aspect, we cannot believe that their lives are bare of the deep heart interest which makes ceaseless toil and ever recurring drudgery well worth while. Life so closely related to the elements, whose smiles and frowns are so keenly felt, whose favor must so strenuously be sought, relates the individuals so intimately to nature that they become one with her varying moods. Thus these children of the soil, unconscious of it though they may be, have become symbols of basic truths and are worthy of the brush of artist and the poet's pen. The wild fisher-folk of the rugged northern coast of Europe, the patient toilers who eke a scanty existence from the inhospitable mountain lands, as well as the fresh-cheeked peasantry of the fertile valleys, the vine lands and the rose fields, all resemble their mother Nature. That a rich warm current of heart force pulsates through their life is evidenced by the number of poets, painters, physicians, and public men who from time to time spring from their ranks; while the varied useful and artistic home-crafts of this European peasantry proclaim that their aesthetic aspirations have found expression.

Some few years ago there were distinct evidences that with the advance of machinery and the entrance into factories of men, women and children, there was a diminishing interest in the traditional home-crafts, and no market for the surplus wares on account of the cheapness of the factory-made articles. The advantage of the increased and steady wage of

the factories was offset by disadvantages too numerous to name, and countless people have suffered in many unknown ways by the factories taking over so much of the work that was once done by hand. In Brittany for example, where sardine fishing and packing is the chief industry, engaging both men and women, for centuries the women have made nets in the evening, thus increasing a little the family income. The nets are now made more cheaply in factories, and thus when sardines fail, as they sometimes do, it leaves this hard-working fisher-folk, to whom thrift is a science, poverty-stricken. To help these deserving people a well-organized, businesslike movement has been set afoot and most ably managed by some of the *grandes dames* of France, descendants of the *ancien régime*, by which the women and girls are induced to remain at home rather than to go into the fac-

nets that caught and held their abundant tresses.

France is not the only country in which definite work is being accomplished towards the end of reviving native crafts. Queen Alexandra is doing noble work in Ireland. Sweden is witnessing a notable increase of interest in all of her really worthy home-crafts; In Austria, through the Department of Education and Culture, new life is being infused into all its manifold forms of handicrafts; while in Italy the Empress Dowager is bringing her personal influence to bear in causing a national renaissance of hand industries, and especially those delicate crafts requiring deft manipulation, for which the supple fingers of the countrywoman are so well suited.

These efforts, admirable and advantageous as they are economically and socially, are marked by a new note of compassion, for in every instance the welfare of the worker has been safeguarded, and in the case of work essentially feminine, a special tenderness for mothers is discernible, thus enabling these to add their mite to the family hoard laid by for a rainy day without jeopardizing their higher duties.

We know from the CENTURY PATH that Katherine Tingley in her superb work in Lomaland is laying great stress upon the pursuance of the arts and crafts as a regenerative moral agency and that she is accentuating woman's share in this revival. So we take this European movement as a healthy sign of better times, and we cannot but rejoice that into lives filled with ceaseless drudgery there is coming, along with the chance to add to the material comfort of loved ones, the opportunity to give expression to the aesthetic aspirations that are inherent in every soul, by the creation of beautiful handiwork.

### A CRAFTSWOMAN OF LOMALAND

#### "When the Spring Comes—"

IN an article about Corot, the greatest of French landscape painters, a writer in *Pearson's* recalls that during the revolution of 1848 the artist remained in his studio quietly working, despite the incessant firing. In fact, he was so absorbed in his painting that he knew nothing of the change of Government in 1851, until three months after the fall of the republic.

He was past eighty when he died, yet he loved life and used to say he hoped he would live to be a hundred and could paint up to the last day. A short while before he died, as he lay on his bed, looking out of the window, he said in a feeble voice: "When the spring comes I will paint a beautiful picture. I see a sky full of roses." Resting a moment, he was seen to gather his fingers together as if holding a brush, then there was a movement as if he were painting; thus Corot died. H.



Lomaland Photo. and Engr. Dept.

WHITTIER'S HOME, FRIEND STREET, AMESBURY, MASS.

tories and large cities to seek remunerative employment. Their inherited manual dexterity is made use of to revive among them the old and lucrative art of lace-making.

It is extremely interesting to note that in the effort to attach these daughters of northern Europe, in whose veins runs so warm a stream of Celtic blood, to their native soil, with the moral uplift which this will bring, they are being taught the art of making the exquisite Irish crochet lace, among other kinds, with thread and needles imported directly from Ireland, the ancient abiding place of the Celts. That the Breton women should excel in this dainty craft is matter for little wonder, as even in those far-off days when "all Gaul was divided into three parts," the wives and daughters of barbarian lords and kings wore hanging from their girdles, to be always ready at hand, crochet needles of bone rubbed smooth, with fine hooks and holes bored in the opposite ends. We may be sure that as the stately dames sat in the halls surrounded by their maidens, teaching them spinning, weaving, and embroidery, they taught them as well to crochet the delicate meshes used in making the

# THE UNIVERSAL BROTHERHOOD and THEOSOPHICAL SOCIETY

FOUNDED AT NEW YORK CITY IN 1875 BY H. P. BLAVATSKY, WILLIAM Q. JUDGE AND OTHERS  
REORGANIZED IN 1898 BY KATHERINE TINGLEY

C e n t r a l   O f f i c e   P o i n t   L o m a   C a l i f o r n i a

*The Headquarters of the Organization at Point Loma with the buildings and the grounds pertaining thereto, are no "Community" "Settlement" or "Colony." They form no experiment in Socialism, Communism, or anything of similar nature, but are what they stand for: the Central Executive Office of an international organization where the business of the same is carried on, and where the teachings of Theosophy are being demonstrated. Midway 'twixt East and West, where the rising Sun of Progress and Enlightenment shall one day stand at full meridian, it unites the philosophic Orient with the practical West*

## H. P. Blavatsky and Modern Thought

**A**N anonymous and irresponsible reviewer says that "the world has ceased to care for Madame Blavatsky, her crudities, and her impostures," and that "newer interests have dethroned the author of Theosophy."

The world has ceased to care for the conventional caricature of Madame Blavatsky, painted by those whose comfortable notions her message of truth disturbed, a caricature circulated by the idle gossip of the press. But it has not shown the same readiness to forget the teachings of Madame Blavatsky; which indeed are recognizable in many of the "newer interests" which are declared to have dethroned them. It is safe now for "respectable" authorities to come out with theories and assertions which they dared not make twenty years ago, when H. P. Blavatsky was breaking the ice for them. Then no great scientist formulated a "scientific catechism"; no popular preacher served up a modified and distorted Theosophy under the name of the "new theology"; the archaeologists did not dare to announce the discoveries which they now make every day and still less the inferences as to human antiquity which they now publish before the eyes of an unrebuking and even complacent church; the pulpits did not resound with broad and liberal views, such as it is now safe and even desirable to express.

The change which has come over thought since H. P. Blavatsky wrote and spoke is indeed marvelous and unprecedented. And this change has followed, in every particular, the lines she indicated; so that if she did not initiate it, we must at least concede that she alone predicted it and she alone had the courage to proclaim it. It is this fact which made her so unpopular with a certain class of minds, who, while striving to represent her as a mere crank, showed by their extreme rancor that they knew she was not.

Had H. P. Blavatsky cared for reputation, she could, by right of her birth and talents, have easily attained it in ordinary fields of renown. Since the facts of her life are recorded and verifiable, those who represent her as striving to win reputation by the vulgar arts of the charlatan stamp themselves as defamers. Could their little minds understand high motives, they would realize that self-sacrificing

## MEMBERSHIP

in the Universal Brotherhood and Theosophical Society may be either "at large" or in a local Center. Adhesion to the principle of Universal Brotherhood is the only prerequisite to membership. The Organization represents no particular creed; it is entirely unsectarian, and includes professors of all faiths, only exacting from each member that large toleration of the beliefs of others which he desires them to exhibit towards his own.

Applications for membership in a Center should be addressed to the local Director; for membership "at large" to G. de Purucker, Membership Secretary, International Theosophical Headquarters, Point Loma, California.

devotion only could have inspired that heart to its thankless task. Where other natures less refined than hers, have shut themselves away from the rude world in tranquil seclusion, she faced every risk of misconception and calumny, out of sheer love for the human Souls she saw struggling in that miasma. Yet those very misconceptions and slanders served in a way as the shield with which every true reformer finds it necessary to conceal his true self in order that his work may be protected against the assaults of curiosity and publicity.

Little indeed would H. P. Blavatsky care what the world might be thinking of her personality, so long as she could be assured that the work of her heart had been accomplished. Since she did not come to found a new religion with herself as its prophet, but to sow a seed in the silence and darkness, to grow and blossom after the sower had been forgotten, we may claim that her purpose was accomplished. Nevertheless those who knew her may be pardoned for a wish to give credit where it is due, and for a feeling of disgust for those who can boast of the gift and deny the giver. Too often do those born to privileges for which they did not toil, allow themselves to forget the earnest self-denying lives of their forebears who won those privileges which they themselves did not enjoy. But when the privileged ones use their privileges as vantage ground from which to assail their benefactors—the best we can hope for them is that they have sinned in ignorance; if any have done it wittingly, let us leave them to reckon with their own consciences.

The future student of the history and culture of this period, writing in a time when personal animus will have been buried in the past, will trace the recent rapid expansion of thought to the pioneer work of H. P. Blavatsky, whose books will remain as proof; and to the Theosophical Society which she founded, and whose archives are securely preserved at its International Headquarters at Point Loma, California. Scholars of the future will

no doubt wrangle as to whether or not present-day writers copied from H. P. Blavatsky, and why they so often failed to mention her; but the history of all great reformers illustrates those points. Whether, in writing *Isis Unveiled* and *The Secret Doctrine*, H. P. Blavatsky exercised a prophetic insight into what modern authors were going

to write, or whether the latter are afflicted with retrospective prophecy or "unconscious plagiarism," we are unable to say. But certain it is that there is a mysterious connexion between her writings and many of the wonderful new doctrines and discoveries; and it seems to us that H. P. Blavatsky was prior.

Perhaps a day is coming soon when the people at large will realize a little the extent to which they have idly allowed newspaper writers to form their "opinions" for them, and will insist on an independent knowledge of facts; but so long as they are willing to form their judgments of people and things according to the directions of those whom they hire to read their books for them, we shall be excused for doubting the truth of the witty epigram that "the public knows what it wants and sees that it gets it."

H. T. EDGE, B. A. (*Cantab.*)

CERTAIN ancient philosophers maintained . . . that the godlike physical form became grosser and grosser, until the bottom of what may be termed the last spiritual cycle was reached, and mankind entered upon the ascending arc of the first human cycle. Then began an uninterrupted series of cycles or *yugas*; the precise number of years of which each of them consisted remained an inviolable mystery within the precincts of the sanctuaries and disclosed only to the initiates. . . . With each successive age, or epoch, men grew more refined, until the acme of perfection possible in that particular cycle had been reached. Then the receding wave of time carried back with it the vestiges of human, social and intellectual progress. Cycle succeeded cycle, by imperceptible transitions; highly-civilized flourishing nations waxed in power, attained the climax of development, waned, and became extinct; . . . the races alternately mounting to the highest and descending to the lowest points of development. Draper observes that there is no reason to suppose that any one cycle applied to the whole human race. On the contrary, while man in one portion of the planet was in a condition of retrogression, in another he might be progressing in enlightenment and civilization.—*Isis Unveiled*, chap. ix.

Students'



Path

### The Royal Road for Humanity

VIEWED IN THE LIGHT OF THEOSOPHY

THE royal road for Humanity lies in the principle of *Brotherhood*—properly understood. But that word “*Brotherhood*” needs careful consideration if we are to gain an adequate idea of what it really means, and not be misled by the numerous false conceptions which are attached to it. *Brotherhood*, as the term is usually understood, represents a conception which is much too small and slight to stand as the salvation of Humanity. Too often it means nothing more than a vague sentiment of mutual toleration, or a system of communal life based on such mutual toleration. When people speak of *Brotherhood*, they often have in their minds something that is difficult and goes against the grain. To practise *Brotherhood*, they imagine, means to act against one’s inclinations and maintain towards other people an attitude of forced benevolence and toleration.

This is because we are trying to practise *Brotherhood* without having the real thing in our hearts; and so instead of being an instinct whose gratification is a pleasure, it becomes an irksome duty. Our motive is wrong. We act from religious fear or philosophic belief, or some other motive that does not deeply stir the nature. *Brotherhood* cannot rest upon sermons nor upon philosophical treatises. You cannot preach people into *brotherhood*, nor argue them into it.

But Theosophy sheds quite a new light on the question. According to Theosophy *Brotherhood* rests on certain great truths which have long been forgotten by the human race, and which must be brought back to recollection. The first of these truths is that of the *Essential Divinity of Man*. This makes all the difference to the meaning of the word *Brotherhood*, because the belief in the divinity of Man is not taught either by our religion or our science, or, if it is, then only in a vague and ineffectual way. According to Theosophy, the ordinary life of Man is but a poor shadow of the real Life that should be his. The greater, better part of human nature lies still latent and undeveloped. There are possibilities in life which we do not dream of. We go on theorizing about questions as if the present stage of human development were the best possible. But it is evident that if so many of our powers and faculties are still latent and undeveloped, we have quite a large and new field of conjecture left open to us.

The powers of the Soul can only be evoked by a true *Brotherhood*. Just as the sublime harmonies of music require the consonance of many tones tuned in accord, so, many hearts beating together in perfect mutual understanding and love evoke the sublime harmonies of the Soul-life.

To most believers in religious creeds, the

Soul-life is a thing of the hereafter, not to be enjoyed on earth. And even thus, there is never any idea of the blending of hearts, but rather one of selfish bliss—if such a thing were possible. But in the light of Theosophy the Soul is ever present with us, overshadowing us each and all, and waiting for our recognition. This is surely no strange doctrine, but only the one that Christ taught. But we have perverted his kindly teaching into a cold and barren dogma.

It is open to every one to enter on the Path which leads to eternal peace and knowledge. The one essential is that he should give up those personal prejudices and delusions which blind him from the light. But to be willing to do this, he must become convinced that there is such a Path, and that it is worth striving for. This is where the need for Theosophical teachings comes in. There are many many sad hearts and puzzled brains in the world who are ready to come to the light, but are kept from it by the almost impassable barriers of false knowledge and mistaken ideals that exist in the world. Many hear of Theosophy and pass it by without further inquiry, when it is the very thing they are in search of; and all because of the number of times they have been deceived. They think Theosophy is one more sham and delusive hope.

Since humanity has no creed or faith on which it can base a doctrine of true *Brotherhood*, it needs more than all else a proper understanding of the laws of life and of the constitution of human nature. *Humanity needs a new HOPE*; it needs FAITH. Without Hope and Faith the heart is cold. How are we to restore the lost hope and faith of humanity? By restoring the knowledge of Man’s divinity.

The Theosophical teachings as to the history of humanity are more scientific than those which are current today. Theosophy teaches that Man has an immense antiquity on the earth, as our archaeologists are now beginning to discover. Science admits that the rocks and plants and animals and stars are millions of years old, but, with strange inconsistency, will not accord a corresponding antiquity to Man; but instead makes him the creature of a few paltry centuries, while its ideas as to the status of the ancients are often childish and silly. The Wisdom-Religion, more consistent, gives Man an antiquity commensurate with that of the geological ages.

The life history of humanity comprises a cycle of fall and descent, and a cycle of ascent and rise. It is what is meant by Paradise lost and regained. There have been times in the far past when humanity was far more glorious and happy than it is now—times dimly spoken of in legend as “The Golden Age.” All nations have traditions of these times, when Gods and Heroes walked the earth. Also we have legends of the Fall of Man, when, led away by the misuse of his divine prerogative of Freewill, he forsook the Light and turned to sensual pleasures and worldly power. The purpose of life is the experience of the Soul, which, being divine, descends into fleshly bodies for the purpose of adding to itself the knowledge and dominion of all the lower kingdoms of nature. It is the destiny of Man, by virtue of his God-inspired free-will, to stray far from the light

in his quest of experience and happiness. It is also his destiny to return to the light after his long pilgrimage and to become master of all the forces of his lower nature. But the path of humanity is always forward, though sometimes leading along a descending slope. Viewed in this light the present age, and indeed all the period covered by history as we know it, is a cycle of materialism and spiritual darkness. Man has been engaged in bloody wars of conquest, in religious quarrels, in the struggle for material wealth, and all things that are earthly. But we have now passed the lowest point of the cycle and a return to more spiritual ways of life is impending. This explains the universal hunger for reality and faith which is heard everywhere today.

It is a sad thing to have to confess, in a so-called scientific and cultured age, that we are in a state of absolute doubt and ignorance as to how to deal with the most vital problems of human life—how to bring up children, how to stop vice and crime, how to prevent disease and secure health, what is the right form of government, how to prevent industrial strife and financial corruption, what constitutes truth in religion, what is the nature of the human mind and heart, and innumerable other questions. It is not very flattering to have to confess that we cannot prevent the danger of international wars, bloody massacres, political dishonesty, and the ravages of selfishness, cruelty, and lust. In short, the outfit of knowledge which we can claim in this age is confessedly altogether inadequate to solve the simplest problems of human life.

Is there not need to bring back to humanity its lost faith and knowledge?

The Royal Road to Truth must be sought within oneself. In the Soul is the ultimate criterion of truth. The religious bodies of the West are to some extent beginning to realize this; that is to say, they are getting back to the original teachings of their Master, who taught that we must look within ourselves for our divine nature. But it needs Theosophy to put this teaching into a form that will make it real and practical; for without the knowledge regarding the nature of man there is no rational basis for the doctrine to rest on and it will not satisfy the reason. Theosophy indicates how we may so direct and fashion the course of our lives as to approach that fount of divine strength and wisdom which is in each one of us. That way is by the practise of *Brotherhood*. We must realize that the selfish propensities are fetters on the Soul, chaining it down to a narrow and sordid life, when it might be free and soaring like a bird. By recognizing the unworthiness of our personal desires and ambitions, and forcing them to give way to the unselfish aspirations which we are cultivating, we can gradually rise to a calmer, happier life.

This is no idle dreaming. The Theosophical life is being actually lived before the eyes of the world in Lomaland, and is rapidly becoming the source of wonderment and admiration on the part of the world. For the world hungers for, and can appreciate practical working examples. The Rāja Yoga system, as applied to children and to grown people may truly be described as the hope of humanity, and its Royal Pathway. STUDENT



## THE SAINTS THAT HAVE NO DAY

By KATHARINE PERRY

WITH golden letters set in brave array  
 Throughout the Church's record of the year,  
 The great names of historic Saints appear,  
 Those ringing names that, as a trumpet, play  
 Uplifting music o'er a sordid way,  
 And sound high courage to our earth-dulled ear  
 But, underneath those strains, I seem to hear  
 The silence of the Saints that have no day.  
 Martyrs blood-red, and trodden souls, cate-gray,  
 In hierarchical pride no place they boast:  
 No candles burn for them where pilgrims pray,  
 No haloes crown their dim and countless host;  
 And yet—the leaven of their humble sway,  
 Unrecognized, unguessed, avails the most.

—From *The Reader* (April)

## THEOSOPHICAL FORUM

Conducted by J. H. Fussell

## Question

What would be the best answer to one who is desirous of knowing the Truth and finds much in Theosophy that appeals to him as true, but yet cannot accept Reincarnation? He asks for proofs, and brings forward many objections; how may these best be met?

## Answer

One feels a certain reluctance in dealing with such a topic as "Objections to Reincarnation," because the phrase gives the idea that Reincarnation is a faulty and imperfect theory, which needs apologizing for; whereas, it may be seen, by any one who will take the trouble to study even a little, that Reincarnation stands far ahead of any other theory of the after-life, in the matter of probability, reasonableness, and the number of arguments in its favor. Why, one may ask, are not the other theories—the religious and the scientific—pilloried in the same way, and made to stand the fire of criticism from the objectors? Could not objections be brought against them also? Ay, and far more serious objections. If the subject were to be treated with judicial fairness, such as prevails in a law-court where evidence is weighed, the case against Reincarnation would fail by default, for the simple reason that no competing theory would be able to prove its own right to be considered proven. At the worst, Reincarnation would take an equal place among various theories, none of them proven. When we are asked to prove the truth of Reincarnation, we need only say to the objector: "First prove your own theory about life and the after-life." He would not be able to do this, and consequently we would not need to prove *our* theory.

But Theosophists go further than this, and claim that Reincarnation is the *only* theory which harmonizes with all the facts, and that all possible objections to it can be answered. It is of course impossible to prove a theory of the after-life, in the same way as a scientist would prove a theory in chemistry; but this applies equally to all such questions, and therefore it can not be considered as any objection. Such things are proved by their ability to explain the problems of life, and by their general consistency and harmony with all the known factors of experience.

When people bring an intellectual argument against Reincarnation, it almost always means that they have not investigated the subject far enough. If they had done so, they would have found that further study would answer their objections. A cursory glimpse of a

strange subject will always suggest many difficulties, which the impatient and shallow student will stick at; but the serious student reads further, and does not presume to criticise until he has mastered his subject. No one who has not so mastered the subject, has really a right to raise objections; and if all people who were not thus entitled, were to be eliminated, it is doubtful whether there would be any objectors left.

If an objector were quite candid, he would say something like this: "This Reincarnation is an unfamiliar theory, and I object to strange theories. I prefer the ones I am used to, no matter whether they are unreasonable or not." This is the main source of objections to Reincarnation. Another source is to be found in the fact that Reincarnation, like other Theosophical teachings, makes demands upon our better nature, and takes away some of the comfortable props upon which we have been leaning. For it must be confessed that some of the doctrines which pass under the name of religion, are calculated to weaken Man's self-reliance, and teach him to try to evade his responsibilities. And the same thing can be said of the doctrines of materialism, which would have us believe that we have no future life, and hence no responsibility.

Reincarnation is a true teaching, and it shames the insincere and the weak, for it calls upon a man to look his own nature in the face, and to ask himself, "Who am I, and what am I here for?"

It is, however, a great benefit to some minds, that they should find themselves called upon to object to a theory; for perhaps they have never had occasion before to think seriously about anything, and it may start them inquiring into the credentials of some of the doctrines which they have been accustomed to swallow so readily.

In the next issue we will take up some of the specific objections which have been brought against the teaching of Reincarnation by those unfamiliar with it. STUDENT

## Question

How could Jesus Christ be a good man if he was not what he declared himself to be—the Son of God?

## Answer

The question implies the same misconception regarding Theosophy which comes up again and again, and which is fostered by those whose religious prejudices make them enemies of the truth. The misconception referred to, which is often openly expressed, is that Theosophy teaches that Jesus Christ was not the "son of God," but such a statement cannot be found directly or by inference in the writings of any one of the three great Teachers, H. P. Blavatsky, William Q. Judge, or Katherine Tingley, nor in the writings of any true Theosophist. In fact the statement is made again and again that Theosophy is not antagonistic to any one of Jesus the Christ's teachings, but that it illuminates and makes clear both his teachings and his life.

The questioner is evidently not a good Bible student; otherwise he would know that Jesus taught that *all* men were sons of God, and that his immediate disciples taught the same; one of them saying that we were sons of God, *joint heirs with Christ*. Their Master said: "Greater things than these shall ye do;" "Be

ye therefore perfect even as your father which is in heaven is perfect."

It might be said that unless Jesus had been the son of God he could not have been a good man; nor could anyone be good unless he too had a spark of the Divine within him, and were a son of God.

Misconceptions die hard but it might be suggested that those who are desirous of really getting at the truth should at least make themselves acquainted with the fundamental teachings of Theosophy before they presume to criticise it. It is true that the vast majority of mankind have forgotten their Divine nature, and have wandered far away from the path, and, like the prodigal son would fain satisfy their hunger with the husks that the swine do eat. One need only look, however, at the world as it is, to know that there is dissatisfaction and unrest everywhere, and the cause of it all is that the husks will not satisfy the inner cravings of the heart, which are making themselves felt in the breasts of all humanity. STUDENT

## Question

What is your opinion of future life on other planets; or do you believe that we must always reincarnate on this earth?

## Answer

The teaching of Theosophy is that we shall continue to reincarnate on this earth until we have gained all the lessons that earth-life can afford; that is until the present humanity shall have gained a *complete knowledge and realization* of its divinity. When this state is attained the purpose of this small planet which we call the earth (and of its six *invisible* companions) will have been accomplished, and the "life-wave" will pass to a new planet, just as the "life wave" passed, so we are taught, from the planet which we call the moon, to our present earth when the course of the life of the former had been fully run. It is taught in Theosophy, which is the record of the most ancient teachings, that the moon is older than our earth, and is the parent of our earth in the sense that the life forces which are now on earth came from the moon.

It is often said by beginners in the study of Theosophy, that they have no objection to Reincarnation, but do not understand why they should come back to the earth; their desire is to go on to other planets. But a little reflection will surely show that we have not yet exhausted either the experiences or the wonders of earth life, and to go from one planet to another would be like spending one day in one school, and then passing on to another school for one day and to another and another, missing all real chance for development. We can rest assured that if law governs the universe, as no thoughtful mind can doubt, it is for the purpose of our attaining the greatest development that we come back to earth life again and again.

No one can doubt that the other worlds all serve a great purpose in the life of the universe, and as man gains knowledge of himself, which means also knowledge of the planet on which he now is, other realms will open out to him. There is no sealed book in nature, but all lies open to him *who develops the power to open the doors thereto*. STUDENT

In the huge mass of evil as it rolls and swells, there is ever some Good working imprisoned; making toward deliverance.—*Carlyle*

### The Moment

THE child lives in the moment. As these points in time pass by in their noiseless procession, there is a concentration in them of all the consciousness active on this plane. With increasing years, recollection of the past and anticipation of the future exert a ceaseless pull backwards and forwards. Whilst the days, the weeks, and the years continue their endless march, disappointments follow disappointments. This steadily diminishes the tendency to peer into the future, but enhances the love of dwelling in the past. As the pull away from the present thus grows stronger a cord is stretched and eventually snaps. As this is the cord over which the vital electric currents flow, death ensues. This, therefore when natural, is not sudden and abrupt, but is a process by almost imperceptible gradations, as the majority of natural processes are. If adults could live in the moments as they pass, as children do, they would find themselves in possession of an elixir of life, as children are. One who seeks this elixir selfishly *for himself*, if successful in his search becomes a sorcerer. One who, ignoring the elixir, obtains it by the constant performance of present duties for the *general welfare*, becomes a light-bearer.

At every moment conditions change. They who live in the moments as they pass are in touch with all terrestrial, solar, and celestial influences. They who do not live in the moments as they pass are, to the extent that they do not so live, out of touch with these influences. In consequence of this out-of-touchness, in addition to the strain which leads to ultimate disintegration, life, even whilst being lived, is of a comparatively rudimentary and unsatisfactory type.

It is because of these conditions that one has spoken of "the sacredness of the moment." It is because of these conditions that an old Aryan sage says "The moments and their order of precedence and succession are the same." Living rightly in the moments as they pass is concentration, royal union, *Rāja Yoga*.

With what is the present moment, in so far as mankind (the human unit) is concerned, pregnant? What is its predominant characteristic? In what fashion are the planetary, solar, and celestial influences now acting? How are they concentrated on our orb? In answer to these queries, which spontaneously arise in the mind, we may safely answer that for a number of years there has been an unusual, powerful and peculiar impingement of some kind on our sphere from somewhere. It is as surely patent that this impingement has been in its nature something quite different from recent former influences, which were so materialistic in their tendencies. Everything indicates this; even current science, heretofore, in our civilization, so superlatively mundane. Now its most absorbing problems defy materialistic elucidation. It itself is in the very realms of the supersensuous. This is in line with Madame Blavatsky's teaching that all of the *earth-chain* of planets are supersensuous to us save our own globe *Terra*.

Whether the subtle influences are from the lunar realms or from one of the higher of the Luciferian planes, or from Martian, or Saturnian or Uranian, or Neptunian centers of consciousness and force, or are some combination of these influences, or whether Kumarian in-

fluences from the solar realms are becoming more active would be hard to say with any approach to certainty or definiteness or precision. Nevertheless, one may by deduction, knowing something of the characteristics of the different planetary influences and something of the stellar influences behind them, make more than a guess as to what influences are at work. We may not as yet be as wise as the old Egyptians, and as able to speak so positively of the exact nature of the various forces acting in the diverse magnetic emanations. We may not be able to state whether they be of Sirius, or of Polaris, or of the Pleiades, or of the Hyades, or from the Arie-tic or Taurian regions, or from those of Leo, Virgo, or Libra; but we need not on account of this, be discouraged, for we are only in the inception of our *European* civilization and can assuredly hope to become as wise as the wise ones of old if we will but cease ignoring the wisdom of these sapient ancestors and the wonderful mythologies which we still possess. This done we may become as sublimely instructed as they were, and as highly educated, for it is certain that in those old mythologies we have a wealth of erudition, fundamental knowledge, and divine lore little suspected by lay scientists or any other folk, excepting a handful of unbiased investigators. From these sources the old wisdom may become ours also and we may have a large increment with it. It depends upon ourselves. Then we may approximately understand the sacredness, the marvelous possibilities, and the awful responsibilities of the present moment. Social, economical, political, commercial, and industrial questions will not then be the appalling propositions which, to a large degree, they now are. International amity; a result of the subtle forces, especially electrical, now being utilized by man; a concomitant of the extension of interchange of goods, of thought, of feeling, of spiritual conceptions; a concomitant of the distribution of books and periodicals; a concomitant of the commingling of people, will be then finally and irrevocably established.

The salvation of the *race* is assured—at least for the cycle. The salvation of the *units* in the race is another matter. This is still, in the main, an open question. A few, to be sure, have taken a position on the right side. A few others, pitiful to say, have taken their position on the wrong side. The great mass have not yet decided; are not even objectively conscious that it is unavoidable that they must now soon take a position on the one side or the other. Yet they are well aware of this inwardly, and even sense it dimly in the objective mind. The few who have finally and irrevocably taken that stand which makes of them as a body, the efficacious instrument of racial salvation and of an inconceivably glorious future, are laboring as strenuously, in body, mind, and spirit, as it is possible for men and women to labor, to make the salvation as general as it is possible for it to be.

The nocturnal obscurity is being penetrated and dispersed by the twinkling stars. H. T. P.

REMEMBER thou that fightest for man's liberation, each failure is success, and each sincere attempt wins its reward in time. The holy germs that sprout and grow unseen in the disciple's soul, their stalks wax strong at each new trial, they bend like reeds but never break, nor can they e'er be lost.—*Voice of the Silence*

### Things Japanese

OPENING OF THE NATIONAL EXPOSITION

PREPARATIONS for the opening of the National Japanese Exposition in Tokyo are just being completed.

Japan has shown a kind of coquetry in demonstrating that affairs of war have not diverted her attention from affairs of peace. The Tokyo Exposition is in the nature of a preliminary to the Grand Universal Fair to be held in 1912, to which will be admitted as many nations as wish to cross swords on the field of economics.

The palaces of the Exposition stand in Ueno Park, between the hills of Honyo and the lake of Shimobaze so celebrated for its water plants and flowers, and its white lotuses.

At the edge of this calm placid lake, where at this season are only to be seen the numberless dried stems awaiting the opening of the broad and virginal cups of the lotus, rise up buildings of the "pure exposition style," with columns and cupolas; for it seems, by tacit consent, that in no country of the world are they able to construct buildings destined for an exposition, whether commercial, or industrial, universal, national, or international, without imitating the great or smaller palaces of the *Champs Elysées* which in 1900 covered the Champs de Mars or des Invalides, or even those of Chicago. And the Japanese, so eager to adopt western modes, do not fail to do the same at their Exposition.

Some of these palaces will offer most interesting exhibitions; for instance the *autobus*, which will doubtless revolutionize entire Japan. H.

### The Gyroscope for Steadying Ships

EXPERIMENTS have been made with Schlick's gyroscopic apparatus for steady-ing ships, and it was found that in all cases the effect was to extinguish the rolling almost immediately. It had been feared by seamen that there would be danger of seas breaking on board a vessel which should be maintained horizontal; but the experiments proved that their calculations were incorrect. The ship simply rose and fell without deviating from transversal horizontality, and little spray came on board. This apparatus, it will be remembered, consists of a large and heavy-rimmed gyroscope, whose axle is attached to the vessel by resilient fastenings. The element of success in this adaptation of the gyroscope consists in the resilient attachments; as, if they were rigid, the vessel would force the gyroscope out of its plane of rotation and then the gyroscope would hold the vessel in an inclined position. STUDENT

ALCOHOL is a narcotic-acrid poison, only capable of being consumed in a diluted state, though the dilution produces no change in the quality of the intoxicating agent. The consumption of 86 million gallons of alcohol (in the United Kingdom, for 1906) cost the consumers 25 millions sterling more than are required for the entire cost of the civil and military expenses for the year. We have a right to expect that the law, which is ideally the guardian of the State, will before long do more than it has ever yet attempted for removing or reducing public temptations to indulgence in the liquors that are powerless for good and powerful for evil.—Dr. Dawson Burns in *London Times*

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Total number of hours sunshine recorded during MARCH, 1906.  
Possible sunshine, 391. Percentage, 50. Average number of hours per day, 6.54 (decimal notation). Observations taken at 8 a. m., Pacific Time.

| APR. | BARO-METER | THERMOMETERS |     |     |     | RAIN | WIND |     |
|------|------------|--------------|-----|-----|-----|------|------|-----|
|      |            | MAX          | MIN | DRY | WET |      | DIR  | VEL |
| 29   | 29.654     | 67           | 55  | 59  | 56  | 0.05 | SW   | 9   |
| 30   | 29.709     | 66           | 57  | 60  | 58  | 0.00 | W    | 6   |
| 1    | 29.732     | 66           | 58  | 60  | 57  | 0.00 | N    | 4   |
| 2    | 29.778     | 66           | 57  | 59  | 56  | 0.00 | N    | 4   |
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## Living Crystals

A GREAT DEAL is being said just now about the nature of "life," whether living creatures can be made artificially out of dead materials and what, if any, is the difference between organic and inorganic structures. The subject has been approached from opposite sides. Some have examined protoplasm in the endeavor to show that it is merely a chemical substance; others have mixed together chemical substances in the attempt to create living beings. Sometimes colloid and crystalloid have been blended into a squirming foam which imitates the motions of animalcules; sometimes beef-tea and radium have been mixed, forming (so it is alleged) individual beings which grew, reproduced themselves, and died.

The main point is that whenever anything showing life is produced, the materials used had life in them. Beef-tea may surely be regarded as containing life. Another point is that even supposing we can build up living organisms out of purely chemical materials, who shall say that a living soul does not enter our test-tube, we merely providing the conditions for its entry? There are disembodied life-monads or whatever they may be called, in the invisible worlds, awaiting incarnation in the ordinary ways; and doubtless there may be abnormal ways of causing them to enter matter. But we are not "creating life;" only doing a little medieval magic.

But what are "inorganic" materials after all? Perhaps we may find that even chloride of iron is as complex and elusive in its structure as we have already found protoplasm to be. For, after all, the "atom" is only a theory, and if we ever get within range of observation we may discover that it is not the simple hard round grit we have imagined. The latest discoveries and theories in radio-activity, etc., seem to indicate this.

And then crystals. The researches show that crystals are not by any means mere frameworks of rigid beams, but that they can be soft, fluidic, and squirmy as the veriest pollywog. To illustrate this, and by way of giving

## Life is Active Everywhere

some reliable scientific authority in place of the speculations of the wonder-press, the following has been specially translated and condensed for the CENTURY PATH from the *Zeitschrift für angewandte Chemie; Organ des Vereins deutscher Chemiker*, Berlin. The article is a report of a congress paper by Prof. Dr. Lehmann of Karlsruhe, on "Fluidic and Apparently Living Crystals." No better evidence

could be desired of the Theosophical declaration that *all* matter is alive. For here we find crystals of chemical compounds behaving in precisely the same way as the rudiments of organized creatures, and evincing the presence of a controlling intelligence. It may also be observed incidentally that Theosophy has no monopoly of long words!

In truth despite all our investigations of Nature, Life is today as much a riddle as ever. According to the usual conception—Haeckel calls it the dualistic—every living being consists of two factors, answering to what, in the case of human beings, we call body and soul. But if we are to ascribe a soul to every living thing, we shall encounter peculiar difficulties. In the garden we have cut a worm in two with the spade.

## The Universal Duality

Which half contains now the soul? Both halves crawl away and heal up to normal worms again. Or we cut a twig from a willow and plant it in the earth. In time it grows to a tree, and must therefore possess a soul. Have we in cutting the tree cut off with it a part of the soul, which has grown with the young tree? Or a nearly ripe apple falls from a tree—seemingly dead matter. But in the cellar it ripens further, and must therefore still contain life. Certainly it is an incomplete life, for eventually decay sets in and it crumbles into molecules and atoms. Are these dead, or do they too possess life, like the fallen apple?

A boy watches in astonishment the work of a blacksmith. He will try to understand it. When has he fully understood it? Only when he is in the position to place himself, in thought at least, in the place of the blacksmith and to mold the iron in like form by the muscular power of his own arm. Precisely similar is our position with regard to natural phenomena. We have arrived at an understanding of them only when we can conceive them as the effects of powers like our own muscular power, which are exercised by a Being (*Wesen*), as inseparable as our own ego—that is, by individuals; and this is just what the atoms are.

## A Riddle to Materialism

Antiquity peopled the whole world with invisible Demons, which were the causes of natural phenomena. But observation brought in time the conviction that everything in Nature is not arbitrary, but that there are fixed laws; and finally the demons dwindled into atoms, which make as little use of their will as the fly, which, following a resistless urge, burns itself in a candle.\*

\* This is an extraordinary paragraph. Are we to understand that the ancient philosophers of Greece—like Plato, to whom the above would apply—and Asia Minor (for the presumption is that by "Antiquity" is meant the usual absurd limitation of the word to Greece and Asia Minor) were driveling idiots who had no conception—not to say knowledge—of kosmic processes? That Thales and Pythagoras, Xenophanes and Heraclitus violated the first law of metaphysical thought by imagining a universal chaos (in the modern sense) where no law existed, filled with beings who acted in blind free-will (?) at hap-hazard? If so, the learned

Perhaps the atoms are really reflections of our own ego; but this does not mean that they do not actually exist. In any case we have to postulate them. If we confine ourselves to saying that natural phenomena occur as if bodies were composed of atoms, we are free to give rein to our fancy and endow these little invisible demons with a kind of life of the lowest order. Certainly the latest discoveries in rays that penetrate matter imply that the atoms of chemistry are not the smallest atoms, but are composed of still smaller atoms separated by relatively large intervals. Hence these smaller atoms would seem to be the most elementary forms of life. We come to the monistic theory of Haeckel that all

matter is alive and the higher lives are only unions of the lower ones.

#### Materialistic Science

#### Self-Convicted

But when atoms unite, they form, not a living being, but a crystal—unless we are to consider a crystal as a living being. Certainly there are in the behavior of both, a multitude of analogies, especially marked when we study crystals in the process of formation; they grow, and growth is not a function of amorphous bodies. To crystals also belongs the power to reproduce and heal themselves. Every little fragment behaves like a nucleus, as does the germ in

lecturer is a XXth Century genius, for he has discovered the non-existent. Nay, so strong was the feeling in ancient Greece over this matter, that the initiated philosophers adopted unusual measures in condemning the popular acceptance of the Hesiodic and Homeric folk-lore as realities. This, because the tales of Homer were *esoteric symbols*, and because the truth could not be told on account of the Sodalian oath, taken at Initiation during the celebration of the Mysteries. They revolted at the prostitution of sacred allegories to the uses of a fickle and—too often—immoral public. Heraclitus, who could not declare the truth, asserted the Homeric theology to be “flippant infidelity”; while the profound Pythagoras, speaking as an Epopt of the Greater Solemnities, averred he had seen the Divine Homer suffering in Hades, *hanging on a tree and tormented by serpents*, for having said improper things concerning the gods. Any Theosophist should understand both allusions.

One revolts at this constant nagging at the ancients and the persistent misrepresentation of their beliefs. For it is incredible that only since the time of Newton has mankind had any brains—or any heart either, for that matter. It seems to be customary—with a few exceptions—for lecturers and writers to give a thread of classic thought to their discourses by an occasional and patronizing reference to some Greek “speculation” or other, which is usually called an adumbration of the truth.

Why should all this be so? Why should such pains be taken to show our intellectual superiority over the “ancients” (read Greeks) at every turn? Can it be an ill-defined feeling of uneasiness for the safety of modern scientific prestige? For: The introduction of Greek literature and philosophy into Europe during the 13th and 14th centuries, and the preceding dissemination over Europe from the Iberian Peninsula of Arabian science, itself largely an offshoot of Greek philosophy, inaugurated our own era of progress and learning. From these sources sprang forth again the Atomic Theory of the Corporealists Democritus and Epicurus—modified to suit *our* opinions; the conception of unbending, resistless Law of Pythagoras and Plato, the Greek Fate, Necessity, which we have split up into “laws” (whatever they may mean); and the doctrine of progressive development of Thales and Heraclitus, Pythagoras and Anaximenes, called “evolution” and so fancily expounded by Mr. Darwin and his followers—a doctrine which, with local variations, and understood and taught in many different ways, in ancient times extended from Britain to Athens, and from Athens to the Punjab—and beyond. The three intellectual “achievements” of our age, universal law; the atomic hypothesis; and evolution, are but distorted echoes, intellectual mimicry of theories themselves only *exoteric* dribbles from the Sanctuary in Hellas and the East. But see the remarks by the learned CENTURY PATH commentator which precede and follow his translation of this article.

Antiquity was right in positing *daimons* (*daipones*) as the *mediate* causes of phenomena, if not the *phenomena* themselves. But these *daimons* were no more irresponsibly free-will creatures than man is. And whether the *logos physikos* be called a *daimon* or an “atom” is indifferent to the fact. It is an absurd logomachy.—*Editorial Note.*

organisms. Crystals can absorb each other; living beings also.

A marked difference between crystals and living organisms has hitherto been supposed to be that the former are rigid and the latter soft, the former do not flow and the latter do. This is practically the difference between crystalloids and colloids. But even this distinction has no ground, for observations have upset it. There are crystals which can flow like a fluid and yet lose none of their properties—even their properties as crystals; for they exhibit the same optical phenomena between Nicol’s prisms as do rigid crystals. Hence the theory that the properties of a substance are dependent on the mode of

aggregation of the molecules cannot be correct.

#### Living Numbers

There are many examples of flowing crystals. One of the most beautiful is *Paraazoxybenzoësäureäthylester*. The growing crystals are seen in active motion, and when two come together they coalesce like two fluid drops.

*Paraazoxyphenetol* flows like water in spherical drops which however have an internal structure.

Most remarkable phenomena are shown by *Paraazoxymitsäureäthylester*. Normally the crystals are hemimorphous pyramids with rounded edges and corners; but in the fluid state they are flattened spheres. Two or more of these coming together will either coalesce into another sphere or else join into double, triple, etc., forms. From these partial coalescences we get a variety of shapes, suggesting not only microbes, but—what is most noteworthy for a Theosophical student—the *familiar shapes of the universal symbology of the Wisdom-Religion*. These are illustrated and described in the article from which we are quoting. There are *serpents*, rods, three rods joined together like three spokes of a wheel at angles of 120°, chains, rings, etc. The snakes can move backwards and forwards and crawl from side to side. But most remarkable is that like Bacteria, they can divide themselves into two or more parts, which in their turn grow and split again. STUDENT

#### Discriminated Prophecy

PROFESSOR CONWAY, in the *Hibbert Journal*, comments on the old ecclesiastical tradition which had it that Vergil predicted the coming of Christ. The lines are the following, from the fourth Pastoral:

The last great age, foretold by sacred rhymes,  
Renews its finished course: Saturnian times  
Roll round again; and mighty years, begun  
From their first orb, in radiant circles run.  
The base degenerate iron offspring ends;  
A golden progeny from heaven descends.  
O chaste Lucina! speed the mother’s pains;  
And haste the glorious birth! thy own Apollo reigns!  
The lovely boy with his auspicious face,  
Shall Pollio’s consulship and triumph grace:  
Majestic months set out (with him) to their appointed race.

The father banished virtue shall restore;  
And crimes shall threat the guilty world no more.  
The son shall lead the life of gods and be  
By gods and heroes seen, and gods and heroes see.  
The jarring nations he in peace shall bind,  
And with paternal virtues rule mankind.  
Unbidden earth shall wreathing ivy bring,  
And fragrant herbs (the promises of spring),  
As her first offerings to her infant king.

(Dryden’s version)

Professor Conway shows that the lines had no reference to Christ. But, he adds,

I believe that one may and must attribute to Vergil the conscious possession of certain ideas which may be roughly enumerated as follows:

(1) That mankind was unbearably guilty and in urgent need of regeneration.

(2) That the establishment of the Empire was an epoch strangely favourable to some such ethical movement, and intended by Providence to introduce it.

(3) That it was part of the duty of Rome to attempt the task.

(4) That one special deliverer would be sent by Providence (or, in the *Aeneid*, that a deliverer had already been sent) to begin the work.

(5) That the work would involve suffering and disappointment, and that its essence lay in a new spirit, a new and more humane ideal.

Now, if we can show that these were among the thoughts which moved Vergil, the admission will surely imply that in the deepest and truest sense of the word, Vergil did “prophecy” the coming of Christianity. We should be justified in maintaining that he read the spiritual conditions of his time with profound insight, and with no less profound hope declared that some answer would be sent to the world’s need. How much more than these two gifts of insight and faith men may take to be involved in the conception of a prophet we need not consider; for we shall all agree that no great religion will ever be content with less; no mere mechanical foreknowledge has ever been or ever will be enough to make a man a great teacher of his fellows.

It is curious that the old churchmen, and even some modern ones, whilst crediting the poet with prophetic prevision with respect to the birth of Christ, took not the slightest notice when he predicted some other births—in other words when he taught Reincarnation. This he does in the sixth book of the *Aeneid*:

Nay, when at last the life has fled  
And left the body cold and dead,  
E’en then there passes not away  
The painful heritage of clay;  
Full many a long-contracted stain  
Perforce must linger deep in grain.  
So penal sufferings they endure  
For ancient crime to make them pure.

Till, many a length of ages past,  
The inherent taint is cleansed at last,  
And nought remains but ether bright,  
The quintessence of heavenly light.  
All these, when centuries ten times told  
The wheel of destiny have rolled,  
The voice divine from far and wide  
Calls up to Lethe’s river-side,  
That earthward they may pass once more  
Remembering not the things before,  
And with a blind propension yearn  
To fleshly bodies to return.

(Conington’s version)

And similarly, though one may have spoken the truth when he talks of the *Christian Logos*, “the Light that shineth in darkness,” if, with the same vision, he teaches of a Logos that will not fit the ecclesiastical formulas, he becomes at once a pagan, that is, a pagan philosopher. Yet if the writer of John’s Gospel had been a poet, his first chapter would have contained this:

Know first, the heaven, the earth, the main,  
The moon’s pale orb, the starry train,  
Are nourished by a soul,  
A bright intelligence whose flame  
Glows in each member of the frame  
And stirs the mighty whole.  
Thence souls of men and cattle spring,  
And the gay people of the wing,  
And those strange shapes that ocean hides  
Beneath the smoothness of his tides.

Vergil’s Logos lights all that comes into the world; John’s, man only. If every form of life is moving manward, the Vergilian conception is more philosophical and nobler. STUDENT

# Some Views on XXth Century Problems

## Craftsmanship and Mechanicalism

THE American Consul-General in Paris recently discussed in a Government report the reasons why France is able to command such a large market in manufactured articles despite competition and tariff walls. He said that the only articles of American origin which have won their way into European markets by sheer force of superiority are: Machine tools, typewriters, agricultural machinery and implements, sewing machines, shoes, builders' hardware, silverware, watches and mechanics' tools. These are products such as are turned out in large quantities, mainly by the use of ingenious and highly effective machinery, working upon materials which the natural resources of the country supply in abundance, and operated by working people, who by doing one thing continuously day by day and year by year, have learned to do it quickly, cheaply and well. Under this system has grown up a multitude of automatic workmen who, for the kinds of subdivided work in which they have been trained, are incomparably efficient.

But there is a whole realm of production in higher and more artistic forms of manufacture which machinery and automatic workmen can not attain to. For this we are dependent on European countries, especially France. And this is the product of skilled handicraft, into which has been wrought some of the *personal genius and character of the workmen*. With limited natural resources and heavy debts, France is yet most prosperous, on account of the natural fertility of the soil, the intelligent care with which it is cultivated, the frugality of the people, and above all the artistic taste of the handicraftsmen.

For figures, — the declared exports of merchandise from the consular district of Paris to the United States in the fiscal year 1906 were over \$50,000,000, taking no account of the personal property purchased by the 300,000 Americans who visited Europe in that year. The merchandise from France to the U. S. was over \$105,000,000. France imports from the U. S. annually some \$100,000,000 of merchandise, mostly raw materials, food products and tools.

The lesson drawn by the Consul-General is that while the balance of natural advantages lies in favor of the United States, we should lay the foundations of higher and more subtle industries.

We seem to have paid too much attention to the forceful and mechanical side of industry, and to have put more muscle than brains into our work. Also there is too much machinery and too little human nature. Again there is hurry and bigness, and a lack of leisureliness and moderation. In brief we are not artists, not craftsmen, but merely manufacturers. This is the summing up of the statement, and no doubt it applies in the mass, though of course there are exceptions in particular cases. But a general tendency is indicated: we tend to lapse into a mechanical style and to leave the Soul out of our work.

Of course what is chiefly responsible for this is the existence of so many businesses in which

the operatives do not take any interest in the work, but work merely for wages; where the aim is to turn out so much in a given time, and payment is made at so much per piece, all of the same quality. A band of craftsmen, neither masters nor operatives, but each being both at once, would take more pride in their work and turn out more artistic productions.

Money plays too important a part in our industrial life, not only as now organized, but also in the schemes which many so-called reformers of the industrial system would fain introduce. Money-greed is death to the artistic instinct; that is, it kills the Soul out of life. The short-sighted selfishness of our lives leaves no room for the higher aspirations that produce art and craftsmanship. E.

## A Forgotten Ceremony

GOING to sleep is in most cases a crude and almost brutal affair; and yet it might be raised to the dignity of a fine art. Everything done that we can think of, nothing now offering much interest, we hurl ourselves into the bed and *let go*. Between the voluntary letting-goes and enforced resurrections, lies a third of life — which third is to most of us spiritually valueless. That there are spiritual issues and possibilities involved, is clear from the fact that the soul passes from one *locus* to another as we pass between sleep and waking. That is, it is clear to those who believe in the soul.

The soul, leaving the body, at any rate letting go of sensation, passes to its own proper state. Then the mind gradually fills up with the dregs of memory we call dream. A mass of that confronts the soul the following morning on its resumption. The dissipation of that is nearly all it can do; it can hardly get anything of itself, any conception of its own ideal doings, into and through the confusion. As well try to write a poem on a piece of paper that a lunatic has covered with scrawl.

Certainly the mind should, the last thing, be emptied, prepared, raised, cleared, spiritualized by a final meditation, a final strain of aspiration kept up for some few minutes. The dust of the day should be swept away, memory stilled. Thus prepared, it will stay nearly dreamless. Sleep becomes a long meditation, and in the morning, when the soul returns, it can at the transit into reincarnation impress suddenly upon the awakening mind some of its ideation; which, in a few minutes of quiet after rising, the mind can draw into its full consciousness. Practise makes perfect; the night meditation before sleep reaches a greater and greater clearness; more and more from the soul's consciousness is registered every day. Going to sleep has been raised to its proper dignity as a ceremony. STUDENT

## Getting there First

WE are all familiar with the copybook injunctions that tell us to rise with the sun. Though we may assent in theory, we rarely regard them as more than moral platitudes; and yet an important point in the subtler physiology is involved. Our bodies are parts of nature, even though we have done our

best to divorce the connexion. And as such they respond to nature's great changes, to sunrise and sunset. We may not notice it, but at sunrise our bodies do begin to wake. The elements they contribute to the totality of consciousness begin to stir in the field of mind. In the ordinary case they have full play, for the man is not there to look after it and them. Perhaps in an hour or two he arrives. But he is too late; the furniture is all awry; the mood for the day, at any rate for a long time, is fixed; the memory of yesterday's row with some one is snarling in one corner, of a slight in another; the determination to do something wrong in another. At the best he will find it difficult to dislodge them — in most cases impossible, because the man regards them as himself: *I will get even with . . . ; I will do this or that.*

Had he waked with the sun it might have been otherwise — that is, provided he had any sort of ideals as to his life. For with those ideals as his guide he would have taken possession *himself* of the field of mind; and as each little imp presented itself and made for a corner, it would have been examined as to its desirability — its harmony with the pre-arranged plan of the life.

The trick is to let the last thought at night be of the ideal, well pondered and meditated; let that be also the first in the morning, and get in first with it. Before eating, arrange and tidy and sweep out the daily mental living-room. STUDENT

## Poetry and Science

AN English literary contemporary, in making a criticism of Wordsworth, quaintly charges the poet with saying things that are not true. He said, for instance, that "Nature never did betray the heart that loved her." The critic is annoyed about this unscientific remark. "Nature," he retorts, "is as careful of the heart that does not love her as of any other. She is indifferent . . ."

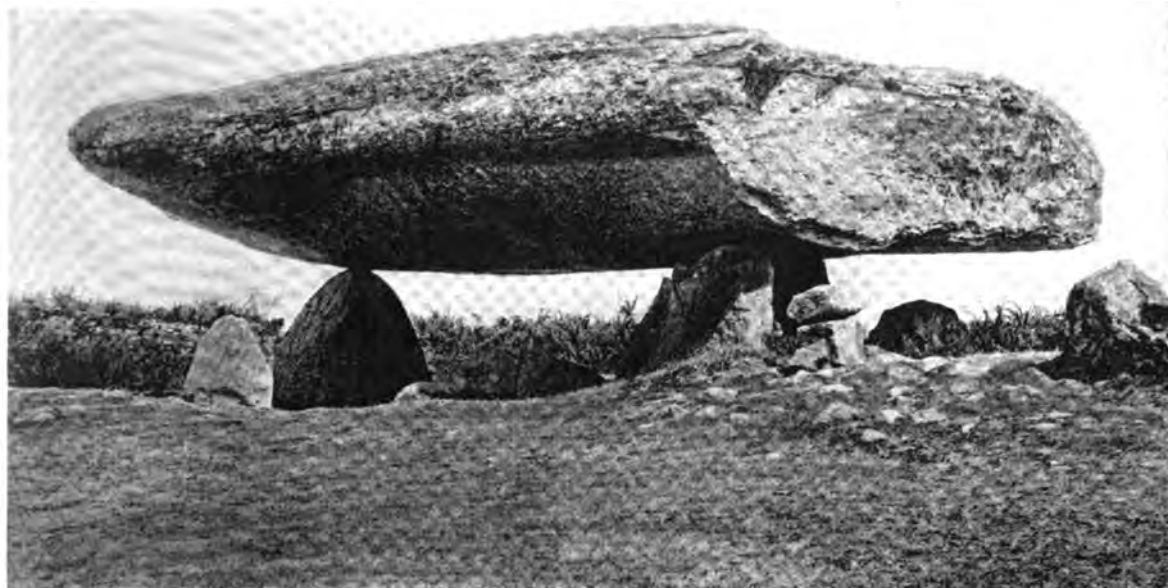
In our turn we are annoyed at the critic's unscientific remark. It was an echo from John Morley, who once said that Wordsworth's weakness lay in saying things that could not be substantiated by argument. But this thing can. We maintain — indeed it could hardly be denied — that the heart which loves Nature will, other things being equal, be kept healthier by her, and beating for a longer term of years, than a heart which does not. And that the owner of it will be supplied by her with more pleasure than the owner of the other. It can also be maintained on the testimony of all profound Nature-lovers that in the region of higher consciousness there is a *give and take* involved in the relationship, that from that region Nature can be communed with. By *Isis* the ancients denoted a presence that can be as well reached today as then. In fine, Wordsworth's poetic line was also strict science, bald fact. If he were alive now, *he* might be annoyed at the imaginativeness of science. He invoked the heart of nature to account for what he felt; science imagines atoms, electrons and ether, to account for *its* facts. C.



## Archaeology

## Palaeontology

## Ethnology



THE "MERCHANT'S TABLE," LOCMARIAQUER, DÉPARTEMENT OF MORBIHAN, BRITTANY  
SEE NO. xxv OF THIS VOLUME.

## Inherited Arts of Africa

WE often label things, after a cursory examination, and then put them away on a shelf, where their label protects them from further investigation, and unsuspected treasures may lie hid for years. Or we get a prejudice against a certain author and so never read his works and remain in ignorance about him. In this way we have labeled Africa. It is the "Dark Continent" and its inhabitants are "negroes." In a much used school geography, even the warlike and noble Zulus of the south are lumped together with many other races, southern, central, northern, eastern and western, as "negroes." But in Africa, as on other continents, there are many widely differing races; and when we find some of them exhibiting characteristics which we have decided the "negro" does not possess, we are surprised. But even the true negro is not to be judged by any particular specimens of his race.

The collection of an African explorer has just been presented to the American Museum of Natural History, and it contains eleven hundred specimens which together form a compendium of African native art and handicraft. A few particulars of this collection are as follows:

Specimens of the wrought ironwork of the Congo tribes, comparing favorably with the medieval work of Italy and of Spain. The African is described as the oldest ironworker, and his work is said to show "an inherited skill."

Many tribes make wire of copper and brass and use it to ornament weapons and for inlaying gourds so as to make highly artistic vases.

From Bechuanaland come examples of pottery suggesting the classic forms of Greek urns and vases, and archaeologists wonder how

there can be such similarity between the designs of peoples whom we consider savage and those whom we consider highly civilized.

*The basket-work exhibited has been found to be in many cases identical in pattern with that woven by the Mexican Indians;—one more evidence, out of innumerable evidences, that the Old and the New World are inhabited*



UNDERNEATH THE "MERCHANT'S TABLE"

by races which have descended from a common stock—the Atlanteans.

For though separate items of evidence may be explained away singly, the bulk, all tending to show the same thing, cannot be so dismissed and its implication denied. STUDENT

## Excavating the Casa Grande Ruins

THE Casa Grande ruins in Arizona, mentioned in No. xii of this volume, are now being explored, and an attempt will be made to obtain from Congress an appropriation for further excavation. The group of ruins measures 1800 feet by 1500, the Casa Grande itself being the largest structure. Various theories are held as to the race that built these structures and as to their antiquity; but we await the discovery of more facts. It is however significant to note that one theory says that they were the work of the ancestors of the present Pima Indians; so it is admitted that some savages degenerate and that the hunting stage may succeed the city-dwelling stage. Our knowledge needs systematizing.

So far excavations have yielded stone axes, pestles, hammers, bowls, vases, shells and beads—whether belonging to the builders or not is of course conjectural. The investigations now being carried on have revealed results of "extraordinary scientific value." New structures have been uncovered, apparently better preserved and of a superior kind of

architecture. Three walled clusters of buildings, or compounds, have been brought to light, one of them measuring more on the ground plan than the Casa Grande and having a fine well plastered floor and painted walls.

What a curious thing history is! All the while those Teutons and Celts and Latins were killing each other and blending, there was an-

other history going on across the Atlantic without any Teutons and Celts and Latins, innocent of Roman law, Gothic architecture, Germanic chivalry, Hebrew religion; with no Caesar, no Charlemagne, no Napoleon, and, it must be added, no Jesus Christ to "save" them! T.

# The Trend of Twentieth Century Science

## Alcohol as Food

A GERMAN professor, with German exactness has made some experiments as to the value of alcohol as a food during hard work. The form of work selected was mountain climbing.

The mechanical energy of the body is obtained—as in case of an engine—from the burning of carbon and hydrogen. In the former case we call the carbon food; in the latter, fuel. And in the former case, though there is actual burning, it is slow so that the yielded heat shall not do damage. Part of this heat is used to maintain our temperature; part to do work with. In hot climates it is only necessary to eat for the latter purpose. But that is so easy to forget!

The question for determination was whether the burning of alcohol within the body would do instead of the burning of fats and starches.

If the amount of heat necessary to keep up temperature on a cold day be added to the amount appearing as energy necessary for the work done, we have a guide to the amount of starch, sugar and fat needed. Theoretically we only need to eat as much of those foods as will, when burned, yield the necessary energy as heat. In practise, more has to be eaten. The ratio between these two amounts is called the efficiency of the diet. Thus if theory indicates that four ounces of a certain food are necessary, but in practise six, the efficiency of that food is 66%. If in practise eight are necessary, the efficiency is 50%.

The amount of energy needed to climb the hill was first measured; then the amount of carbonaceous food whose burning would in the laboratory yield this energy; and then the amount which actually was burned in the body during the ascent. This last item gave the amount of fat and starch required. Ascents were accordingly made on this amount. Then, on a subsequent day, from two to two and a half ounces of alcohol were added. The amount of carbon then consumed in the ascent (the work of course remaining the same) rose from 25 to 29. The amount of work per minute fell off by about one sixth. Professor Durig therefore thus sums up:

On the whole, the experiments proved that alcohol is oxydized in the body and can replace other substances, especially carbohydrates [starches and sugars] and afford energy for muscular labor, but that the quantity of alcohol required to produce any considerable quantity of energy is too great to be taken with safety. (About half a gallon of spirits would be required to furnish the whole work of a day's mountain climbing.) It was also proved that alcohol is less economical (without regard to cost) than other foods, as it has a lower efficiency, or, in other words, involves a greater waste of energy. Hence, though alcohol is theoretically a food, it has no practical value to the worker as a source of energy.—(From the *Scientific American*.)

The professor has forgotten one point in his remark about the half gallon. The body altogether refuses to use as food, to burn, more than about 2½ ounces of alcohol per day. After that it is poisoning pure and simple, acute or chronic, noticed or unnoticed. STUDENT

## Anaemia Electrica

BRUSSELS has tried an unintentional experiment on the influence of electricity on trees. The Avenue Louise has fitted itself with an electric car line, the ground current returning on, or rather under, one side of the road. On that side the trees lose their summer foliage a couple of months earlier than on the other, but they bud and blossom again in October. On the other side the trees pursue the ordinary program, losing their leaves in late autumn and not budding until the following spring. It would therefore appear that the electricity stimulates and quickens the life processes. Whether it does so at the expense of the trees' total vital capital, remains to be seen.

One would suppose that a force affecting plant life so strongly can hardly be without influence on the human life of the modern cities whose air, soil and buildings are increasingly exposed to the fields of great currents.

Dr. Millener has made a special point of studying the health of men employed at work about the great plants for the generation or transformation of electricity. Here is his conclusion:

"... that continuous employment in the immediate presence of these great electric generators or transformers, where one is continuously in an atmosphere heavily charged with electricity, or ozone, or some light or ray as yet undiscovered, results in such disturbed condition of the digestive fluids or of the secretions of the stomach and its cognate glands and organs as greatly to impair the digestive function; and that persons so employed lose their appetite, and become of an almost chalky complexion..." etc.

He notes that it is the alternating, not the direct variety of current that does the mischief. Practically all the work and lighting of the cities is done by the former.

So it seems reasonable to suppose that the condition which becomes so marked in a proportion of workers in the immediate neighborhood of the great machines, may ultimately show itself, though with far less intensity, in those in the immediate neighborhood of the currents which those machines supply—that is to say, in the general population of modern cities. Electric anaemia may come to be a well-known malady.

Judging from Dr. Millener's facts in conjunction with the Brussels results, it would seem that the current causes an overdraft on the vital income, which the tree can somehow meet (at what subsequent cost we know not) but which men meet with much more immediate difficulty. M. D.

## Visible Geology

A FRENCH scientist has made some experiments on rotating vessels, which seem to have some bearing on geology. The vessels are of glass, filled with water containing finely divided solid matter, and are rotated with great rapidity on their vertical axis. If the solid particles are lighter than the water they collect along the axis; if they are heavier they collect on the surface. But their distribution is not uniform. Two parallels of lati-

tude are formed at equal distances on either side of the equator. The particles collect within this belt. The poles are clear, the clearness extending down to the parallels.

The explanation is not difficult. The diffused particles are whirled centrifugally to the surface, which at first they cover uniformly. As the rotation proceeds, they tend to slip down towards the equator. The slipping ceases at the line where the opposing force of friction equals their tendency to slip further. This is the parallel of latitude.

Should not the same principle apply to the earth? If at any point beneath the crust the matter becomes at all fluid, and if in the fluid or semi-fluid matter there are masses of greater density, these will tend to aggregate along a belt between the two parallels on either side of the equator. The crust would be the analog of the containing sphere in the experiment; and as friction would be very great, the belt between the parallels would be very great, perhaps even extending nearly to the poles. The space immediately beneath the polar crust may for this reason be the least dense, somewhat comparable to the air space at the end of an egg. . . . Yes, certainly; there are a good many ifs in the speculation. But then geology is as yet very largely ifs. STUDENT

## A Bi-Polar Universe

AN English astronomer, Mr. Eddington, of the Royal Observatory, Greenwich, now corroborates the magnificent statement of Professor Kapteyn, that the universe of stars consists of two distinct systems, moving in contrary directions. It was founded on a most difficult set of observations and calculations—the motion of our own solar system onward causing the opening out of stars we are approaching and the closing together of those from which we are receding, having to be allowed for. According to Professor Kapteyn and Mr. Eddington, the two systems are crossing each other, and our little solar family is more or less in the middle of the confluence.

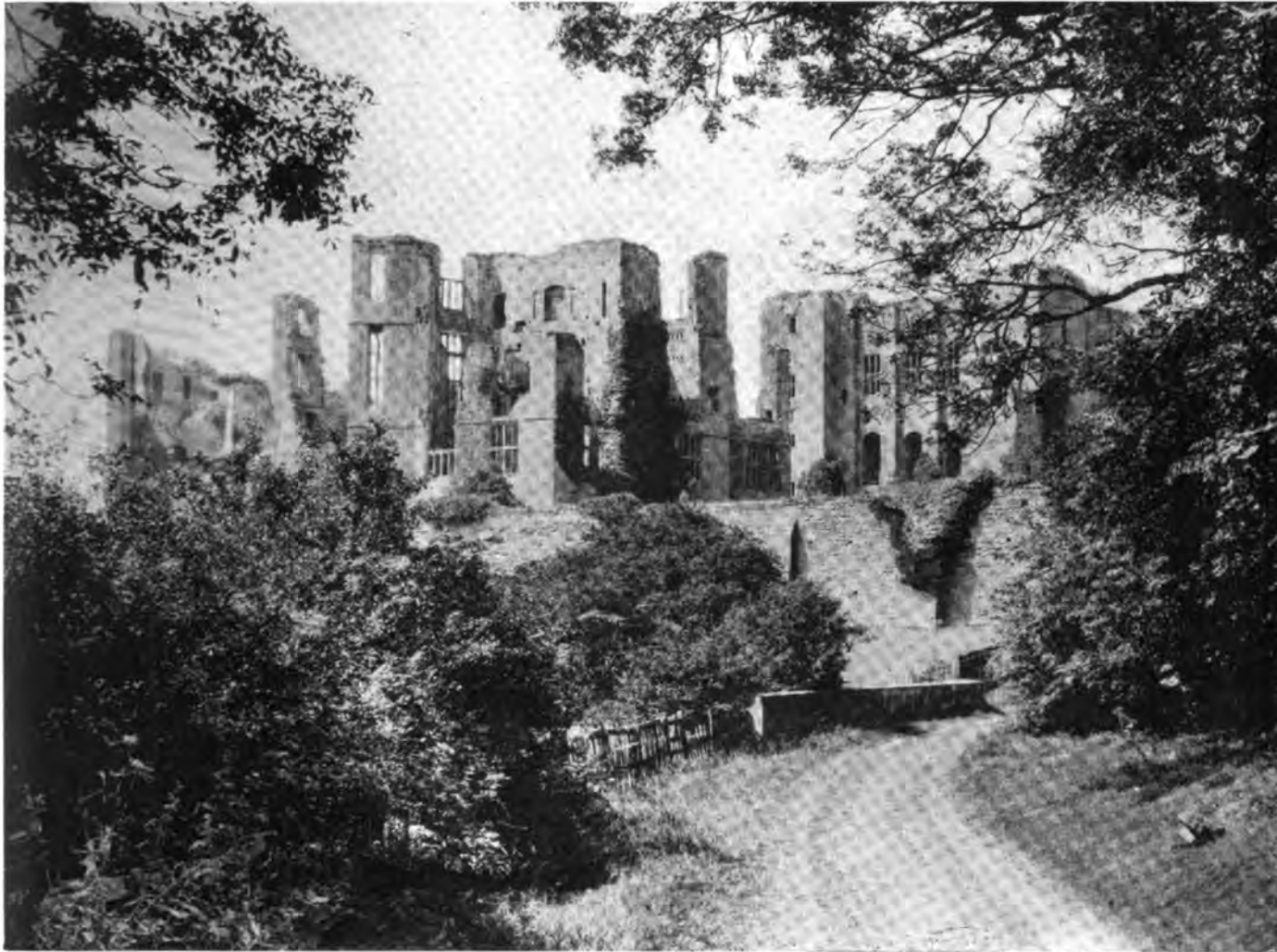
Astronomers have of course as yet no suspicion of the nature of the vast law of which they here get the first glimpse. It is now many years since Herbert Spencer argued, from the disposition of nebulae in the Milky Way that there was some sort of organization in the heavens; and this is a second little step in the same direction.

It is curious to ponder over the fact that although *universal* law is recognized today as one of the great achievements of the human intellect, yet its logical inferences are not followed out. *Law* means *organization*, inevitably. Theosophy adds that there is as much organization in the stellar spaces as there is in molecular structure and as a logical necessity sees consciousness wherever "law" is.

The discovery has however been made to yield an almost opposite conclusion. Instead of one universe, flocking towards its two poles, the facts have been regarded as indicating *two* universes with nothing to do with each other! They have happened to cross, or be crossing, each other's path in the limitless, and merely bow to one another in passing! STUDENT

## Nature

## Studies



KENILWORTH CASTLE

Lomaland Photo. and Engr. Dept.

Readers please note that this Illustration, and that of Dudley Castle (not "Kenilworth") on Page 13, were transposed by mistake

## Dudley Castle

**D**UDLEY is a town on the borders of Staffordshire and Worcestershire, situated in the center of the "Black country," so-called on account of the coal and iron works. The ruins of the castle stand on a hill and are surrounded by beautiful grounds. The castle was built, according to tradition, about 700 A. C. by a Mercian prince called Dodo. It is mentioned in Domesday book as belonging to William Fitz Ansculf. It was burned by King Stephen in 1138. In 1646 the fortifications were demolished, on the town's surrender to the Parliament in Oliver Cromwell's time; but it continued habitable until 1750, when a fire reduced it to its present ruinous state.

STUDENT

## Some Notes on Irrigation

**I**RRIGATION water should only be applied when the moisture from rain or previous wetting has dried out so that plants or trees actually need it; yet do not wait until plants suffer and are checked in their growth before applying water.

Frequent and thorough cultivation will be better for soil and plants and save much money often wasted in water. Too much irrigation leaches the soil of its vital and chemical properties. Cultivation retains the moisture and

opens up the soil to the life-giving influence of air and sunshine.

When to irrigate and how much to apply cannot be stated by rule. Examine the plants and soil and apply only so much water as is needed. More water than the soil can retain or roots use is wasteful.

Intelligent observation and sympathy with growing things alone can tell their needs. One general rule, the best, is that the roots of most plants should be in soil moist enough to "cake" when pressed in the hand. Drier than that things may live but will not thrive. Don't jump at conclusions — you may kill your plants. Don't ask some one else; dig down and examine for yourself. If you have the irrigation habit, break it up; it wastes money, injures plants and impairs judgment.

The nature of the plants, soil and weather must all be considered. Plants with short roots near the surface will need a small amount of water frequently applied; deeper rooted things, more water at longer intervals. In sandy soils moisture evaporates and seeps away rapidly. Keep these in good condition by less water more frequently applied.

There is a great difference between dry and humid weather, and it is not always indicated by the thermometer. Dewy nights often

ameliorate the hot days.

Irrigate at any time of the day, but do not sprinkle the leaves during hot sunshine. In warm weather sprinkle the garden at evening; in the morning, when nights are cold. The reasons are obvious.

Cultivate more often than irrigate; and always cultivate after every irrigation, as soon as the soil will pulverize. Never let it bake. Mud will not pulverize.

Scientific agriculture and horticulture will richly reward all the intelligence applied to it. Sympathy, love and kindness, not impulse and emotion, will bring more than health of mind and body to the gardener. It will liberate a new force within his personality and his deeper nature will grow with all the growing and beautiful things he helps.

STUDENT

## The Miner's Calling Viewed Through Poetic Eyes

**T**O spend one's days in digging holes in darkness un-

derground would seem to sound the very lowest deep of unromantic drudgery, and yet the nameless poet who composed the Book of Job invests even this dreary occupation with the glamor of romance and poetry. Besides the literary value of the passage given here, this Book contains, according to some commentators, an undoubted reference to the use of explosives for blasting in remote antiquity.

"Surely there is a mine for silver, and a place for gold which they refine.

"Iron is taken out of the earth, and brass is molten out of the stone.

"Man setteth an end to darkness and the shadow of death. He breaketh open a shaft away from where men sojourn; they are forgotten of the foot that passeth by; they hang afar from men; they flit to and fro.

"As for the earth, out of it cometh bread; and underneath it is turned up as it were by fire. The stones thereof are the place of sapphires, and he winneth lumps of gold.

"That path no bird of prey knoweth, neither hath the falcon's eye seen it; the proud beasts have not trodden it, nor the fierce lion passed thereby.

"He putteth forth his hand upon the flinty rock; he overturneth the mountain by the roots. He cutteth out tunnels among the rocks, and his eye seeth every precious thing. He bindeth the streams that they trickle not; and the thing that is hid bringeth he forth to light." P. L.





The goodliest land I ever beheld---the fairest thing in the world---

From description of Cuba by CHRISTOPHER COLUMBUS

ON first landing in Cuba upon coming from the United States, there is a sense of being again in Europe, perhaps due to Spanish manners and arrangement of meals. That passes, and it is felt that Cuba is not so easily disposed of; that it is unique; is itself, in its people, its buildings, its coloring, its thought, its influence. It just brings to the mind Kashmir, and the Kashmiris are not unlike the Irish. A similarity may lie in the fact that all three have been suppressed by religious organizations for generations. In Cuba is of course a large mixture of Spanish blood and some French. Very friendly and pleasant to meet, the Cubans are polite and hospitable; they offer you unbounded hospitality and one is really sorry not to have more time and knowledge of their language so as to accept and become better acquainted. Where palms, mangoes, bananas and coffee grow, one expects to see picturesque brown people in some native costume—Malay, Somali or Hindûs. But there is also sugar and tobacco, the chief sources of wealth at present! So the conclusion is arrived at that the island cannot be classed as eastern or western, but has undoubtedly a future of its own. When the people learn really to labor and learn how to “help nature by working with her,” Cuba will equal Java—so justly called the “garden of the world.”

Perhaps Cuba is meant to be a link between East and West, as she is now between America and Spain, between Point Loma and Barcelona, for there is a strong tie between Point Loma and Cuba. At the time of the latter's greatest need Katherine Tingley herself went to the stricken island and demonstrated practically the great and satisfying truths of Theosophy, brought to the West by H. P. Blavatsky and W. Q. Judge. She judged rightly what the people required, and gave largely, as she always does, without stint or thought of the labor or means expended.

Education—real education—was and is

## Impressions of Cuba

the great need; and now there are Râja Yoga Academies at Santiago in the east and at Pinar del Rio in the west, with San Juan as the center; meaning liberty and progress for the whole nation in the future. Katherine Tingley's efforts have been appreciated by the true patriots. They say at Pinar del Rio that the

### FRAGMENT

FROM A POEM WRITTEN TO ONE DR. KANE, AN INVALID FRIEND SOJOURNING IN CUBA, BY ELIZABETH WHITTIER, SISTER OF THE POET JOHN GREENLEAF WHITTIER.

**A** NOBLE life is in thy care,  
A sacred trust to thee is given;  
Bright Island! let thy healing air  
Be to him as the breath of Heaven.

The marvel of his daring life---  
The self-forgetting leader bold---  
Stirs, like the trumpet's call to strife,  
A million hearts of meaner mold.

Eyes that shall never meet his own  
Look dim with tears across the sea,  
Where from the dark and icy zone,  
Sweet Isle of Flowers! he comes to thee.

Râja Yoga School is their one hope, the one bright spot in their present gray sky of national life.

It is a great education to see the working of these schools. The demands of the children on all lines bring home a deep realization of the needs of Humanity. They are so great, in all countries—so many souls waiting for help! It was from Santiago de Cuba that Katherine Tingley's agent for the International Brotherhood League took relief—the first to be landed—to Kingston, after the recent disastrous earthquake at that place.

Havana harbor at sunset gives to one a vivid impression of Cuba's fine coloring, the brilliant sunlight catching, in quite eastern style, portions of streets, of shipping and of Morro Castle, a striking rocky point of yellow ocher running out from the mainland. Two vessels with sails fully set, one in the vivid sunlight, the other later—in the afterglow—glide slowly and silently out to sea. A few equally quiet and silent Spaniards, with their grave, spare faces, sit about; but the ordinary American traveler looks, and is felt to be, out of harmony.

The railroad from Havana to Pinar runs parallel with a chain of blue mountains, passes pine woods, some of the brilliant deep red—Indian red—soil districts, fields of tobacco and many small cottages or cabins thatched with palm leaves, these the homes of the colored helpers on the *vegas*, farms or estates. The tobacco leaves are gathered, tied into small bunches and hung across long flexible poles to dry. It is an exceptionally good crop this year, the rain having been just sufficient. A few bamboos add to the beauty of the scenery, while countrymen ride about on their small ponies, with Spanish saddles and bridles.

Pinar is at the western end of the island, and has a perfect winter climate; even during the warmest months the nights are cool and very beautiful, so still and quiet. The moon and stars surely give more light than elsewhere, illuminating the *patio* or garden and its varied contents, such as oranges (some sweet, some bitter and some between the two), limes, small green lemons, *caimitoes*, *mames*, coffee, palms, roses, hibiscus, lilliums, begonias, besides many beautifully veined foliage plants and ferns. All are chiefly dependent on man's supply of water; the soil is dry. Even the frogs, of several ages and sizes and of a dove-gray color streaked with bright green, occupy the bath and occasionally take refuge in the drinking cups that hang in a row under the windows on the inside of some of the houses.

The age of the children in our Râja Yoga Schools in Cuba is from three to twelve. They *aprovechan* (an expressive word, meaning much more than the dictionary definition, "to make progress, to take advantage of") rapidly, notwithstanding that they are often absent on account of colds or name day fiestas: that of "Mary and her husband Joseph" for instance, when all the Marias and Josefes will of course stay away. They are good and eager children, many promising and some very bright. They are quick to pick up English, interested, artistic, and show skill in manual work; they are learning to study and have patience.

They all go to bed at a reasonable hour and rise early, striving continually to be punctual, etc. — in fact, to be Râja Yoga boys and girls, both in and out of school. They are most patriotic. The flags — of Cuba and also of the School — are saluted every morning and the National Hymn is sung. One day they planted a royal palm in the *patio* — a symbol of liberty. They are already a recognized influence in the cities where these schools are, and by the time they grow up there is the impression that their country will be free in the higher sense, Cuba for the Cubans, aided in development by members of other nations who are not spoilers.

FANNY JANET BUSHBY

Pinar del Rio, Cuba.

### The Golden Rule in Practise

A NOBLE and humane work has been inaugurated by one of the most beloved, gifted, and womanly of our American actresses, Mrs. Minnie Maddern Fiske. Its object is to secure more humane treatment for the cattle and sheep of our great Western plains and also for those which are transported on the railways. Mrs. Fiske said recently:

Traveling as I have been compelled to do in the practise of my profession from town to town, I have witnessed the horrors of the transportation system. I have seen cows crushed and bleeding under the weight of dying cattle in the cars when they have fallen from sheer exhaustion. Inquiry has often led to the information that such cars have been side-tracked in blizzards for nearly twenty-four hours, and that nothing was done by the railroad companies to relieve the sufferings of these animals.

According to a recent report by the United States Bureau of Animal Industry, there are on our great plains more than thirty millions of cattle and of these forty per cent die annually from starvation or freezing or both.

Under present conditions cattle must take care of themselves from December to April, when the ground is covered with snow and there is no water to drink. To the agonies of a slow death from starvation and freezing is added the torture from thirst, this one cause frequently resulting in the death of many thousands. In nearly all cases not a single pound of hay, a cask of water, nor a shelter of any kind is provided.

Recently Mrs. Fiske made an impassioned appeal before a large audience in Washington on this subject, quoting extensively from statistics and government reports, to the result that this movement is now on a secure footing with every prospect of achieving actual results. Mrs. Fiske, it will be recalled, had the courage of her convictions some time ago sufficiently to refuse to be coerced by the theatrical trust. She took her stand in the latter case on principle and did not recede.

Such women as Mrs. Fiske have the power to endow any calling or profession with which

they may be associated with a dignity almost sublime. They are, in the truest sense, pioneers in this age-long battle waged by greed on the one hand, and compassionate love of justice on the other.

STUDENT

### One Woman and Principle

THE following is an interesting account of how a plucky Western woman won in her business battle with a powerful Grain Trust, which was finally, however, by the Interstate Commerce Commission, forced to dissolve. To quote from the report as given first in the *Atlanta Journal*:

But this woman had a hard fight. How close she was pressed is only now coming to light. She thanks the loyalty of the farmers hereabout for her victory.

Mrs. Kehoe is a widow who has lived here (Platte Center, Nebraska) since 1888. Her husband was an



Lomaland Photo. and Engr. Dept.

SWEDISH STUDENTS OF RÂJA YOGA

"She made us welcome in her home,  
Old hearths grew wide to give us room."

—From WHITTIER'S *Snowbound*

accomplished business man who taught her his work before he died and this she continued, later, with success. But she was not allowed to conduct her business in peace. She had to reckon with the — Grain Trust, which began persecuting her years ago, and she was frequently warned to enter the Trust. The feminine in her made her determined to stand on principle. When warnings given her in letters and by agents were ignored, Mrs. Kehoe found that she could not get cars when she wanted them from the Union Pacific. However, the freight department of that road heard from her so persistently that she was at last able to get a limited number of cars, although her Trust competitor across the tracks apparently obtained cars without difficulty.

The next move of the Trust was to bid up the grain at her depot, offering about one cent higher than the Omaha prices, which were those that prevailed. Mrs. Kehoe was compelled to have the quotations wired to her several times a day. Yet even this did not enable her to bid ruinous prices for grain and for a while she existed simply by buying as she could and selling to remote points. The fact that

she still clung to her business, battling on principle, made the Trust desperate and Mrs. Kehoe was again besought to enter the combination.

The fight had been going on for two years when the worst blow came. A fire destroyed this woman's storage-house with its contents of grain. To this day what caused the fire is a mystery.

Mrs. Kehoe's answer to this disaster was characteristic. Within a few days carpenters were at work putting up the framework for a new elevator. She redoubled her attention to her business, buying early and late, and making prompt settlements with the farmers, who, in turn, gave her all the support possible. Year in and year out she kept up the fight, often losing money, until in the end the Trust, by its persecution of her, aroused such general public resentment that the exposure finally came, with the result noted above.

H.

### Jottings and Doings

BY a recent cable from Berlin, the Berlin official circles are much exercised over the discovery that some one of its members has been entertaining unawares the daughter of a foreign diplomat in the disguise of a cook, and there is much curiosity as to the identity of the household in which she served.

It seems that Ole Hansen, Denmark's famous Minister of Agriculture, wished that his daughter, Mlle. Olga Hansen, should learn practical housekeeping. Being of an original turn of mind, Mlle. Olga, instead of attending a course of lectures in the Culinary School of Copenhagen, advertised in a Berlin paper for a position of cook and secured employment there in the house of a government official.

Her practical schooling was severe, but thorough, for she learned every detail of housekeeping and cooking and for her services received the munificent wages of \$1.25 a week. Never for an instant did Gretchen reveal her identity, and it is only by the receipt and disclosure of the contents of certain letters that it is now known that the cook was the daughter of a cabinet minister.—*Exchange*.

MISS ETTA NELSON of Pittsfield, Me., is, according to a writer in the *Boston Post*, one of the very best letter carriers in the service of Uncle Sam.

After an official investigation was made into the records of every postman and postmistress in the country, this honor was recently awarded Miss Nelson by Fourth Assistant Postmaster Degraw. She will be distinguished above every other letter carrier by having her name incorporated into the yearly report of the department, together with an official compliment for "courage, faithfulness and ability."

"She has displayed remarkable energy and courage in traveling her route at times when the roads were almost impassible," says Mr. Degraw in his report, "and in the face of rain and snowstorms which kept the community indoors." It was Miss Nelson who tied her horse to a post after the animal had traveled as far as he was physically capable one day last winter and, putting on her snowshoes, trudged over the blinding snowpaths with the balance of her mail.

She received her commission September 15, 1903, for a route of nearly twenty miles. She delivers mail six days a week with only the national holidays each year for her vacation, making her drive over 110 miles every week. Priceless indeed are opportunities to grow brave and honest while doing needed work. H.

# OUR YOUNG FOLK

## A WOOD ANEMONE

F. D. SHERMAN

**W**ITHIN the woods it blossomed all alone---  
A tiny wild flower, like a snowflake white,  
And fashioned like a star divinely bright,  
Gracing a mossy pedestal of stone,  
Above it bent green branches whence were blown  
Enchanting messages of elf and sprite,  
And nearby sang a maid her delight  
In pebbly paths with grasses overgrown.

One morn in early spring by chance I came  
Upon this little, fairy altar fire  
Built of beauty on a boulder gray,  
And from the leaves I caught the lisp'd name  
Of her who is the sylvan world's desire,  
And heard the winds in worship whisper--- May!

## The Water-Wheel

**W**HEN grinding wheat and corn in a mortar with a pestle, or in a hollow stone by rubbing another stone over it, became too slow, then man looked around for help. He knew that water had weight; the water flowing over a fall told him that, and he knew flowing water had force because it took more strength to paddle his canoe up stream than through still water. The thing he wanted was here in front of him: force, power, given to him by Nature, but how to use it, that was the question.

Then came the wheel placed in the running stream so that the current would make it turn, these primitive wheels being in use in some parts of India to this day.

Then where the flow of water was slight, or the stream shallow and irregular, men found that by selecting a deep valley at some part of the stream, the outlet of the valley could be closed or dammed up, holding back the water that accumulated until there was a great supply stored ahead. This was allowed to run gradually over the water wheel and in this way a regular and constant flow was daily secured.

This water-power once secured, it was applied to thousands of useful purposes. Even today flour is being ground by water-power despite the fact that we have coal, steam and electricity.

Wind, water and the swell of the ocean have been natural forces existing since the beginning of time. Wind has been used as a power, but not to its fullest possibilities by any means, as yet. Water, in connexion with advanced engineering, is rapidly taking its place as a great world-force. The power held and stored in the swelling bosom of the sea, no man so far has been able to harness. When you see an immense ship of several thousand tons in weight rising and falling upon the face of the ocean, lifted by the great body of water as if it were a cork, you must get a faint conception of the latent power of the waves.

Many things have barred man from harnessing the waves successfully — amongst others, the great havoc wrought by a storm, destroying any mechanism planted in sands beneath the water. There is enough power,



Lomaland Photo. and Engr. Dept.

HYDE PARK CORNER, LONDON

could it be used and drawn from the ocean, to light and heat the world and drive every machine that requires power.

High waterfalls are being used more and more for generating electricity. Great holes called pits are cut down into the solid rock above where the water runs over the falls, and at the bottom of these pits 150 feet down, water-wheels or turbines are placed. The weight of the column of water flowing through these wheels gives the power that turns the great dynamos above ground, which make the electricity that is carried two and three hundred miles away to give light and heat and power. So many people want to get power from Niagara Falls that perhaps some day there will be no water running over the falls; it will all be running down the pits through the turbines.  
C. C.

## Fine Qualities of Some Red Men

**L**AST summer our government sent some civil engineers to the mouth of one of the large rivers that empty into the Gulf of Mexico. This river was choked at the mouth with sand and grass, so that the water found its way to the Gulf by spreading over a large swampy area. It was the desire to confine this river to one channel and thus open it to navigation.

The engineers were to engage Indians for assistance in making proper survey. The Indians were pleased to earn a little money; but when it was explained what was wanted they refused to go, as they thought it dangerous. The engineers assured them that with their boats, instruments, and knowledge of the situation, they would pull them through all right.

The red men were persuaded, so early in the morning the little fleet started down the river on its mission. All went well until the boats began to drag on the sand, and then they had to get out and pull them through the swamps.

This they did until exhausted. The grass was coarse and cut the skin, insects were thick and hungry, humidity great. The temperature was 130 in the shade and the white men became prostrated. To go back was out of the question.

This was the condition when the Indians took charge. Their strength, skill and endurance were astonishing. Their sagacity, intuition and brotherly consideration were a revelation. They pulled through, striking clear water by the shortest cut. In the details of the report the engineers embodied these words:

"If any one calls these *gentlemen* savages he makes a mistake, for they are any man's equal."  
E.

## Facts Worth Knowing

SEALING-WAX is made of shellac and resin melted with turpentine, and has in it no wax.

IN Chinese there are 145 ways of pronouncing the letter "I," each having a different meaning.

THERE are trained nurses now who care for sick dogs. One of these, on the staff of a city Dog Hospital, has often one hundred dogs on her list of patients.

A BOND dated A. C. 100 was recently dug up in Egypt, apprenticing a slave for two years to the "semigraph" to learn to read and write shorthand, or "the signs that your son Dionysios knows." The tuition was about \$23.

When the explorers of the Lewis and Clark expedition were following a trail near the head waters of the Columbia River, they suddenly encountered a party of Indian women. One turned and fled; the others sat down on the ground, holding their heads down, as if, seeing that they could not escape, they invited the enemy to strike at once. This custom is still preserved in Egypt. There were many links, now forgotten, between ancient peoples.



# THE CHILDREN'S HOUR

## Lomaland Laddies

IN a pretty round house with roses climbing to the very roof and a garden all around, lives a band of little brothers whose life is full of joy. The little lad in the picture is one of them and he, like several others, has come from a country far away to live in happy Lomaland and learn to be a Brotherhood knight.



Lomaland Photo. and Engr. Dept.

A LITTLE SWEDISH STUDENT IN LOMALAND

## MY LITTLE CRICKET

I HAVE a cavalier,  
At dusk he draweth near,  
To wait outside my wicket.  
I hear him draw his bow,  
He playeth soft and low,  
Hid in the maple thicket.

The listening leaves are stirred,  
The dreaming flowers have heard  
His strain from out the shadow.  
The broad moon, white and still,  
Climbeth the dusky hill,  
The mists dance in the shadow.

My faithful cavalier,  
At dusk he draweth near,  
To wait outside my wicket.  
I hear him draw his bow,  
He playeth soft and low,  
My dusky little cricket! — *Selected*

keep in line like a little soldier, or begin to try to keep his temper. And how glad they are when a boy can say in English what needs to be said. They all help to teach the little foreigner new words, and they get very close to the heart of his language by learning a little of it so that they can help him.

Oh, Lotus Buds the world over, it is a joyous life for little folks with so many comrades, little like themselves, and so many big brothers ready to love and teach them, and showing them every day what a fine thing it is to be a big Râja Yoga boy. The little brothers see the big ones in their sports — they go to the baseball games sometimes, and they like to join in the shouts of the others. They see the big boys playing in the orchestra, and I believe each one has chosen the instrument he would like to learn to play. And sometimes one hears whispers about little violins — but that is all I may say about it. If you could watch the joyous faces of the little brothers, intent on the beautiful music played at the concerts, you would know that the music in their souls has been awakened, and that it must soon find its way to the little fingers, as it has already to the lips. Happy, happy little boy troop of Lomaland! COUSIN GENTIAN

## The Blossom and the Thought

"SUSIE ought to tell us a story about an owl," observed Kathleen with a merry twinkle in her eyes.

The sound of the words attracted Susie's attention for a moment, but it was evident she did not grasp their meaning, for she turned her head slowly away again towards Meg, and remarked,

"Meg, I don't think we *think* all the thoughts we have."

"Why, dear?"

"Because when I was coming along not thinking of anything particular, I looked up suddenly and saw the garden with all the beautiful flowers, and just as quick as I saw the blossoms I knew — or I thought, I don't know which, but I think it was I *knew* — that the blossoms came from the sky, and it really seemed as if the thought came from the sky too, because it knew the blossoms and the blossoms knew the thought, they felt near to one another — and it was very strange, Meg," she added in a hushed, solemn voice.

"It is not so strange as it seems, dear," said Meg gently. "True thought comes in flashes, and flashes of true thought are like light, and light is much nearer in its nature to the sun than to the earth."

"Now," she continued, "little children ought to think for themselves. We know that every little seed depends on the sun for its life. What could that tell us?"

For a few minutes there was silence.

"I know," exclaimed Susie. "It is the same as the thought and the blossom! There must be something like the sun's life in the seed."

"Yes," said Meg, nodding her head; "there is sunshine. And in the spring the sunshine in the seed begins to long for something. You see it does not feel quite at home imprisoned in the dark earth, so it tries hard to reach something in itself through the longing, and it struggles and grows to find it. And the sunshine in the sky helps all the time. The sunshine in the seed trusts and goes on growing. And when it has trusted long enough it has become united with so much more of its own beautiful nature — the sunshine — that it is able to unfold blossoms. Then when the petals are all open wide it sees itself — the glorious sun in the sky. So you see there is truth in Susie's thought."

"And Meg," said Muriel, "perhaps it was the flashing light of Susie's thought that knew the sunshine that unfolded the petals of the blossoms."

"Oh yes," chimed in Kathleen, "now shining thoughts come from a land of light — perhaps from the sun! Who knows?"

ANNIE P. DICK

And down on the Trail where they sometimes go, is a bridge — it is very exciting to cross a bridge over the cañon — and away down beneath the bridge are *caves* — but Toby is the one who explores the caves!

Then there is the forestry department for the little brothers to visit. There they see the big boys planting and caring for the trees and hear about the interesting things they have learned. All over the broad homeland march the little brothers, so happy and gay.

One day not long ago I met them and noticed that they were even happier than usual; in fact the taller ones looked a whole inch taller than usual and they were pressing closely around a little boy — a new boy, as they triumphantly announced. They had all gone with their teacher to welcome him and bring him to their group-house.

Now you may think that a new boy will learn many new things from the Râja Yoga teachers. But let me add that he will learn much also from his little comrades, for they all have ideals of honor and self-control and brotherhood, and no one can live with them without learning from them. With what joy they announce that a little boy who came only a few days ago can do something that he never had tried to do before he came, perhaps — let me whisper — hang up his hat and coat neatly or

THE bullfinch is said to be the only bird that can remember a tune and repeat it. One can be trained by a boy playing a flute or whistle.

# The Theosophical Forum in Isis Theater

S a n D i e g o C a l i f o r n i a

## Last Sunday Evening at Isis Theater

ISIS THEATER was well filled last Sunday night at the meeting of the UNIVERSAL BROTHERHOOD AND THEOSOPHICAL SOCIETY. The address was by Mrs. Faith Kent of Buffalo, her subject being: "Theosophy the Redemptive Power in Human Life."

In part she said: "Theosophy the Wisdom-Religion, entering the hearts of the members of the human family, is the only force in the universe that can awaken in those hearts the power to ultimately redeem themselves from the imprisonment of narrow creeds and petty conceptions, the slavery of base passions and personal desires, and the wretched state of exile from true human brotherly conditions of life on earth. . . . How to redeem them that is the question; how to quicken their energies for a struggle that will lead to victory; how to kindle their imaginations so that new ideals, new pictures, may be formed and inspire them to continue their effort; how to band all these prisoners and slaves and exiles together in a common purpose that makes them work with a will and fill the gaps in the ranks by their own awakened power to serve—ah! that is what the world asks, what these suffering hearts ask. And the answer is ready—carry to them the glad tidings of Theosophy. . . ."

"The only way that you can begin to redeem humanity is to begin by throwing off your own bonds. No bond-slave can free another. The method of redemption by Theosophy is thorough and reasonable and works from within outwards. . . ."

"Into the children the redemptive power of Theosophy is working what the world will regard as marvels when it becomes aware of them. When, before the physical vehicle is marred by ignoble use, the soul is awakened and the child taught to overcome every evil tendency as it appears (for the inevitable results of the past appear early, in fact at once) the whole inner being grows up strong as the child grows, instead of having to be modified gradually after being given strong tendencies not of a high order. It is in the children that we can see the heritage of those who build determinedly and on right lines. . . ."

The musical program was by the students of Isis Conservatory, and included among the numbers a violin solo by Mr. Bland.—San Diego News

## The Smile of a Child

IT is not too much to say that the audiences who witnessed *A. Midsummer Night's Dream* at Los Angeles were won by the smile of a child. For in that smile were summed up, as in a single radiant point, all that Theosophy and the UNIVERSAL BROTHERHOOD AND THEOSOPHICAL SOCIETY stands

for. One can conceive of nothing more effectual than such a smile, so evidently happy, so cordial, so obviously unaffected. What could be more captivating to the good, more disarming to the evil? It was a plain manifestation of *reality*, beyond all doubt and questioning. What are the assertions of words, the arguments of logic, to such a direct rev-

they are ready to sacrifice all, brave all, and make a straight line for whither it leads.

If that symbol preceded travelers into the unknown parts of the earth, we should hear no tales of tortured natives; if it preceded the preacher up his pulpit stairs, we should have no empty churches; with that as standard, warriors would excite no hostile peace-movements; their cause would ever be just and humane. The brainy philosopher, losing all sense of reality in his wanderings amid the abstract, is brought back to life and health by the dawning of this sun upon his twilight. The schemer forgets his gains and remembers his *possessions*. The discontented puts down his skein of jealousies and suspicions and believes that everybody is a friend.

The wise take it for a revelation of their own Soul—not their personal soul, but the Soul which is their link with all—the Soul which needs no saving, for it was never lost. How foolish it would be if one should mistake the revelation and try to seize the spirit by grasping the outer form! Yet this is the mistake of what is often miscalled parental love. Let us not personalize. Personally the child is something to be protected, guided, corrected; and one of the influences against which it needs our protection is the influence of unwise affection. The Soul may be able to manifest through the child; but the Soul needs our help; we can so easily destroy its temple. The child is human—mysterious dual nature, standing at the parting of two ways. Shall we then weakly yield to the coaxings of the child's lower nature and gratify them; or shall we not rather do that which the child *really* desires, and, wisely withstanding these allurements, minister to the pleadings of the wistful Soul within for our sanction and support? Let us not fail in our duty!

Ceaselessly is the sweet spirit of childhood being reborn into the world. And as ceaselessly is it, alas! being sacrificed. Let us preserve it! May the growing man and woman not put off their innocence with the acquisition of knowledge, their tenderness with the gaining of strength! But let us see blossoms that fulfil the promise of the bud, knowing no canker. Let us save the children! BARNAKILL



Lomaland Photo. and Engr. Dept.

## HIPPOLYTA, QUEEN OF THE AMAZONS

A RĀJA YOGA STUDENT OF POINT LOMA IN THE RECENT SHAKESPEAREAN PRESENTATION AT LOS ANGELES

elation of the reality of Life? It was as if the Soul of the assembly had stepped forth and said, "Here I am!" and the spectators had answered, "So you are!"

That child-face is our symbol; the inspiration of our work; it is the nearest approach to an expression of the inner power that nerves all the workers in the UNIVERSAL BROTHERHOOD AND THEOSOPHICAL SOCIETY. For that which this symbol means to them

Public Theosophical Meetings are conducted every Sunday night in San Diego at 7:30 at the Isis Theater, by students of Lomaland assisted by children of the Rāja Yoga School. Theosophical subjects pertaining to all departments of thought and all conditions of life are presented. Excellent music is rendered by students of the Isis Conservatory of Music of Lomaland, and Theosophical literature may be purchased.

## ✻ Art Music Literature and the Drama ✻

### Kenilworth Castle—A Landmark of Elizabethan Days

THIS ruined castle is one of the many landmarks of Queen Elizabeth's days, which are dotted here and there throughout England. It is full of historical association and the glamor of that interesting period. With the majority of people the fame of this castle is closely associated with the well-known novel of the same name by Sir Walter Scott, and on account of the story attached to it a peculiar air of romance clings to the old building. It is one of the attractions of the district known as the "Shakespeare Country"

shake them; and if they fall they dash themselves to pieces." STUDENT

### Doing the Impossible—The Conquest of the Soul

EVERY now and then Fate gives a task to some one for whom its performance is an impossibility. The some one does it with such finished perfection as to show that the unsurmountable obstacles were but salt and pepper to the dish.

A legend says that a soul once informed "The All-Honorable One" that it desired to incarnate for the purpose of teaching human-

for any to surmount. And the soul always smiled and said: "Nevertheless I will go and do even as I have said." And the All-Honorable One also smiled and said: "Of a surety, oh soul, thou mayest try."

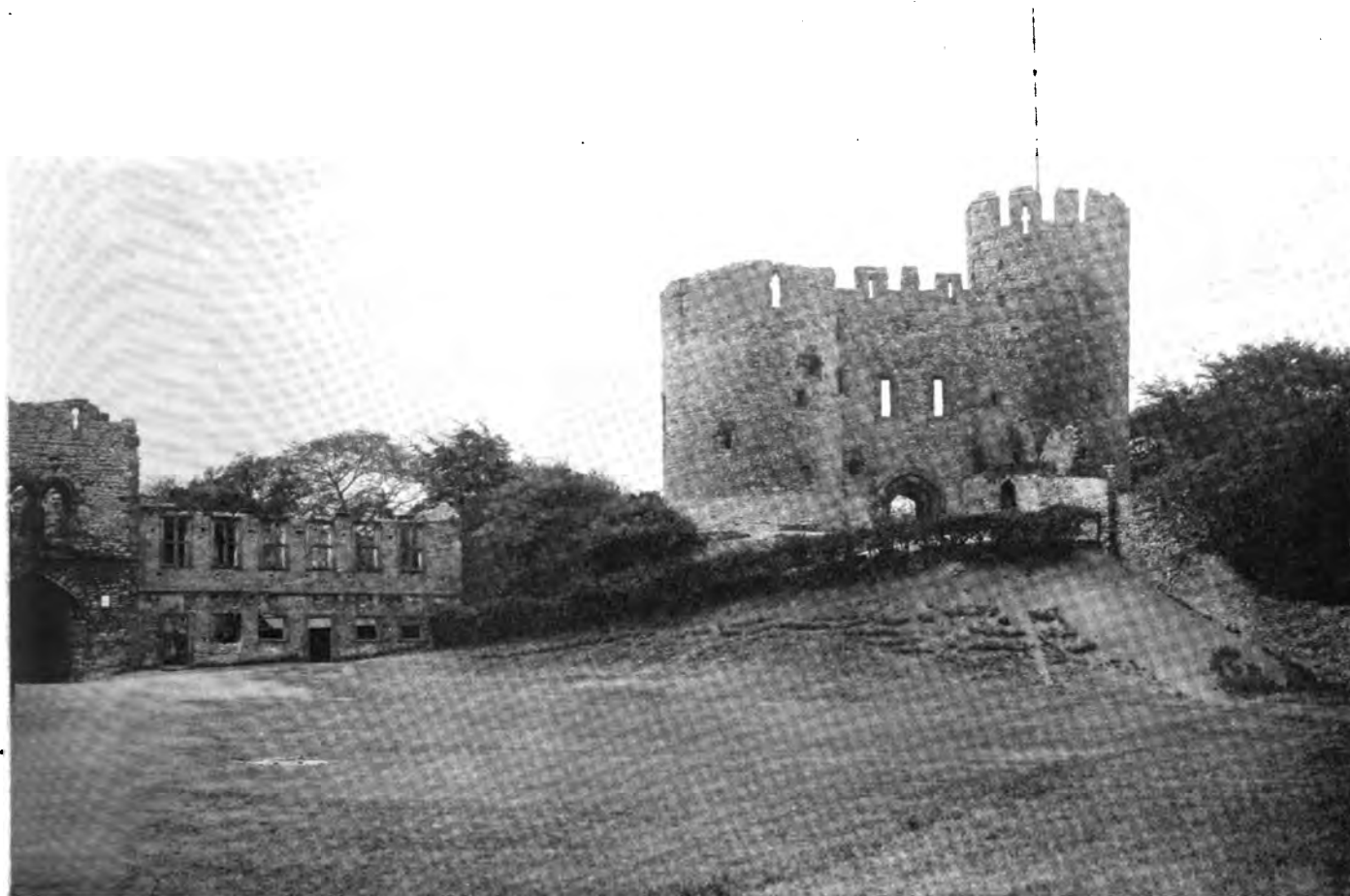
The soul took birth among all the disabilities foreshown by the Assessors, and painted with its feet, and triumphed every way. And at last, having done all as it had said, it returned to Heaven. Then The All-Honorable One called the souls about Him and said: "Ye have seen how this soul hath triumphed every way and taught to mankind even what he

would. I foresaw he lacked but little of perfection and that with a mighty effort he could pass the limits that make man but man and no god. And it was I that brought upon this soul all the Assessors at once, so that in this one life all the accounts might be closed. The soul hath finished all that he had to do. It is now as he will; he shall go down among men and teach with the power he hath won that what he did all men may do; or he shall stay with Me." And the soul chose and went forth again to labor.

Truly some souls do seem born to show that even impossibilities can be alchemized into stimulants and whetstones. Of these was surely Lafcadio Hearn. Manifestly his task was to introduce to the West the Soul of Japan.

And the Assessors made it as hard as they could. Left an orphan, his childhood was darkened by the restrictions of a creed-bound Romanist aunt. On her death he was left penniless to fight out his life in the very slums of London and New York. Becoming a penny-a-line reporter he had to spend his whole time frequenting police-courts and the scenes of murders and prize-fights. With all this, one eye was quite useless and the other nearly so. Yet in the middle of his consciousness he kept alive an exquisitely sensitive and poetic flame; managed to do all the reading that was necessary for his ultimate work; and acquired the perfect style that made every sentence he wrote a melody and by which he gained the hearing of every cultured reader in England and America.

Then when all was ready a firm of publishers sent him to Japan to write a book. Before he died he had done his work, had made known to us in the West something of the very spirit of Japan, had woven a thread between East and West. The task finished, he went. STUDENT



KENILWORTH CASTLE

Lomaland Photo. and Engr. Dept.

and stands some little distance from the long, straggling village of Kenilworth, which is but four miles from the historic old town of Warwick.

At almost any time of the year visitors may be seen clambering about the ruins, guide-book in hand; or, in the case of romantic young ladies, the guide-book may be supplanted by Scott's *Kenilworth* and accompanying frantic endeavors to trace the scenes as therein depicted. In many a quaint corner the artist is to be seen, sketch-block in hand, transferring to paper some interesting bit of ivy-mantled tower, crumbling window or picturesque doorway. Here, too, the thinking person feels something akin to awe as he soliloquizes on the vanity of human shows, the gorgeous pageants and vicissitudes of fortune of the once powerful master of Kenilworth, Dudley Earl of Leicester, and will perhaps call to mind how: "They that stand high have many blasts to

ity a new grace in painting. The All-Honorable One approved, and said, "Go." Then one of the Assessors stepped up and said: "It will be impossible, All-Honorable One, for him to carry out his project; for of such nature is the record on my books against him that he must be born with withered and paralysed arms." But the soul replied: "I will go nevertheless and do even as I have said." Then came another Assessor and said: "Of a truth, Oh All-Honorable One, his project is impossible of fulfilment, for of such nature is the record on my books against him that he must be born among those who have no knowledge of any art whatsoever." And the soul replied: "I will go nevertheless and do even as I have said." Then came yet other Assessors and produced records dating from many and many a life gone by, showing that in all of them the soul had incurred such and another penalty, so that the sum of the disabilities was too great



# THE UNIVERSAL BROTHERHOOD and THEOSOPHICAL SOCIETY

FOUNDED AT NEW YORK CITY IN 1875 BY H. P. BLAVATSKY, WILLIAM Q. JUDGE AND OTHERS  
REORGANIZED IN 1898 BY KATHERINE TINGLEY

C e n t r a l   O f f i c e   P o i n t   L o m a   C a l i f o r n i a

*The Headquarters of the Organization at Point Loma with the buildings and the grounds pertaining thereto, are no "Community" "Settlement" or "Colony." They form no experiment in Socialism, Communism, or anything of similar nature, but are what they stand for: the Central Executive Office of an international organization where the business of the same is carried on, and where the teachings of Theosophy are being demonstrated. Midway 'twixt East and West, where the rising Sun of Progress and Enlightenment shall one day stand at full meridian, it unites the philosophic Orient with the practical West*

## "What is Truth!"

THEOSOPHY, or the Wisdom-Religion, has existed from beyond the memory of man. By this is meant the existence of a body of doctrine that has served as the source whence the greater philosophies and religions of the world have drawn their being and vitality. All thinking men must have felt with more or less certainty that there was somewhere an explanation of the riddles of life that was based neither on blind faith nor on simply philosophic or scientific categories, an explanation that is offensive neither to the religious instincts nor one's reason. In short, a Philosophy of Truth: the *Doctrine of Things that ARE.*

This, indeed, is what Theosophy claims to be; rather, it is what its Guardians claim for it. It challenges examination by earnest truth-seekers, and it openly courts sincere and honest investigation. Nothing as yet brought forward has ever weakened its hold on those who have without bias and prejudice sought the truth; for to such as these, to whom the search for Truth has been of paramount value, over-riding merely personal and egotistic considerations, its study has been of peculiar sympathy and far-reaching effect. In the spirit of truth-seeking have they sought; and

## MEMBERSHIP

in the Universal Brotherhood and Theosophical Society may be either "at large" or in a local Center. Adhesion to the principle of Universal Brotherhood is the only prerequisite to membership. The Organization represents no particular creed; it is entirely unsectarian, and includes professors of all faiths, only exacting from each member that large toleration of the beliefs of others which he desires them to exhibit towards his own.

Applications for membership in a Center should be addressed to the local Director; for membership "at large" to G. de Purucker, Membership Secretary, International Theosophical Headquarters, Point Loma, California.

and without cease has this great Movement worked and labored for human betterment. Its form, its name, its articles of incorporation have varied with the epoch, but its objects and purposes have never changed. Every great nation of the past has been the seat of its activity, and along its track, fading in dim vistas into the mysterious past,

lie strewn the vestiges and monuments of its influence. They are visible to all who care to see.

Every cause tending to human advancement and to an increase of spirituality has received its aid and its support; and every cause tending the other way has in turn had this Movement to contend with as its relentless opponent.

Asiatic, Aztec and Inca; Egyptian, Chaldean, Phoenician, Pelasgian, Druid, Hellenic and Roman have entered its service in a forgetfulness of self in devotion to the Eternal Ideal.

Today the call to the ancient Faithful and Perfect is again ringing in the world's ether, and surely and irresistibly is it calling them together.

"What is Truth!" exclaimed the noble Roman philosopher-Procurator of Judaea.

"What is Theosophy!" says the modern agnostic philosophicule.

Study it!

SEDENS PRO AEDE



Lomaland Photo. and Engr. Dept.

A LOMALAND HILLSIDE SHOWING THE GREEK THEATER IN THE DISTANCE

they have duly found. They are its witnesses.

The UNIVERSAL BROTHERHOOD AND THEOSOPHICAL SOCIETY is the representative in our day of a universal Movement which in all ages of the past has molded the thought of the times. Unknown perhaps to the great mass of Humanity; anon a society, an organization, a band of devoted workers; anon a body powerful in the councils of the state; yet steadily



## A CHRISTIAN TO A "HEATHEN"

THE GOLDEN BOOK OF MARCUS AURELIUS

MARCUS, since thou didst live thy day,  
The world has aged millennial years,  
But still thy golden book can say  
Its message to our listening ears.

Writ in thy tent before the foe—  
Those Marchmen from whose loins we spring—  
Its pages catch the watch-fire's glow,  
With tramp of armed men they ring.

They tell us each man's life on earth,  
Whether he be a king or slave,  
Is but a warfare from his birth  
Down to the silence of the grave.

They teach us how to see and hate  
The faults that we alone can ken,  
And in kind ruth extenuate  
The failings of our fellow men.

They show us how the wise man stands  
Above the loud world's stress and strife,  
And holds in his own ample hands  
The master keys of fate and life.

O soldier, statesman, stoic, king,  
The flower and crown of heathenry,  
From thy deep thoughts what echoes ring  
Of solace, strength and saintliness

For us, who follow that high code  
Which thou in ignorance didst ken,  
Thou, from whose lips true wisdom flowed,  
As from thy life pure love to man!

—REGINALD HAINES in the *London Spectator*

## Reading to Avoid Study

CONTEMPORARY periodic literature has been much interested during the last decade or so, in the opinions of several great writers as to the best books to form the nucleus of a library. We have the lists of a good half-dozen literary men enumerating the best 100 books in the English language according to their individual judgment. The lists differ somewhat, but they are all good in their way, and it would probably be safe to assume that if any one had read and *thoroughly mastered* the contents of the 100 books in any one of the lists, further literary education would be well-nigh superfluous.

It may be taken for granted, however, that few people are wise enough to limit their reading to any well considered standard of excellence, and still fewer have arrived at that keen perception of the objects of true study which enables them patiently to master and assimilate the gems of thought, the pointers to real knowledge, which any literature worthy of the name holds hidden behind the outer mask of written words.

An ancient Eastern writer has said: "Of making many books there is no end, and much study is a weariness to the flesh." The saying is often quoted, but perhaps rarely understood. Much study may be a weariness to that lower part of our nature which is prone to mental inertia and idleness, and fond of the

peepshows of empty pictures which amuse the mind, or excite it to an unwholesome hunger for vicarious excitement or vain curiosity. Such reading is sometimes defended on the ground that it is a good thing to study human nature as we find it. But the fallacy of this contention appears to lie in the fact that each of us has enough to contend with in the human nature of his own lower tendencies without displaying an entirely unnecessary and dangerous curiosity in the lower tendencies of other people. Surely we are not wise in dabbled with these, until we have mastered our own lower natures, and may thus be enabled to help others in doing the same with theirs.

It would obviously be both impossible and unwise to lay down any rule to govern the choice of the books which a man should read. Human nature differs so widely that the old proverb still holds good: What is one man's meat is another man's poison; but it is at any rate safe to say that far too many people prefer the poison to the meat. No doubt they do so because they do not recognize the poison as such. They do not realize the waste of precious time involved in looking at a picture gallery of emotions. In many cases the pictures are harmless—they may sometimes be beautiful, even ethically transcendent in their character; and yet economically of little value if not assimilated into the thought-life of the reader. On the other hand every lover of his fellow men must deplore the mass of literature which is poured out from the press, containing ideals which are full of illusion, harmful in every way to each man, woman, or child, who reads them, deadly in their perfidious glitter and in the strange attraction which they have for those whose minds are unformed or are so ill-directed as to seek satisfaction in them.

It is a strange paradox that this wonderful art of printing, which has done so much for the world's enlightenment, should also contain the potentiality of so much destruction and evil. Like every other art, it has its higher and its lower aspects. Every means by which the soul of man communicates in the busy fields of life has this dual possibility. It is for the enlightened intelligence of humanity, by the action of its divine free will, to choose the good and reject the evil. Music and the Drama are also dual in their aspects. Every true student of these great agencies for human progress is well acquainted with this duality. It therefore becomes every one of us to ponder well over that aspect of these constructive (or destructive) arts, in which he finds himself interested, and to consider thoughtfully whether the creative tendencies which he finds operating within himself are for the betterment of humanity, or whether they are nourishing the seeds of that portion of himself which he would fain conquer and extinguish and relegate to the limbo of forgetfulness.

The crisis in the world's history which is now being wrought out before our eyes, is productive of many strange situations in the lives of individuals. A few, who see the light through the darkness, are guiding their steps however feebly and stumblingly to a newer atmosphere and a stronger and nobler life. Many are conscious of the great crisis and yet see no light on the situation, and their lives are little else but a confusion of unhappiness. Of this they may not be fully aware, but nev-

ertheless so it is. There is disquietude, an eternal longing for that which they have not found, an apparently hopeless search for a place of content and peace.

Many of these take their daily reading as a *narcotic*. Just as doctors (usually unwisely) administer morphine to dull pain, so the devotee of the reading habit reads to *prevent thought*. In both cases the habit grows until it envelopes the whole being in its grasp.

Let us consider this reading habit from its common, everyday standpoint, and deliberately ask ourselves why we do it? What are the feelings of the devotee if he suddenly finds himself with "nothing to read"? What can he do "to fill in the time"? If he lives in a town, the theater might do, or a walk down the main street to look in at the store windows, or in the hope of finding someone to talk to. Anything—anything—anything in the world to prevent thinking!

If this be so, the reading which he does accomplish, when he has material, can seldom be food for real thought. If it were so, there would surely be many themes over which he could not have sufficiently pondered, and with some of these he could fill in the time.

How many of us are so far freed from the chains of the accustomed reading method that we habitually regard a book as food for thought, as a suggester of ideas which we must ponder over and work out for ourselves? Do we carefully choose our books for this end? How many of us would regard with *perfect contentment* the fact that we must spend an hour alone with our own selves, alone with the divinity of our own souls, with no picture from outside to disturb—no vicarious emotion to provide us with distraction? And yet a very little consideration will show us that we are not free and self-poised until this shall be not only possible, but the normal condition of our being.

The fact is, that study begins where reading ends. All the students of ancient days in the glorious old Schools of Antiquity knew this, and the students in the School of Antiquity at Point Loma know it also. STUDENT

WHAT we are to endeavor to understand is how to renounce the fruit of our actions, which is what Krishna means when he tells us to perform actions as a renunciation. The polluting effect of an act is not in the nature of the mere thing done, nor is the purifying result due to what work we may do, but on either hand the sin or the merit is found in the *inner feeling* that accompanies the act.

One may donate millions in alms, and yet not thereby benefit his real character in the least. It is very true that he will reap material rewards, perhaps in some other life, but those even will be of no benefit, since he will be still the same. And another may only give away kind words or small sums, because that is all he has to give, and be so much benefited by the feeling accompanying each act that his progress up the ascending arc toward union with spirit is rapid. We find in the Christian Testament Jesus of Nazareth enforcing this view in the parable of the widow's mite, which he regarded as of more value than all that had been given by others. He could not have referred to the intrinsic value of the coin given, nor to the act as thus measured, for that quantity was easily ascertained. He only looked to the inner feeling of the poor woman who gave all that she had.—Wm. Q. Judge

## MY STAR

ROBERT BROWNING

ALL that I know  
Of a certain star  
Is, it can throw  
(Like the angled spar)  
Now a dart of red,  
Now a dart of blue;  
Till my friends have said  
They would fain see, too.  
My star that dartles the red and the blue!  
Then it stops like a bird; like a flower, hangs furled:  
They must solace themselves with the Saturn above it.  
What matter to me if their star is a world?  
Mine has opened its soul to me; therefore I love it.

## THEOSOPHICAL FORUM

Conducted by J. H. Fussell

**Question** What would be the best answer to one who is desirous of knowing the truth and finds much in Theosophy that appeals to him as true, but who cannot yet accept Reincarnation? He asks for proofs and brings forward many objections; how may these best be met?

(Continued from last issue)

**Answer** The most frequent objection to Reincarnation is, "Why do we not remember our past lives?" and the answer is, "Because we have forgotten them." And is it any wonder that we have forgotten them, seeing what very frail and imperfect affairs our memories are? But the records of those past lives are there, all the same, though deeply buried in the inmost depths of our soul. They form our *character*. Can those memories be dug up? Yes; but we would have to enter upon a most formidable course of spiritual memory training—more than enough to discourage most of us. Those past experiences were gathered in a time very remote—in a time separated from the present by the vast chasm of death. The attempt to recall the incidents of one's infancy would be small by comparison. Then remember that all of what goes to make up our present personality—all that goes to make up what we call "myself"—is the growth of this life. The being who experienced those past experiences was very different from the being that now walks in our shoes. If by some chance his experiences should come into our mind, it is not at all likely that we would recognize them for our own experiences.

The fact that people do not remember their past lives is not the fault of the theory of Reincarnation. The blame, if any, is on the people who have never turned their thoughts in that direction. For all the years of our lives, we have been persistently occupied in *forgetting* our past lives. Perhaps if we had taken as much trouble in trying to remember them, we would have succeeded. As a matter of fact, Theosophists who have children have found that these little ones when very young, do actually speak of experiences which they say they have had before, of other mothers, other brothers, other homes, and so on. Quite a number of such cases are on record; and not only among Theosophists, but among other people. But the parents discourage these reminiscences and pooh-pooh them as so much nonsense, and so they soon sink into oblivion, blotted out by the vivid impressions of the present life.

The experiences of past lives are not stored in our present memory, as we understand the

word "memory"; for they did not take place within the scope of that memory. They are in the Soul's memory; and he who would evoke them, must have perfected himself to a point where he is independent of the ordinary limitations of the mind. In fact, such a knowledge lies, for the bulk of humanity, before us on the path of progress.

There is also a sentimental objection to the fact that we do not remember our past lives. It is alleged that we are thereby unfairly handicapped in our task of dealing with the present. But reflection will soon convince the reasonable thinker that such a memory would not only be no advantage but a great disadvantage. We are not, by a long way, strong enough to bear the burden of so much recollection. As things are, we are sadly hindered by our inability to shut out from the mind experiences which we have had in *this life*—regrets, remorse, prejudices, old loves, fears, hates, and so forth; and it would often help our progress very much to be able to *forget*. The mass of recollections which would be ours did we remember our past lives, would overwhelm and simply confound us. Hence, the oblivion is a merciful provision of nature. Nevertheless, it is not entirely true to say that all memory of the past is obliterated; for, though we do not remember the details of the drama, yet the lessons which we then learned are stored up in our mind, and stamped upon our character in the form of hereditary tendencies. Thus, we remember quite as much as is good for us—and no more.

Finally it must be borne in mind, in connexion with this and other objections, that it is no argument against a teaching to say that we do not like it. Such an argument would imply that truths are invented to suit our likes and dislikes. But Theosophy is not a system devised to fit people's notions of what ought to be. It is the Truth; and the laws of nature will go on their way in spite of our narrow notions.

W. Q. Judge, in answering sentimental objections to Reincarnation, says:

The mere selfish desire of a person to escape the trials and discipline of life is not enough to set nature's laws aside; so the soul must be reborn until it has ceased to set in motion the cause of rebirth, after having developed character up to its possible limit as indicated by all the varieties of human nature, when every experience has been passed through, and not until all of the truth that can be known has been acquired.

Another frequent objection to Reincarnation is that it destroys cherished hopes about a heaven of eternal bliss. To this, it may be broadly answered that we have the feeblest ideas of what is good for us; and that it is well, indeed, that we are not left to our own tender mercies! The Law is wiser than we, and will safely provide for our true interests and our true happiness. The Christian heaven is, at best, a vague conception that will not stand analysis. There are many faithful souls in the Christian faith, however, who are content to abide in the conviction that God has in store for us something infinitely better than we can now conceive. These people rise far above the commonplace ideas; and there is no need for them to relinquish their faith, for what the Theosophist understands by Eternal Law and Justice, is all they understand by God—and infinitely more. We may rest assured that the state into which we shall pass after

death is far better and happier than anything which our humble conceptions can paint. We should also never forget that life is for the interests of the Soul, not for the satisfaction of personal desires; and that in the purified and glorified state in which we shall find ourselves after death all earthly ideas of happiness will seem as dross.

The Theosophical teachings as to the state of Devachan, into which souls pass during the interval between incarnations, show that this state is much better than anything which ordinary religion depicts for us; and that all the purer longings of the Soul find there a due satisfaction; while the burning desires of passion are purged away. Thus the Soul is enabled to enter again upon life refreshed and strengthened, as after a blessed sleep. Poor man has been so terrified by the prospects held up before him by preachers and scientists, that he cannot believe that there can be so much justice and good in store for him; and his imagination paints gloomy pictures, and raises imaginary objections. STUDENT

**Question** Will you kindly inform me if to become a Theosophist one is expected to renounce his religion and belief in a Supreme Being?

**Answer** It would be interesting first of all to notice the definition that H. P. Blavatsky gives of a Theosophist, which is as follows:

Any person of average intellectual capacities, and a leaning toward the metaphysical; of pure, unselfish life, who finds more joy in helping his neighbor than in receiving help himself; one who is ever ready to sacrifice his own pleasures for the sake of other people; and who loves truth, goodness, and wisdom for their own sake, not for the benefit they may confer—is a Theosophist. But it is quite another matter to put oneself upon the path to the knowledge of what is good to do, as to the right discrimination of good from evil.

In this there is nothing whatever said of renouncing one's religion. In fact, whatever in one's religion is true is Theosophy, and the effect of a study of Theosophy would be to clarify the mind so that truth may be more clearly perceived; and one's religion, if it be worthy of the name, if it be that which *binds back* man to the Divine, becomes thus illuminated and its deeper underlying meaning is more clearly perceived.

There are many things which in the popular mind are associated with religion which have nothing whatever to do with it in reality, and there are also many false dogmas which form a great part of the religious teachings of today. These one must ultimately get rid of; but surely, if they limit the truth, one who sincerely seeks the light will be only too ready to cut free from them and renounce them.

Theosophy is itself Religion, and whatever it would lead one to give up, no matter what its name, would not be true religion.

Nor does Theosophy cause one to give up a belief in the Supreme, in the Divine guiding power that controls all life; in the Father in Heaven which was spoken of by Jesus the Christ. On the other hand it makes this belief much more intense; it teaches as Jesus did that each of us may become "one with the Father in Heaven," and that there is a spark of the Divine within each. In every way Theosophy ennobles and sanctifies life, making it fuller and richer and more beautiful. STUDENT



## Work

Nothing is nobler than work.

From the divine man emanated the forms, the sparks, the sacred animals, and the messengers of the sacred fathers

THERE is a school of philosophers, who loving wisdom and the light, center about it, possess it, and are illuminated by it. This light is the unfailing reservoir, the undiscovered source of the great mystic river whose recurrent inundations fertilize the land. All varied tints, how brilliant soever, are but media through which this light percolates. The hues of the sevenfold glory are the activity of this primordial light in a sevenfold tenuous obstruction; as the seven diatonic notes are, likewise, its activity in a less tenuous sevenfold obstruction—the sound of its passage through this medium. In man, too, is the inner, colorless glory—the triple ray—for he himself, in his essential nature, is the glory, is the triple ray. The ray is Ra, the rising sun, and Ptah, the creator, the worker.

From time immemorial, whatever has been, whatever is, whatever is to be, exists as a picture in the Eternal Mind. In the hall of trial, probation, and initiation through which we are passing, the apparent blurs in the picture are merely resultants of changing attitudes of individuals towards its details or changing moods in relationship to it. It is because this picture, *in toto*, and in parts, is unalterably present in the Eternal Mind, from the inception to the termination of things, from alpha to omega, from nirvāna to nirvāna, from the beginning to the close of the manvantara, from the first to the last of the cycle, that at times the future is seen and heard, clairvoyantly and clairaudiently, with such startling minuteness and accuracy.

Free-will is in the attitudes and moods of individuals to the picture as a whole and to its outlines, forms, lights, shades, and shadows. The screen, the movement of the screen, and the pictures on the screen cannot be altered. Time is the outcome of the movement of the screen. Space is due to the relationship of its parts. When the consciousness is withdrawn from the screen, space and time no longer exist—for it.

Picking up historical threads, whether in the bound volume, or in the records of nature, or in the scattered detritus of the way, is marvelously fascinating and instructive. In the story of medieval Europe, the evidence to the discerning and unprejudiced, of the guidance of those through whom the light is ever shining, is unmistakable. It does not merely reveal itself in the romance and chivalry of the times, but in their arts, sciences, and handicrafts. And in these arts, sciences, and handicrafts, work—steady, unremitting industry is conspicuous as a factor of vital moment; for the arts, sciences, and handicrafts themselves, for the uplifting of those engaged in them, and ultimately for the entire population of the continent.

Now, again, we behold the same influences operative. Though we read in commercial and other reports about industrial matters which seem in themselves quite humdrum, they are in truth a re-enactment, with slight modifications and variations, of that which has gone before, containing in themselves the germ of the life of the anterior times. For this reason, and other reasons as well, they are not to be

belittled without loss, but all and any of them are entitled to most heedful attention. Culling one or two of them we read that:

"The people of Ireland are unmistakably moving towards a greater industrial independence. The numerous and successful exhibitions lately held throughout the country, the proposed international exhibition at Dublin, the 'made in Ireland' movement, and the national trade-mark, all point to the dawn of a new era in Ireland. Already a quickening of the spirit of enterprise is perceptible. The masses are more hopeful and more anxious for the common good of all. On all sides there are signs of improvement."

Owing to the rapid industrial progress in northern Italy: "Genoa's trade has marvelously increased during the past decade. . . . the Government appropriates annually the sum of \$1,250,000 for public instruction in Genoa, and among the establishments for higher education are the University, from which degrees are granted only to Italian students; a Technical and Nautical School; High School of Commerce; Professional School for Girls, where students are fitted for administrative and commercial offices; Museo Civile Pedagogico, where instruction is given to pupil teachers in theoretical and practical teaching; and the Istituto Civico di Musica, or School of Music. This shows the Italian awakening to the value of industrial and commercial education. In industries at Genoa the mineral and metal working are the most important." The textile and lace industries are also of moment. "Genoa also produces silver and gold filigree work and coral."

"The manufactures of Venice are various. The Venetian glass industry finds its markets in all parts of the world. The output ranges from the thin and fragile objects to large chandeliers and mirrors, the latter wreathed in glass foliage and flowers. . . . The lace industry is producing articles for export in large quantities. . . . The industry is constantly growing, and the showrooms for this article around the Piazza of St. Mark, the principal square in Venice, are very numerous. The lace is principally made in the homes of the workers. . . . Another home industry of Venice is the making of fishing nets, in which 4000 workmen are employed. Nine thousand persons are employed in the various textile industries and 500 additional in the manufacture of hand-wrought trimmings. Other local industries of importance are shipbuilding, manufacture of tobacco, furniture manufacture, the making of matches, chemical manures, candles, and soap."

But why repeat and reiterate palpable facts? It is unnecessary to gather in all of the effulgence of the sun's rays to know that sunlight is blessing the land. Mexico, far-away Japan, China, India and Ceylon; France, Ireland, Spain; the land of the rose and the nightingale; the home of aromas and spices; the mysterious seats of bygone grandeur, all are sharers in the beneficence of the vigilant Love which is re-uniting the dissevered strands and forming anew the triple golden cord.

The work which is performed, O Arjuna, because it is necessary, obligatory and proper, with all self-interest therein put aside and attachment to the action absent, is declared to be of the quality of truth and goodness.

H. T. P.

## Pinar del Rio, Cuba

GOVERNOR SOBRADO TELLS OF CONDITIONS THERE

THE clipping that follows, cut from a recent issue of the Havana *Daily Telegraph*, gives what amounts to an official statement by Governor Sobrado of Pinar del Rio, Cuba, of the conditions in his province.

Readers of this Review may remember that a flourishing branch of the Rāja Yoga School system of Point Loma, California, was established there by Katherine Tingley some time ago. Governor Sobrado is a man of rare ability, integrity, and merit, and his warm endorsement of the work established by Katherine Tingley in his province, speaks volumes for his progressive and enlightened administration.

Governor Indalecio Sobrado, provincial governor of Pinar del Rio, who is on a visit to this city, when called on by a reporter of *The Telegraph* yesterday, spoke as follows regarding conditions in his province.

"The condition of the tobacco crop is relatively satisfactory, and considering the high prices at present being brought by tobaccos, the situation ensuing upon the heavy losses inflicted by the revolution will be measurably relieved, and we are hopeful that if the tranquility and confidence at present reigning among our farmers continue, prosperity will soon be completely restored."

"Mr. Magoon's decree devoting four and a half millions for the construction of roads has produced an excellent effect, as means of communication and other public works are among the greatest needs of the province."

"The tobacco planters now feel that an era of uninterrupted industry is beginning and political differences are being forgotten, while all are joining in the work of re-construction. So marked has been the effect of the decree that the junta de agricultura, which, because of political antagonisms, had not met for two years, has held a meeting and passed resolutions to adopt measures which will redound to the welfare of planters throughout the province."

OBSERVER

## French Paternalism

THE Spencerian theory of the duties of governments finds no favor in France.

The government of that country takes larger views; its *personnel* coming from the people and returning there, experiences not a qualm at the awful word paternalism.

Its attention was recently called to the lot of the telephone, telegraph and post-office girls of Paris. Large numbers of these have to live in the poorer parts of the city under conditions that make good health always difficult and often impossible. There is no one to look after them, and if they succumb to temptation and disappear, no one inquires or knows.

So a commission was appointed, and at last under government auspices an incorporated company appeared. This company's architect was ordered by the Ministry of Commerce to visit nearly every civilized country and see what, if anything, had been done to solve the problem of homing the homeless girl employées of great cities. On his return he built a sort of palace, mansion, sanatorium, Pacific Coast summer hotel, Peabody Building. If the reader will think of all these things at once and then of none of them, he may find that he has a picture of the "Maison des Dames des Postes et des Téléphones." The walls are mostly glass, the floors marble, the hangings delicate bits of art work. There are sitting rooms, reading rooms, kitchens, dining rooms, halls, parlors, a music room, and so on; and great numbers of small tasteful bedrooms. The largest of these costs only \$7 per month and the meals are of corresponding cleanness. The young women have organized classes in nearly everything, and in one of the halls they hold debates and discussions on nearly everything. And the government smiles paternally—and reads its Herbert Spencer in the evening—if at all! Practical altruism is in the air. C.

# THE SECRET DOCTRINE

THE  
Synthesis of Science, Religion, and Philosophy

By H. P. BLAVATSKY

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## Theosophy in Modern Science

METAPHYSICS and science are usually regarded as occupying domains which, if they touch, certainly do not overlap. And workers in one field are apt to think but little of the work of those in the other. Mr. Butler Burke is setting a better example; he works at his science in the light of philosophy and does not hesitate to get the help of Leibnitz in solving modern problems of biology. He makes a new blend, and his work and speculation may command more and more attention and respect as time goes on. He thus concludes a recent article:

Leibnitz, as we may remember, regarded his monads and atoms as points, infinitely small, and without extension in space, but extended in another dimension in the world of mind. This is the view of Nature which . . . approaches or resembles somehow the theory of matter and mind-stuff which may be made to harmonize with our theory of life.

In the monadology of Leibnitz, he says, we may understand the *subjectivity of all scientific phenomena* — a truly remarkable suggestion for a scientific worker.

Professor Japp is moving in the same direction and is quoted by Mr. Burke:

. . . the most fundamental question that physiology can propose to itself, namely, whether the phenomena of life are explicable in terms of chemistry and physics; in other words, whether they are reducible to problems of the kinetics of atoms; or whether, on the contrary, there are certain residual phenomena, inexplicable by such means, pointing to the existence of the *directive force which enters upon the scene with life itself*,\* and which, whilst in no way violating the laws of the kinetics of atoms — though indeed, acting through these laws — determines the course of their operation within the living organism.

Mr. Burke begins his thinking with the idea that the properties of the atom and molecule and electron are inadequate to explain the properties of living organisms or living matter:

## Life-Units the Ultimates of Matter

Now the general physical properties of gross matter are explicable, as we know, on the supposition that there are small particles called *molecules*; the chemical properties on the supposition that there are smaller ones called *atoms*; the electrical properties on the assumption that there are still smaller ones called corpuscles or electrons; and the biological properties, I think, on the assumption that there are yet smaller ones. . .

These he calls "biophores." The biophore then, is the ultimate unit of matter, and it is living. It is an image of the monad of Leibnitz, practically a point on the plane of matter,

\* Italics mine.—H. C.

"but extended in another dimension in the world of mind." It has been formed by "a process of condensation of a primordial substance" which fills all space; and from what he says of Leibnitz, it is clear that Mr. Burke regards this substance as of the nature of mind. The biophores continually combine and re-combine until at last there arises visible living matter still in constant relation — along a "dimension" other than materially spatial — with the "world of mind."

But not all matter exhibits vital properties: how is that? Because the inorganic elements known to the chemist are offshoots, branches, of living matter. Mr. Burke quotes Professor Schuster:

Where we can follow the process of evolution, it is therefore the complex body, which, through instability, yields the simpler one. . . . If this idea is driven to its extreme . . . limits, we should be led to the conclusion that living organism is the primordial element, and that inanimate matter is only the result of the decay of living matter.

Living matter came first; it is deathless and is the germ-plasm of today. The simpler combinations of biophores which are the electrons and atoms of the chemist, according to the theory, degenerated or dropped from it.

There are several conclusions latent in this remarkable theory.

All matter, composed of living biophores, retains its connexion with the "mind," which might as well be called the world-soul. By virtue of that connexion, even if it be the inorganic matter of the chemist, it retains the potentiality of coming back again to organic and beginning the great ascent of evolution.

Our bodies must possess a double consciousness. The ultimate living biophores of every cell, of every nucleus, must have the primordial world-soul consciousness; and in addition, their sentient, sensuous, consciousness of the external world which they have gradually acquired through combination into organisms through the ages. They must in fact be spiritual as well as animal. And the human mind is dual in correspondence with the dual consciousness of the body it dwells in.

The theory leads in fact to Theosophy. Many years ago H. P. Blavatsky wrote:

The body is an Aeolian harp, corded with two sets of strings, one made of pure silver, the other of catgut. When the breath from the divine Fiat brushes softly over the former, man becomes like unto his God, — but the other set feels it not. It needs the breeze of a strong terrestrial wind, impregnated with animal effluvia, to set its animal cords vibrating.

Scientists are beginning to study Theosophy; but if they would do it a little more carefully



they would find their facts fall together into a coherent framework that would be their guide to infinitely more rapid progress. H. C.

### Sin and Selfishness

MENTION has been made in the CENTURY PATH of a movement in England called the "New Theology," which is headed by a popular preacher belonging to the Congregational Church, one of the Nonconformist bodies. It has been pointed out that this clergyman preaches what may be called a diluted—and be it said, a *distorted*—Theosophy, trying to combine peculiar liberality of thought with a loyalty to the Christian faith.

The effect of this movement is interesting. It has aroused people in a way in which nothing has aroused them for a long time. It is curious that though the new teachings include a denial of the doctrine of the Atonement, a regarding of the Old Testament narrative of the Creation as a primitive myth, an affirmation of the immanence of the Deity in all creation and of the Christhood of man, and other equally revolutionary tenets; yet there is quite a body of supporters from among the leading clergymen of the Free Churches, from the Established Church, and from other prominent persons. On the other hand there is violent opposition. Altogether this movement has set the religious pot a-boiling in a way that cannot fail to bring a good deal of scum to the surface and purify the liquid.

One of the things this minister has said is: "I wish the word 'selfishness' could be substituted for 'sin'." This is nothing new, everyone has heard it; yet it sums up a most important point in the Theosophical teachings. The word "sin" sums up the orthodox theological attitude towards the evil in our nature, implying that the evil is a hereditary curse; hereditary not by mere parental transmission, but by heirloom of the whole human race since the days of "Adam." It implies we are not individually responsible for that sin. It implies that we cannot get rid of it by our own unaided efforts. It implies that we need intercession and special favor. It implies that instead of being ashamed, as we would be ashamed of cowardice or thievery, we ought to be proud to confess the taint. This cringing abject servile disgraceful attitude of mind is implied under the word "sin." Of course no disparagement is intended of true contrition or the genuine humility of one who realizes his pettiness and vanity, and which leads instantly to reform. What is meant is the attitude of abjection which shifts responsibility and does not propose any amendment.

It is strange that a word associated with religion should so fail in its effect that when we want to appeal to a man, we have to appeal to some quality not specially associated with religion. Call a man wicked and you do not rouse him; you may even flatter him. But call him a coward or say he is not a gentleman, and you have touched his conscience. So with sin and selfishness. It is no slur to call a person sinful; he will only reply that we are all sinful but that the grace of God will save us, and so forth. But call him selfish and you have touched a sore point and impugned his honor. Honor does not seem to be an ecclesiastical conception; it is a chivalric conception; wherein it seems as though the former had indeed failed of its true mission.

Sin, we are told, is a thing we cannot help; it is even wrong to expect to escape from it; for is it not our solemn duty always to confess ourselves sinful? And so we put an everlasting curse upon our own heads and condemn ourselves to perpetual imperfection, to escape from which we must become impious. This is what the word "sin" does for us. It is one of the *mantrams* by which the self-reliance of Man has been charmed away. And well do the influences that use it know that Self-reliance is the one great Divine faculty that makes man Man—the faculty that endows him with an illimitable power, making him an absolutely dauntless and invincible champion of the Truth, once he takes his stand on purity and virtue—in its original sense.

But the word "selfishness" implies something we *can* get rid of; something to be ashamed of; something mean and unsocial; something that we have brought upon ourself, not a curse put upon us by God.

Now let us take a few instances of prayers etc., with the words interchanged.

Dearly beloved brethren, the Scripture moveth us in sundry places to acknowledge and confess our manifold *selfishness* and *unbrotherliness* . . . to the end that we may obtain *freedom* from the same.

Almighty God . . . who hath given power and commandment to his ministers to declare and pronounce to his people, being penitent, *the means whereby they may remit and absolve themselves from their selfishness*. (original: the absolution and remission of their sins).

Deliver us from *selfishness*. (Lord's Prayer).

Grant that this day we fall into no *selfishness*.

O God, the Father of Heaven, have mercy upon us, miserable *self-seekers*.

O Lamb of God, that takest away the *selfishness* of the world, grant us thy peace!

There are many beautiful hymns in which we appeal to Jesus to cleanse us from our sins; but most of us do not have any definite idea of reform in mind when we sing them. The idea that we shall ever actually be so cleansed does not present itself; we expect to continue imploring Jesus to cleanse us, and to remain dirty while on earth until the special cleansing that will make us presentable in heaven. Who prays for Divine grace to remove his selfishness that he may enter the "Kingdom of Heaven" while on earth?

The Divine power is in us, or at least we pray that it may be; and how can it help us unless we exert ourselves? In the old fable a man appeals to Hercules to lift the wagon out of the rut, and Hercules points out that he can only work through the man's own muscles and tells him to put his shoulder to the wheel. The Master of Nazareth has said that wherever two or three are gathered in his name, "there am I in the midst of them." So, if we want Jesus to help us, we must help ourselves. And if we want Jesus to cleanse us from our sins, we must put our own shoulder to the wheel and determine to cleanse ourself of selfishness. Everyone recognizes that selfishness is a blot and a hindrance, and it is open to everybody, whatever his situation, to begin wiping out this blot. Self-reliance (of the true sort) is the Divine power, and he who exerts it invokes the Divine power to his aid. Those who try to deprive us of our self-reliance and our dignity as human beings are our enemies.

A CLERGYMAN'S SON

### The Earth's Center

NO ONE has yet suggested that the center of the earth may be a metal-factory, constantly radiating metals into the crust. To speak of radiating metals does not sound so extraordinary as it would have done a few years ago, for we have watched it going on; we have detected radium radiating helium. From that has arisen the modern theory that some of the metals are products of the disintegration of some others. In the case of two always found together, it is now assumed that one of them, the heavier, gave birth to the other. A writer in a foreign Review, speaking of the constant association of silver and lead, gives the new theory as the most natural explanation:

The inference was irresistible, and has been reached by others, that silver is a disintegration product of lead. And it is interesting to remember that lead, until it was superseded by mercury, was accounted in Alchemistic theory the "mother of metals." Now the persuasion is gaining ground that the supplies of the various elements existing in the earth are regulated through the proportion between their rates of development and dissolution. Elemental distribution does not show the extreme inequalities which would stamp it as the outcome of chance. The approximate constancy in the quantities present in all quarters of the globe of such rare metals as gold, platinum, thallium, indium, gallium, and so on, appears to intimate the working of a genetic law. It suggests that they are, in Professor Soddy's phrase, at once offspring and parent elements; that they are derived from substances more highly elaborated; that they give rise, as they in turn spontaneously decompose, to others less complex, the relative speed of these ineffably slow alterations determining the amount of each product found in the earth at a given time. . . . Thus physical science in the twentieth century has been strangely led to re-occupy some of the abandoned strongholds of the discredited horde of alchemists. We can see now that they were groping towards half truths. And their instinct in selecting lead and mercury as initial forms of matter was so far right that both have atomic weights higher than those of gold and silver. But they erred hopelessly in pitting their feeble artifices against the imperturbable stability, measured on our time scale, of the created world.

If evidence counts for anything at all, which of course it does not in this connexion, the artifices of the alchemists were not always so feeble nor their errancy so hopeless, as the reviewer thinks. The key to their intentionally obscure verbiage has never yet been found—for the public. But that in passing.

If we carry the new theory to its natural conclusion, and keep in mind Mendeleyeff's table of the elements, we shall have to postulate seven very heavy elements each giving rise to a descending stream of others of lighter and lighter atomic weights, thus constituting a "hierarchy" of seven great families. It will perhaps be natural also to suppose that these seven were generated in the radiations of some one heavier and more complex than any of them. Or it may be that the process of degeneration begins with those seven, and that if we go behind them we have begun to study the process of integration instead of disintegration. Well then: since we are giving supposition its head, may not the "center" of the earth be occupied by that which in its integration or disintegration gives rise to the hypothetical seven of the inner layers of the crust? What is the primordial element? STUDENT

## Some Views on XXth Century Problems

### Food and Medicine

A NEWS item states that a physician has discovered that sea-water, taken from great depths, is a cure for dipsomania.

Sea-water, taken before breakfast, is used by some as a cleanser of the stomach; and ordinary salt and water has a similar effect. In sea-water there are many salts and, as it is a natural product, they may very likely be combined in healthful proportions. It is also radioactive. But, apart from the medicinal value of sea-water as such, it has another value shared with many other things—the value of a medicine taken with faith. This leads one to say something about the question of medicaments in general.

When a good doctor, a natural physician, gives a patient anything, with the desire to cure him, the mere medicine is often but the physical vehicle of that which he really gives. For there are unseen virtues that flow from physician to patient, which altogether defy chemical analysis. Some claim to cure with water alone, calling it "magnetized water." But there is of course much also in the nature of the medicine itself.

Again, there is the influence of the patient's mind. A medicine taken unawares is not nearly so effectual as one taken intentionally. Here the patient draws finer essences from Nature's unseen storehouse, using the medicine as a focus of attraction. The same thing happens with food. The chief value of food is that it acts as an attractive center for those finer essences which we draw from the invisible. All material substance, in fact, comes from the invisible; and our bodies are laboratories wherein such a process of conversion takes place. The mere chemical and mechanical effects of the food and the observable processes of digestion are not so important. It is generally admitted that these processes may be carried on on an enormous scale without the person deriving any commensurate benefit; whereas a very small amount of food is actually sufficient to nourish. Most of what we eat goes to satisfy abnormal cravings. The organs desire to be employed.

We should remember that the body has a power to create matter out of that from which matter is made. As we progress in right living, this faculty will become more efficient.

STUDENT

### The Golden Nucleus

BIOLOGISTS are failing to note that their aphorism *Acquired characteristics are not transmitted to offspring*, tells both ways. The failure might produce deplorable consequences. Availing themselves of recently discovered facts concerning heredity in the lower kingdoms, they apply the results to man, and then argue thus:

Statistics show that in many countries there is a falling birthrate. The fall is almost entirely among the intellectual and innately cultured classes, not among their opposites. To meet the situation we are taking every precaution to ensure the survival of infants born to the uncultured, encouraging additional births

by various forms of public aid; and when such are born and safely taken into their early years educating and training them mentally and physically. But since the results of this training and education belong to the category of acquired characteristics they are not transmitted to offspring. The situation is therefore not improved; the degradation due to the disappearance of the innately culturable and their replacement by the innately unculturable (except on the surface) of the race type continues.

So runs the argument; but as it is all on one leg, let us put the other to work.

Not only is there no sharp line between the two classes, but in all ages there has been some amount of marriage blending between them, even between the extremes. Had it been much less than it has, and had it been going on for much less time, the blend would have been enough to ensure that in every member of the so-called unculturable there would have been a strain from the other camp. The training and education we give to these "unculturables" is therefore *not* a mere affixing to the exterior, an addition of qualities that will not reappear in offspring; *but a provision of conditions in which latent higher qualities can manifest*. Moreover the assumed unculturability may itself be an acquired quality, acquired by miserable environment and training—and therefore actually not transmissible. That it appears to be transmitted is due to the repetition for the offspring of the miserable environment and educationlessness of the parent.

So on ordinary biological grounds the argument falls to the floor. And its collapse will be more complete when we remember that the strongest of all environmental influences are pre-natal. Mothers, the public, the medical profession, know practically nothing of the immense field of possibility here openable.

The collapse is even more complete yet for Theosophists. Theosophy teaches of a time when all flesh was pure, and the minds of the souls therein. The perfection of the past is present, yet latent. The accretions of impurity never touched that nucleus; they were "acquired characteristics," and are therefore not eternally transmissible. At the gateway of a new Golden Age they will drop off. STUDENT

### The Lace Industry

THERE was a time when many centers of French population supported themselves by the lace industry. As machines took the place of hands, and as the fashionable taste for fine lace declined, the centers were to a greater or less extent depopulated.

Not only in France, but also in Ireland, Holland, Germany and elsewhere, there are now attempts to revive the old art; committees of wealthy women are being formed and their efforts are beginning to be successful.

Lace making is an art, but it is a question whether it is worth prosecuting. The handwork is slow, tedious, and often expensive to the worker's health. Even when not done under the sweater's pressure, the creative faculty is so slightly aroused that there is but little ar-

tistic pleasure. The result is hardly better than a miniature spider's web and its life is relatively short. It is not seen by a large circle of people and their legitimate pleasure bears no better proportion to the labor than the producer's. Legitimate pleasure is the pleasure taken in it as a work of art. There is of course another pleasure in having something extraordinary, that cost an infinity of toil, that can not well be duplicated, and that excites envy.

There should be a reasonable ratio between the labor in production of a work of art and the subsequent educational value to the higher consciousness of those who see or hear it. In the case of lace this ratio does not obtain. It is like some of the old fugues, merely miracles of ingenuity.

Some other work might surely be found for the women, which should be equally appropriate to their sex, which should equally or more than equally call out their creative faculty, but of which the result should be much better worth having. There are a thousand possibilities; we would suggest to the committees a study of the art-work of the Women's League at Point Loma and elsewhere, founded and directed by Katherine Tingley.

STUDENT

### Murder in Embryo

A VERY healthy agitation is going on in New York against the carrying of concealed weapons. Italians and Sicilians seem to be the chief sinners; but the average citizen who sits down in the crowded car would be startled if he could see the contents of all the other thirty or forty hip-pockets. The chances are that by force of hypnotic suggestion he would put something in his own the next morning. He would not have the least intention of using it; but he would nevertheless call into action a little suspected law in psychology. He could not put a pistol into his pocket without generating a momentary mental picture of himself as using it. The picture might be almost unnoticed and at once forgotten. But it is henceforth a lurking living thing, with a power of its own. It gains a little life every time the act is repeated. To use the weapon is each day a little nearer the surface of action. He will moreover never read a newspaper account of a shooting without an additional momentary picture connected with his own power to do the same. The day is quite likely to come when under no great stress of temptation the stored force of all these flashes of meditation may rush suddenly into action.

To picture oneself, however briefly, as doing anything, is so much obstacle to that act moved out of the way.

It is noteworthy that America has 129 homicides per million inhabitants, as against 3 in Germany and 5 in Canada. Is it not worth even sacrificing something to reduce this?

By way of remedy, it is suggested that a small reward be offered to any one who shall indicate to the police the carrier of a concealed weapon. The informer, remaining unknown, would run no risk of subsequent vengeance. C.

# Archaeology

# Palaeontology

# Ethnology

## Easter

UNDER the title of "The Real Meaning of Easter; the Larger Significance of the Festival made plain for those who Like to Know," a writer in the *Pathfinder* points out that Easter is not a peculiarly Christian festival. It was universally customary to celebrate the rebirth of the year, as being symbolical of the regeneration of everything and the right time to make beginnings; and the Easter egg was used by the Romans as one of the symbols in their celebration of the rite. The early Christian Church was obliged to recognize such a deeply rooted custom, and therefore adopted it, connecting it with the "resurrection" of Christ, though it does not represent the particular day of that event, especially as it is movable. Besides being connected with the Roman rites, it is connected with the Jewish Passover, also celebrated in Spring.

As the writer remarks, there is no valid reason for our shrinking from the truth about Easter, and our religious conceptions should be enlarged, not disparaged, thereby. H.

## Polyglot Library at Turfan

ARCHAEOLOGICAL researches, so far from filling in history, open out new vistas. A German scientific expedition, led by Dr. von Lecoq, has made a discovery of a library at Turfan, an oasis in Eastern Turkestan, which has revealed a very polyglot and miscellaneous conglomeration of races whose very names are unfamiliar to most people.

The manuscripts found were on paper, leather, and wood. They are in ten languages, not to mention variant dialects. Of these, two, described as Central Asian Brâhmin and Nagari, were hitherto practically unknown; and a third, Tangut, has been known only in a few rock-inscriptions in Tibet. A fourth, related to Syriac, had never even been suspected. There are Manichaean manuscripts in modified Syriac characters, but in the Middle Persian language, said to be equal in volume to the entire mass of Middle Persian writings previously existent. Other manuscripts are in Chinese, Tibetan, Syriac, Uighur and the Kok-Turkish, the primitive Turkish language, whose alphabet bears a curious resemblance to the ancient Norse. Thus new light is thrown on the strange mixture of races that struggled in this little known region of Asia, and it is evident that further researches may at any time result in discoveries that will alter our views of history.

In vol. viii, no. 42 of this Review is a note on the mysteries of Chinese Turkestan, where was quoted the remark of H. P. Blavatsky in *The Secret Doctrine* that

According to the tradition of pilgrims the now desolate regions of the waterless land of Tarim . . .

were in the days of old covered with flourishing and wealthy cities. The same tradition speaks of immense subterranean abodes, of large corridors filled with tiles and cylinders. It may be an idle rumor, and it may be an actual fact. STUDENT

## Queen Teie and the "Heretic King"

IN No. 24 of this volume of the CENTURY PATH a description is given of the discovery of the tomb of Queen Tiy or Meie or Teia, etc., by Theodore M. Davis. As there briefly stated, it was Amenhotep IV, her



Lomaland Photo. and Engr. Dept.

## UNDERGROUND CHAMBER OF THE "ÎLE DE GAVR' INIS," BRITTANY

son (who changed his own name to Khu-en-Aten), who introduced a new form of worship, defied the priesthood of Thebes, and built a capital further north, where he erected a temple and a palace.

In this new worship the Solar Disk was the chief symbol, the Deity which it represented being called Aten, and displacing Amun, the established Deity. He introduced new styles of architecture and art. But after his death the conservative priesthood re-established their old system and exhibited great rancor in removing as far as they could the traces of the "heresy." This accounts for the fact that the names and representations of Amenhotep IV have been chiseled off from the ornaments in the tomb, although the valuables were not stolen.

It is a mystery where the "heretic-king" got his new religion from. The type under

which the king and his family are represented is unlike any other in Egyptian art. This type, which was foreign, became fashionable at the court, and it is not that of the Ethiopians, the Shemites, nor the Libyans. Nor do the names belong to any of these races. Says a well-known authority on Egypt:

The type is not without an Indian aspect, and the religion has in its simplicity and the character of its worship a striking likeness to Vedism.

Esoteric records state that the innovation was from Southern India or Ceylon—a Dravidian graft on the ancient Egyptian theology.

Of course ordinary research aims to explain every religion and art by the theory that each race derived them from another. But here is an instance where the connexion cannot be traced—not an isolated instance by any means. The question asked by the writer just quoted, "Was this a foreign religion, or an Egyptian restoration of primitive belief?" gives a hint. May it not have been a restoration of the Wisdom-Religion or Secret Doctrine in protest against formalism and corruption under the priesthood? An article in the *London Times* says:

Here, surrounded by adventurers from Asia and the adherents of the new faith, the Pharaoh raised a temple to the omnipresent deity, the "creator" and "father of all men," barbarian as well as Egyptian.

In the universality thus expressed, and in the bigoted wrath which afterwards swept away its works, we seem to recognize the advent and subsequent destruction of a movement for enlightenment and toleration.

From the *Times* article the following description is quoted:

By the side of the mummy the remains of a box were found containing a number of small objects of faience. They are miniature representations of bunches of grapes, boomerangs, pestles, vases and ring-stands, as well as of a toilette-box, and the lower part of the symbol of life, the loop at the top of which is replaced by a vase of Greek or Aegean pattern. Probably it symbolized the waters of life, like an exquisite little figure of a girl carrying a water-jar, which, had it not been found in such company, would have been pronounced to be a work of classical Greek art. Along with these small objects of faience was a vase of hematite on which the cartouche of Akhen-Aten has been carefully erased. From an artistic point of view, however, perhaps the finest objects as yet discovered in the tombs are the portrait-heads of the Queen which form the covers of her four canopic jars. In place of the heads of the four genii of the dead required by Egyptian orthodoxy, we have the head of the heretic Queen herself in Egyptian alabaster and with the eyebrows and eyeballs represented by inlays of lapis lazuli and obsidian. The face is evidently a portrait, and a very beautiful portrait it is. It is that of a woman at once masterful and engaging; but apart from the lips there is little that is Egyptian about it, and the delicate sub-aquiline curve of the nose is European rather than African. STUDENT



# The Trend of Twentieth Century Science

## The Cosmic "As You Were!"

MUCH light upon what is now called Mendelian heredity might be gained from chemistry and, as will be seen, upon the latter from Theosophy.

In its simplest form, the Mendelian law is that the offspring of a hybrid separate out again the elements which in the parent were mixed. The offspring of a black and a white mouse will be partly gray; the offspring of the gray will again be black and white. The germ plasm of the gray will have separated into its two elements. Were these elements merely mixed, or vitally combined?

Real thinkers are now going further. The color of a mouse is but *one* of its qualities; let us say it has a thousand others, each residing in one particle of the germ plasm from which it was developed. In the course of ages these gradually aggregated, producing creatures with more and more qualities, higher and higher in the scale of evolution. At last the mouse. There was a time in the history of the globe, according to speculative science, when these had not aggregated; each was separate and lived a separate life.

So the larger question is: If the gray quality splits in the offspring into its black and white components, will there come a time, ages hence in the history of the globe, when all the thousand qualities will have again separated and the original state reappear?

We cannot stop there. Let us go to chemistry. Sodium and chlorine combine, and the result is neither of them, but *salt*. The salt does work in the world, enables plant and animal life to be lived. The time may come when the two elements separate again; but the salt lived usefully.

The electrons which united to make the atom of sodium, merged their identities for a time that *sodium* might be and do. And so on. The electrons are not finality; we can go back to the primal monads of mother protyle. If they aggregated from the first haze, if aggregation made the atom from the electrons, and the molecule from the atoms, and the cell from the molecules, and the mouse and human body from the cells; and if these, and all the universes, are to retrace their steps so that space is once more filled with the primal protyle haze—what will have been the good of it all? People are asking that.

Let us remember that the salt lived and did good work. Should it even be proved that mind is material and a compound—it is substantive and in a sense objective—well, it no more exhibits its composing elements than does salt. It is, like salt, a thing in itself and does good work while it lasts. Reappearing about the incarnating soul from age to age, the work it does is to educate that, the Ego, to be its means of experiencing the whole range of the objective and substantive.

When it has done that, it is as welcome to disappear, to break up, as is the salt, if it wants to. The soul is the eternal thing for which all was done. Mendelianism leads a long way!

Many years ago H. P. Blavatsky wrote:

With every day, the identity between the animal and physical man, between the plant and man . . . the rock and man—is more and more clearly shown. But the Occult doctrine is far more explicit. It says: Not only the chemical compounds are the same, but the same infinitesimal *invisible lives* compose the atoms of the mountain and the daisy, of man and the ant.

She was foreshadowing the discovery of the sub-electrons, teaching however that each of them is alive; the collectivity of them (or of the simpler units of which they are aggregates) being the embodiment of universal cosmic Life. Each such unit "is both *life-giving* and *death-giving*" to the form—atom, molecule or what not—that it goes to make,

inasmuch as it builds by aggregation universes and the ephemeral vehicles ready to receive the transmigrating soul, and as eternally destroys and changes the forms and expels the souls from their temporary abodes. It creates and kills; it is self-generating and self-destroying; it brings into being, and annihilates, that mystery of mysteries—the *living body* of man, animal, or plant, every second in time and space; etc.

So the final resolution of all things (objective) need trouble no one. STUDENT

## Ethics and Hygiene

PROFESSOR ELMER GATES appears to be establishing ethics on a physiological basis. By a series of curious experiments he has shown that various states of feeling produce corresponding definite changes in the chemical constitution of perspiration and of breath. These experiments are corroborative of the results of a less extensive series made some years ago in Italy. But the latter excited no great attention, and were in fact, regarded as a joke. They showed that during the continuance of the emotion of hate, the saliva acquired poisonous properties. The emotion was of course poisonous to the possessor, but the saliva was poisonous to others. According to Professor Gates, hate is accompanied by an extraordinary waste of vital energy, a fermentation or degradation of it, resulting in the production of ptomaines which can be collected from breath and saliva. Similar results were yielded by a study of the same secretions during the continuance of the other vicious emotions, as well as remorse. But the elimination by the skin, lungs and other organs of excretion takes a considerable time, during which the body is being steadily poisoned. There is also every reason to believe that like uric acid the ptomaines may be stored, to be discharged later into the blood in great volume, resulting in grave illness, insanity, epilepsy and so on.

The CENTURY PATH has always pointed out that perfect *physical* health is impossible without exercise of the three parts of our triune nature, the physical, mental and spiritual. It is as necessary that there should be some regular daily attempt to *spiritualize* the mind by aspiration and meditation, as that the mind should be *intellectualized* by thought, and the muscles toned by *their* kind of labor. The virtues, unselfishness, compassion and the habit of cheerfulness, are parts of hygiene, and

the elixir of life lies hidden in the use of will to keep the three parts in perfect blend. M. D.

## The Astral Form and Force

EVERY branch of science is faced by the metaphysical, but perhaps none more aggressively than biology. Without invoking the aid of a metaphysical plan or idea of a living composite form, it is impossible to account for it. In respect to some phenomena it is as yet possible to evade the specter by a little skulking. If houses grew of themselves, and if all of a house except one wall fell down, and that wall then produced the rest of the house again, we could say it was but a special case of the ordinary phenomena of growth. The difficulty would not, of course, have disappeared; but we could make ourselves think it had. And so when a separated two-hundredth of the body of a green hydra reproduces the whole.

But how when the phenomenon is *contrary* to the normal way of growth? A German experimenter has placed twigs upside down in moist earth and made them grow roots from the top—now the bottom—and shoots from the original lower end. Surely there was a plan at work here, insisting on realizing itself against circumstances exactly the reverse of normal? The plan is strong enough to compel cells born for one kind of work and with structure accordingly, to alter their structure in order to do another kind of work. The facts are summed up by a recent writer in the *Revue Scientifique*:

We must even admit—experiments have proved it—that cells already differentiated in one direction may be changed into another kind of cells, to take part in regenerating an organ absolutely different from that of which they were formerly a part.

But what prompts them to the change?

One of the van Helmonts called the ideal form a product of the imagination of Nature, crediting it with a magnetic power to attract molecules about it, and give them organic life. STUDENT

## Earthquakes by Explosion

PROFESSOR LEE offers a theory of earthquakes and mountains which he thinks covers all the phenomena. The immense pressure of water at the deep ocean bottoms drives it along fissures to a depth at which it meets with molten rock. Explosion ultimately results, and the lava is forced sideways under the shallows and shores where the superincumbent weight is least. Hence the earthquakes, and hence the gradual rise of coast ranges. Hence the fact that mountains, resting on a base of porous lava, deflect the plumb line so little.

But the theory does not seem to account for inland mountain ranges, unless it is true that they were forced up when there was sea about what is now their flanks. It also seems to require the continual rising of coast ranges near deep sea, and the ever increasing deepening of the deeps. The Professor of course has his eye on these little points of difficulty. STUDENT

## Nature

## Studies

## Reafforestation in England

**R**EAFFORESTATION is being conducted in the Midlands of England by an Association whose objects seem rather disinterested than commercial, since no prospect of a dividend is held out until after twenty years. The King sent a very large number of young trees, an example which has been imitated. Sir Oliver Lodge addressed a meeting of a branch of the association recently, and stated that he knew certain trees could be grown on the pit mounds and around them—mentioning the alder, wych elm, ash, sycamore and willow. Young trees can be had as low as 4d. a hundred. The region to be planted is known as the "Black Country," owing to the coal and iron works. E.

## The Nile Dams

**T**HE great dams or barrages crossing the Nile at Assuan and Assiut saved the country from disaster in 1905, as is proved by the official report for that year, published by Sir William Garstin, Adviser to the Egyptian Ministry of Public Works. The report is an efficient reply to the charge that the Government was wasting money in these great pieces of engineering, and a defense for the erection of a third dam now being constructed at Esneh. There are *cyclically* recurrent years when the Nile runs very low, crops cannot be started and the people starve in great numbers. The year in question, 1905, was one of the worst of these and under ordinary circumstances many thousands would have been reduced to destitution. During June and July the readings at the gage station between Assuan and Khartum were the lowest ever recorded. The water which accumulated in the reservoirs behind the dams was accordingly served out with the utmost care so as to meet the need lower down. As the need increased in Middle and Lower Egypt, it was as nearly as possible met from the stored supply. There had to be some interference with the liberty of the crop-planters; their irrigation had to be regulated as to time. But as far as they understood they submitted pretty loyally.

The result of the care was that there was no loss of the summer crop. Sir William Garstin not unnaturally asserts that "it is impossible to overestimate the benefits caused to Egypt by the Nile reservoir in 1905, and that the services it rendered to the country in this year alone have fully justified the cost of its construction." More of these great works will be undertaken as needed, and in due time we may hope that Egypt's great scourge, failure



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GLACIER PEAK, YOSEMITE VALLEY REGION, CALIFORNIA

## EXULTATION OF NATURE

Byron (Manfred)

**M**Y joy was in the wilderness,—to breathe  
The difficult air of the iced mountain's top.  
Where the birds dare not build, nor insect's wing  
Flit o'er the herbless granite; or to plunge  
Into the torrent, and to roll along  
On the swift whirl of the new breaking wave  
Of river-stream, or ocean, in their flow.  
In these my early strength exulted; or  
To follow through the night the moving moon,  
The stars and their development: or catch  
The dazzling lightnings till my eyes grew dim;  
Or to look, list'ning, on the scatter'd leaves,  
While Autumn winds were at their evening song.

of water and therefore of food, will be matter of history only.

The securing of this great advantage for Egypt has necessitated a certain disadvantage

which one would fain have avoided; but we cannot have everything. The temples at Philae, already partly inundated during part of the year in consequence of the dams, will now suffer still further. For the Government is about to raise the height of the Assuan dam 23 feet, so as to add 950,000 acres to the cultivable land and £3,500,000 to the annual revenue. This will bring the water up to 26 feet above the court-yard when the dam is full. The temples will however be further strengthened and underpinned, and a complete survey of the ruins of Nubia made for record. The proposal that some generous millionaire should transport the temples to the neighboring bank, though doubtless feasible, does not strike one as a complete remedy. STUDENT

## A New Use for Burnt Timber

**A**BULLETIN of the U. S. Department of Agriculture, Forest Service, states that it has been demonstrated by experiment that fire-killed lodgepole pine can be so treated chemically as to render it equal in durability for fence-posts to the superior kinds of wood. There is a great demand in Idaho for fence-posts, which has hitherto been met by red cedar. But this latter has now become so scarce that the price is prohibitive. As there is also a plentiful supply of lodgepole pine, destroyed by forest fires, the attempt was made to fit the supply to the demand. The wood is soaked in creosote in a galvanized iron tank heated by steam-coils. The result is a wood which is expected to last twenty years instead of three. Experiments will be made with other preservatives, as, for instance, zinc chloride. T.

## Explorations in Tibet

**T**HE Austrian explorer, Dr. Zugmayer, has returned to Leh in Kashmir after extensive travels among the Tibetan mountains. He traversed an entirely unknown region, marching for two months at an altitude of 16,600 feet. He sustained heavy losses among the transport animals, owing to the severity of the climate, and was at last obliged to camp at an altitude of nearly 20,000 feet, surrounded by ice-filled gorges and amidst heavy snow-storms. Being unable to purchase from nomads sufficient animals to renew his transport, he then turned to the westward and reached Kashmir by way of Lakes Rudokh and Pangang.

He ascertained beyond doubt the existence of recent volcanic conformations in Tibet, thus settling a much debated question. The zoological discoveries were rich, twenty new species being recorded, and "fifty new groups of small animals," it is said. TRAVERS



WE seem to have heard the remark made somewhere that Shakespeare belongs to the past, that his message was to pre-democratic days and peoples, and that the future would set him aside in favor of ideas unbroached and bards unborn.

But there is one important respect in which he is of the future and not of the past—and that is in the importance he gives to women and womanhood. Woman's traditional place in history has been secondary except in occasional instances. Throughout the Middle Ages especially, the time that stood behind Shakespeare, women had fallen from their true position in life. It would be easy to exaggerate their fall, easy to say that they were looked upon as mere chattels and so on, and in so saying probably to go much farther than the truth. Even in the harems of modern Turkey women are still human and capable of exerting a strong influence at times. But for all that, with medieval Christians as among modern Turks, the power for good that any individual woman may have possessed could but have been hindered if not utterly blocked in its expression by prevailing ideas and customs. Man was the hero, the leader of every enterprise physical or intellectual; woman figured only in the backgrounds and middle distances of thought. But with Shakespeare all this was rearranged.

Elizabeth had given to England a startling lesson in the possibilities of a woman's leadership. History, read with any insight, shows that this Queen, through her clear intelligence and unmatched patriotism, was in reality the savior of her people at the most critical point in their history. If we compare her action with that of the other greatest figure in English history, Oliver Cromwell, we shall find a striking and instructive picture of man-greatness contrasted with woman-greatness. Both admirable, it would be per-

## Elizabeth and Shakespeare

haps unwise to set up one as higher than the other, but there is a subtle difference.

Cromwell was an assured religionist; his mind was inside the limits of Puritanism. Probably patriotism and religion were not two distinct forces in him, he saw the first as contained in, perhaps as the lesser part of, the second. All his actions were incisive and decisive; he threatened the Pope in quite definite terms, and the Pope knew better than to ignore

We believe in no hell or paradise as localities.

We positively refuse to accept the cruel and unphilosophical belief in eternal reward or punishment.

We would found schools which would turn out something else than reading and writing candidates for starvation.

Teachers should aim at creating free men and women.—HELENA PETROVNA BLAVATSKY

the threat. Tact and suavity were not in him; he accomplished his vast work by plain words and actions. He was the one overtowering man of his time; he ordained everything and did everything. He was the well known type of a hero, "a man and a man's son," as the old Norse poems say.

Elizabeth was very different. She loved and thought and planned her country through its perils. She inspired a whole people to do great deeds. She was like Mother Carey who makes things make themselves. The historian Green says, with some show of reason,

that if she had a preference in religion, it was towards the older form of worship. Her real religion was patriotism and all her private views and feelings were entirely subordinate to that. Where Cromwell was to threaten, Elizabeth had her soft answer that left open possibilities of uncoerced right action. Where he was to command, she suggested. He forced wars, she strove almost fanatically for the peace that England required, although she was equally ready for war when it did come, and as sure of victory. What Cromwell did, Elizabeth enabled and inspired others to do. He accomplished things, she was the means and light by which things were accomplished.

The two types are constantly appearing in Shakespeare, as indeed they must in all pictures of real life. But if one thinks of Shakespeare's men, one cannot but see that in them he nearly always depicts the forces that rob us of success. He has, it has been said, no full-length picture of a hero. There are many who might easily have been all that, but fell away from heroism in some particular and failed, as for instance, Brutus, perhaps the most heroic man he depicts. Brutus is brought to ruin because of a certain unreal and personal note in his very nobility. He allows the subtle flatteries of Cassius to be poured into his heart, he will act on a dream; the note of sentimentality is in him. His great ancestor drove out Tarquin to free Rome; much is expected of the Brutus; he himself will do a great deed, cut a great figure in history; he will kill Caesar. In reality there is but little parallel between this man's deed and his ancestor's. The first Brutus was a real man fighting real battles in a real world. The second was a dreamer, his eyes turned from real life; hence he becomes a prey to the suggestions of the really evil Cassius and the instrument of mere envy; his action, no manly warfare but an assassination; his ruin ensured



in spite of all his high-souled nobility. Portia would have saved him; one feels sure that her intuition and common-sense would have guarded him from the folly to which his dreams and oblique vision were leading him. Indeed he had to build a mental wall between himself and Portia before he could do the thing the black forces intended him to do.

Antonio in *The Merchant of Venice* is another character to admire, but his heroism might be called in a sense negative, lying in the ability to suffer for a certain end rather than to do. And for the rest we get picture after picture of heroes marred by some weakness which, given way to, leads them to destruction.

But Shakespeare has left us as many pictures of women who bring about success. By their influence, their long-suffering, their womanly nobility, it is they who nearly always bring about the good ends.

There are dozens of Elizabeths in all walks of life in Shakespeare. Portia of Belmont is pre-eminent. Rosalind and Julia are instances. Hermione and Cordelia are both perfect types of exalted women; and although the latter especially comes to a tragic end, she is a martyr, and her fate is through no fault of her own. Constantly we are shown the grand problems of life solved by women not for themselves nor for man, but for humanity.

True, there are Lady Macbeth and a few other characters who show the other side of womanhood, and how women possess the power to damn as fully as the power to save. Shakespeare was too great an artist to omit this aspect of truth. Yet it is the saving power of womanhood that he reiterates and emphasizes so constantly that it might be called the keynote of his work.

Who can doubt the influence and inspiration of the great-souled woman who held the sovereignty of England in those days? Probably Cranmer's speech foretelling the glory of Elizabeth, at the end of *Henry viii*, came from as deep a place in Shakespeare's heart as any line he ever wrote, and was in every way as true.

When the world has worked out fully the Shakespearean idea of the responsibilities of womanhood, then we may think about relegating the great dramatist to oblivion. But by then we shall have found some other teaching in his writings to work out in the world's life. These great dramas, in their deeper interpretation, are capable of teaching great truths; and Katherine Tingley, in the revival of Shakespearean drama recently inaugurated by her, is opening a gateway which will lead into a world of sympathy and truth. STUDENT

#### Will-o'-the-Wisps

THE little lights which fly about on the marshes, deceiving the inexperienced, are symbolic of much in life. It might not be overstating it to say that the majority of the children of men spend their time, from the cradle to the grave, in chasing such false lights, one after the other. Any pursuit which has no relation to the Great Plan, which has nothing to do with the real upbuilding, and plays no part in bringing the character into line with the eternal verities, is really a pursuit of an *ignis fatuus*. It leads to nothing. It leaves no mark on the landscape which will not either soon fade of itself, or with great pain and effort have to be wiped out as a defect. Judged from such a standard comparatively little will stand the test of usefulness.



"LITTLE WOMEN OF LOMALAND"  
A GROUP OF RÂJA YOGA STUDENTS AT ONE OF THEIR MUSICALES IN THE ROTUNDA OF THE  
RÂJA YOGA ACADEMY, POINT LOMA, CALIFORNIA

Consider the life of anyone, taken, so to speak, at hap-hazard. In the early years it is largely formed by others. If the work done then is such as will not necessitate its being undone later, those who conduct it must have an understanding of the purpose of life, and enough knowledge of human nature to guide this particular one into a fulfilling of this purpose. It is needless to point out that effort is not so very often expended in this direction. It is more commonly used in placing the new life in a position to compete with others, as if life were a game in which each should try to win at the expense of some one else; or in trying to adorn it with accomplishments that it may shine for a time with a little more luster than those about it. So the young Soul is started on its journey primed from infancy to chase one *ignis fatuus* after another until its butterfly life is ended, or until by its own inherent energy it stops to inquire into the meaning of it all, and reaches into its own heart for the answer. Suppose this happens, one more has begun to study his lessons in the great school of life and there is one less who is idling and drifting, letting the lessons which fill each moment pass by unheeded. But even then, in the confusion of sights and sounds, who can tell which way

to build that it may be permanent and in accordance with the great plan? How many there are earnestly wishing to do this, but only succeeding in making one mistake after another, though out of each comes a ripening of the character. Patience and perseverance, courage and determination are developed, without which nothing can come. Yet how many must recognize at the closing of their long day that many of their best efforts were in vain, and that the day is ended; while, when they waken again to take up the work once more they will meet an entirely new set of conditions. How slowly evolution must proceed without a co-ordinating center—someone who is in a position to grasp the whole trend and is at the same time capable of making a mental comparison with it and a true ideal, one that stands the test.

Without such a helper, a race is in the position of an army without a general. This is a part of the rationale of Leadership. An ideal social state calls for a hierarchy who work together as one, with common, not separate, interests. STUDENT

#### The Rational View

MISS JANE ADAMS, founder and guiding spirit of the institution known as Hull House, Chicago, said recently, in expressing her deep interest in a women's industrial exhibit held in that city:

Women always have worked and they always will. Why shouldn't they? Why shouldn't everybody work? The one thing that is needed is to make the work compatible with the conditions of human life. The mother instinct and the finer feelings which are man's chief heritage from woman are not to be lost. It is these feelings that give a human cast to the humdrum routine of life. Woman will preserve her individuality in the factories, as she did in the kitchen and the sewing-room of the last generation. Her work has altered neither in amount nor in intensity—only in character, and not much in that.

Today she is outside the home, unable to exercise control over the conditions under which she works. Women are arriving at a class consciousness which is giving utterance to a collective demand for enlarged opportunity.

*It is not a restriction upon industry to make the hours and conditions of labor commensurate to the strength of her who labors. It is a help to industry, and the world must wake up to the fact that it can't compel women to stand before machines from ten to thirteen hours a day or spend two-thirds of their time in poorly ventilated and unsanitary factories without bringing about race deterioration.*

The problem of women in industry is larger than the union labor problem. It is humanitarian.

A most significant sign of the times is the gradual approach of thinking minds towards a higher conception of justice. STUDENT

# OUR YOUNG FOLK

## ON, ON, FOREVER!

HARRIET MARTINEAU

**B**ENEATH this starry arch  
Nought resteth or is still;  
But all things hold their march,  
As if by one great will:  
Move one, move all: hark to the foot-fall!  
On, on, forever!

You sheaves were once but seed;  
Will ripens into deed;  
As cave-drops swell the streams;  
Day-thoughts feed nightly dreams;  
And sorrow tracketh wrong,  
As echo follows song:  
On, on, forever!

By night, like stars on high,  
The hours reveal their train;  
They whisper and go by;  
I never watch in vain.  
Move one, move all: hark to the foot-fall!  
On, on, forever!

They pass to cradle-head,  
And there a promise shed;  
They pass the moist new grave,  
And bid rank verdure wave;  
They bear through every clime  
The harvest of all time.  
On, on, forever!

### Boy Life in Sweden

**S**WEDEN has been called the Greece of the North, and in many ways she has earned the right to this name. Here more than in almost any other country the whole nation feels the responsibility of securing for every child a strong well-poised body. The interest felt in this has led to the establishment of extraordinary facilities for physical development and the system is aided by the universal love for exercise and out-door life that is found among the Swedes.

What a joy it is in winter when the ground is covered with snow and the lakes with ice to tie on the snowshoes and leap over the glittering snowfields and through the woods, or to skate on the lakes! Or in summer when the woods are green and the lakes and the sky so wonderfully blue, to take long walks and climb the mountains, sail, or swim! There are societies which are very active in arranging so-called "school travels," and help even the poorest to join touring clubs and see their beautiful country. Hundreds of children go on excursions every year with their teachers, in winter on skis, and in summer walking part of the way. The tour is not merely a sport, but serves as an opportunity to learn interesting lessons in geography, history, geology and botany. An intimate knowledge of the natural history and the beautiful scenery of Sweden is gained, and a deeper patriotism



Lomaland Photo. and Engr. Dept.

A GROUP  
OF THE BOYS' THEOSOPHICAL BROTHERHOOD CLUB,  
STOCKHOLM, SWEDEN, WITH MR. OSWALD SIRÉN, PH. D.  
MEMBER OF THE BOARD, IN CHARGE

of their training. Harmony of development is also worked for. The educational system of Sweden ranks high; and in addition to the usual school course, cooking, gardening, music, and sloyd are taught. All Swedish boys and girls love the study of botany.

In many ways the Swedish children are prepared for Râja Yoga, which is the soul of true education, and will make of these strong, alert young bodies, powerful instruments for Brotherhood work. The Swedish boys and girls have had a touch of Râja Yoga through the Lotus Groups and the Boy's Brotherhood Clubs. In the pictures on this page you see some of these young Northerners who have had the inestimable privilege of working as club members under the direction of the students of Katherine Tingley, who is the Commander-in-Chief of these organizations. In these clubs the Swedish boys will learn to have a purpose high and noble, broad and pure, that shall direct all their energies to the uplifting of humanity.

Then they are also in harmonious relation to all the other clubs of boys in other countries, who are striving to live for the same great purpose. These clubs are a league for the building of noble, unselfish manhood. In all their work the members come in touch with the inspiring influence of the World-Teacher, Katherine Tingley. STUDENT

### A Letter from Cuba

**I**N another clime, far from Sweden, the boys of Cuba are learning the great lesson of Brotherhood, and striving to become Râja Yoga Warriors for the Right. This is what they write:

Pinar del Rio, March 20, 1907

MRS. KATHERINE TINGLEY,  
Directress of the Râja Yoga Schools,  
Point Loma.

Our never to be forgotten  
Directress:—

The Boys' Club of this Academy are very glad to send this letter to you. We will give you news about this Club that is beginning now.

We have made progress in the drills, and we believe we have helped our School in some ways. We are glad and proud to be pupils of this Academy.

The teachers are very good to us, and if we help them with our attention and obedience it is certain that we shall be Râja Yogas very quickly. On

the 24th of February we went to the inauguration of a monument erected in this city in honor of the Cuban martyrs. The other schools had more time for preparation, notwithstanding which, we believe we did better, because we paid attention and were obedient. Only the Râja Yoga School teaches this.

Please give our remembrances to the children of the Academies there and accept the affection and respect of

THE FIRST BOYS' CLUB  
OF THE RÂJA YOGA ACADEMY  
Pinar del Rio, Cuba



Lomaland Photo. and Engr. Dept.

FIVE PROMISING YOUNG THEOSOPHISTS OF STOCKHOLM  
MEMBERS OF THE BOYS' BROTHERHOOD CLUB

is awakened in their hearts. These boys and girls long to grow straight as the stately pine trees of their country. But not only out of doors is the building of the strong body carried on. The Swedish gymnastics, after Ling's system, is a part of the school training, and all the teachers have to be familiar with this method, as even the youngest children have gymnastic exercises. In connexion with every large school is a gymnasium where the young folks have their exercises and their lessons in fencing. Military drill is also a part

# THE CHILDREN'S HOUR

## Râja Yogas in Fairyland

I HAD the good fortune to be at the big Isis Theater in San Diego a short time ago. As I sat there and thought of some stories of fairies which I had heard, I suddenly found myself looking with wide open eyes into a beautiful forest outside Athens in old Greece. As I gazed, in from among the trees danced a little fairy. She was dressed as a pink flower and wore a gossamer drapery strewn with dewdrops. On her head gleamed a light and in her hand she carried a wand on which was one of the twinkling stars. Now Puck appeared, the messenger of the fairy king Oberon. He was dressed in the green of the forest and silvery wings. On his head burned a fairy light and he flew up and down among the trees. When he saw the fairy he greeted her and said:

How now? Spirit! Whither wander you?  
and she answered:

Over hill, over dale,  
Through brush, through brier,  
Over park, over pale,  
Through flood, through fire.  
I do wander everywhere  
Swifter than the moon's sphere.  
And I serve the fairy queen,  
To dew her orbs upon the green.

I must go seek some dewdrops here,  
And hang a pearl in every cowslip's ear.

And then she flew swiftly away. Look! Who is coming here? There are fairy lights twinkling behind the trees. Now appears a wonderful vehicle carried by the wood-gnomes. A great eagle conducted the carriage; before it tripped a gentle dove, and beside it the fairy of the Purple Pansy. The carriers stopped and out stepped the fairy queen Titania. As soon as she set her light foot on the ground and waved her wand out danced fairies from everywhere. They looked like flowers of all colors, blue, pink, violet, yellow, orange, white, and they filled the open space in the woods whirling about as you have seen the autumn leaves in the wind. All had lights on their heads, a sign that they belonged to the good fairies.

The animals of the forest came out from their hiding places; the white rabbit, the frog, the big green katydid, the beetle, robin redbreast, the owl and the eagle. All danced and jumped about among the fairies as if they knew each other well.

There were also the fairies Cobweb, Mustardseed, Moth and Peaseblossom who ran errands for the Queen. She was very beautiful; her dress seemed made from delicate light green leaves, a mantle woven from silvery moonbeams fluttered about her and her crown glimmered with light. She held up her wand and the fairies listened as she said:

Come! now a roundel and a fairy song;  
Then for the third part of a minute, hence;  
Some to kill cankers in the musk-rose-buds;

## THE ELVES

THE elves have lighted poppy flames  
On all the hills of spring;  
They've taught the happy linnet choirs  
A hymn of joy to sing.

They've spread the trailing sunset clouds  
On trees and fields at night—  
They're flowers and airy butterflies  
Before the morning light.

And last they found old Care asleep,  
Haggard and gaunt and grim—  
A mound of wild flowers hides him now!  
And none can wake him.

—LOUISE CULVER in *Out West*

Some war with rere-mice for their leathern wings  
To make my small elves coats;  
And some keep back the clamorous owl,  
That nightly hoots and wonders  
At our quaint spirits. Sing me now asleep;  
Then to your offices and let me rest.

The Queen laid herself down on a flowery turf and the fairies sang her the sweetest lullaby song, after which they all disappeared. There was the owl still standing near the



LOMALAND POPPIES

sleeping queen. One could see from the look in his big yellow eyes that he had been enchanted. There he stood immovable, until the fairy king, Oberon, passing by, saw him and touching him with his wand broke the enchantment, and the owl fluttered away, dazed by the fairy lights.

After many other deeds, fairies, forest and all disappeared; and I again sat thinking about elves and nymphs—but they seemed so real to me now.

When they did not appear again I set out to discover something more about them, and went behind the scenes in Isis Theater. There it seemed quite dark at first, but soon I thought

that I saw a pair of wings fluttering around a corner. Sure enough! There was a fairy hidden. I went on farther and stood face to face with an eagle, almost as big as myself. His eyes glowed and his beak was sharp. "Be not afraid!" he whispered, "I am a Râja Yoga eagle"; and so I went farther and almost tumbled against a grasshopper leading the owl by the wing.

"Where are you going?" I asked.

"We follow the fairies," they answered. Then I saw that a long line of them were marching along into a big room. I took up a butterfly which I met, to carry in my arms, and followed. But that butterfly was heavier than any I had ever held in my arms before. The room was light and cosy and I put down the butterfly. Just then it started to speak like a child, asking me to free her from her enchantment. I knew that butterflies went through different transformations, from caterpillar, chrysalis, etc., but had never read in any schoolbook about any one like this and what it might turn into. I started by taking off the wings, which I carefully folded and laid away in a box where the butterfly said they belonged. Then I pulled off some other layers and lo! before my eyes it transformed into—could you ever imagine?—a little Râja

Yoga girl! I was not surprised then, when I found that by undoing certain mysterious coverings, the owl, the eagle, and even the grasshopper and robin redbreast, turned out to be real Râja Yoga boys.

Now I saw that all had been enchanted, and soon the fairies in the room had disappeared and in their places stood a happy crowd of Râja Yoga children. What fun they had been having! How kind of Mrs. Tingley to let them play fairies! and they hoped that the people in the audience felt happy to see fairyland. They wished that many children could learn Râja Yoga so that they could also have a beautiful time in making others happy. AUNT GUDRUN

THE other day in the city of Riverside, California, when a number of little children were on the playground having a lively game together, they suddenly noticed something that put an end to their sport in quick order. There on the ground quite close to them were two large rattlesnakes coiled, ready to strike. The snakes were just the color of the ground, as the most poisonous of these snakes are, and this was the reason why the children had not noticed them until they were so near to them.

But there was a protector at hand. This was a cat who was standing with her eyes fixed on the snakes. She never moved her gaze from them and they watched her as if charmed by her eyes. They did not seem to be able to move. Perfectly still stood Pussy until the children were all out of danger. Was it not wonderful that a tame pussy cat should have the power to hold these dangerous snakes at bay and save the lives of these little folks?



# The Theosophical Forum in Isis Theater

S a n D i e g o C a l i f o r n i a

## Last Sunday Evening at Isis Theater

A Program of Classical Music and Carefully  
Prepared Papers by Râja Yoga Students  
Large Audience

THE young Theosophists of the Râja Yoga Academy of Point Loma, gave to their friends a most delightful entertainment at Isis Theater last Sunday evening. The program consisted of addresses and vocal and instrumental music. The audience was large and appreciative to an enthusiastic degree.

The first address of the evening was by Master Charles M. Savage, his subject being, "What Constitutes True Liberty." "Liberty," he said, "is only too often turned into license, and these two are as far removed from each other as any two opposites can be, for true liberty is the coming into power of the Higher Self, having conscience dominate; in license the lower part of our nature is the dominating force, and conscience is asleep. Many people have not understood, or rather have forgotten, through long ages of ignorance, what true liberty means. For if they are freed in the ordinary sense, which usually means that they get their own way, they generally remain a prey to their desires and wants.

"The true liberty cannot come to the individual until he has moral freedom, and we can only obtain this by becoming masters of ourselves, and letting the highest that is in us, and not our passions, become ruler. Moral liberty is the foundation upon which all other aspects of liberty are based."

Another paper read by a little girl, was entitled, "The Make-Believes in Human Life." After pointing out some of the common make-believes that are met with, such as counterfeit coin, imitations of famous pictures, impositions in food and medicines, she continued: "There are sometimes systems of thought that are introduced to people who can be easily imposed upon, and these are often taken for the real thing, because many truths are interwoven in their teachings which cannot be disputed, and which appeal to the heart. It is a well-known fact that the teachings of Jesus have been counterfeited and presented to the world in such a way that thousands of people have been misled and turned away from the great Christos light which Christ taught was in the heart. The teaching of many of the great Teachers who were born before Jesus have also been counterfeited. So we have make-believes everywhere; in high and low places, in the shops and marts, in politics and religion.

"The true kind of Theosophy, the Wisdom-Religion has its counterfeits; and why these are so easily imposed upon many seekers after truth, is that the make-believe teachers of Theosophy use the name of Madame Blavatsky to attract the people. They will tell you that they have wonderful mysteries to reveal that come from the far East, and much other nonsense. Katherine Tingley says that in the name of Theosophy and that of Madame Blavatsky who was the true Founder of the Theosophical Movement throughout the world in this cent-

ury, they teach the most uncanny and unwholesome things, and they are trying to build up classes in different parts of the world that will grow make-believe Theosophists. Katherine Tingley says that these make-believes could not exist for any length of time, and no harm could result from them if the human family as a whole could realize the value of cultivating discrimination and intuition."

The last paper was by Master Geoffrey Shurlock, his subject being, "The Effect of Râja Yoga on Character." In part he said:

"Any one who lives in a Râja Yoga school has plenty of chances to study character and to note the changes that come about in the children, especially the new ones. It is simply marvelous. Many come here with stooping shoulders and eyes always cast on the ground, and in a week or two they are beginning to straighten up, and in a few months they are getting close to being regular Râja Yoga boys and girls. This is the magic of Râja Yoga. The effect of Râja Yoga is not only seen in a child's physical improvement, but also in his mental and moral improvement, which is more important. Many of the children who come here are surprised at the shortness of our study hours. They wonder how we manage to do so many lessons in so short a time. This brings in another secret of Râja Yoga—concentration. Another important phase of our education is our moral training. We are all taught not to have mean or unclean thoughts. 'Guard your thoughts. Do not lower your standard of self-respect by allowing low and unclean thoughts to occupy your mind.' This is one of Mrs. Tingley's rules for us to follow. One of our mottos is 'Thoughts are things.' Every thought is a seed which we plant, and it is our duty to see that they are good, for they influence others besides ourselves. Every thought we think influences our body, so that bad thoughts produce diseases in our body.

"Another thing we are taught is respect to our teachers and to love our parents tenderly.

"One of the chief things that Râja Yoga teaches is self-control. We believe that there are two 'people' inside of us, that one is a god and the other a demon, that each is trying to get ahead of the other, and that it depends on us which is to gain the mastery. When we do overcome the demon, and give his strength to the god; then we have self-control; and for this we are all striving. But to build our character we must have a firm foundation to build upon and one of our foundation stones is obedience. 'To be able to command, one must first be able to obey,' says Mrs. Tingley.

"The aim of our school is to produce a band of men and women who will be so strong and self-controlled that they will be able to withstand all evil influences and stand as lights to their brothers and sisters in the darkness. Thus Râja Yoga and Theosophy will eventually be the saviors of the world, and then the Golden Age will come again, and there will be 'Peace on earth, goodwill to men.'"

OBSERVER

## The First Production in America of Aeschylus' "Eumenides"

A Correction

THE papers of the country have lately been giving currency to the report that the production of Aeschylus' *Eumenides* in April last by the University of California, was the first time that Greek play has been produced in America.

This is altogether wrong. The learned gentlemen in charge of the said dramatic work, as also their students and the general public, should note that the *Eumenides* was brought out—for the first time in America—by Katherine Tingley, twice in the East, and also at Point Loma, California, in the magnificent Greek Theater built into a natural cañon of the hills, at that place. It was produced also in England, all performances antedating by several years the work of the University of California.

The productions in every instance were pronounced by the highest literary and dramatic critics to be masterpieces, as much in their classic accuracy of presentation as in their perfect *mise en scène*.

While there is no intention of imputing to the authorities in charge of the dramatic work at the University of California anything like wilful ignorance of the facts in the case, it is sufficiently remarkable to call for comment and correction. Hence this note.

The subjoined clipping is from the Los Angeles *Graphic*, a paper which is distinguishing itself for love of truth and impersonality of purpose.

The cutting is dated April 27, 1907.

OBSERVER

The eighteenth of April, a date ever memorable in California, was set for the production of the Greek play, the *Eumenides* of Aeschylus, by students in the College of Letters, University of California, in the Greek Theater. The Greek play, the *Ajax* of Sophocles, was rendered in the fall of 1904. It was a performance of unusual beauty and impressiveness. *Eumenides* in some respects, I hear, was even more spectacular. This was not the first production of the *Eumenides* in America.

The Isis League of Music and Drama, founded in 1898 by Katherine Tingley, began its career in that year by producing with great success the *Eumenides* at the Carnegie Lyceum, New York, and afterwards at the Opera House, Buffalo; also at Point Loma, in the Greek Theater; and at Brighton, England, during the Universal Brotherhood Congress in 1899. In England it has also been performed—twice in Cambridge, first in 1885 and again in 1906. The music composed for the first Cambridge performance by Sir Charles V. Stanford was used in last week's performance at Berkeley. The cast consists of nearly seventy persons. By the way, Charles Don Von Neumayer, who used to hold down the chair of oratory in the Los Angeles Normal School, and now is professor of dramatic art in the University of California, was largely responsible for the success of the last production. The performance of the *Eumenides* is particularly interesting to me—if the personal reference may be pardoned—as twenty-two years ago I sang in the Cambridge chorus of "The Furies."—L. A. *Graphic*, April 27, 1907.

# Art Music Literature and the Drama

## Beautiful Books, Links and Indices in our Civilization

THE visitor to Lomaland who comes with the open mind born of refinement of nature, education, and culture, perceives among the manifold evidences of a high order of human society, the excellence of all the literature put out by the Aryan Press for THE UNIVERSAL BROTHERHOOD AND THEOSOPHICAL SOCIETY; for every bit of printed matter, from the smallest pamphlet, issued by tens of thousands, to the largest, most elaborately illustrated bound folio, is a model of that beautiful clear typography and clean honest construction which carries a work of craftsmanship into the realm of art.

With such a high standard attained of mechanical excellence, it is little wonder that a desire has grown up among the students to carry the book-maker's art to its highest development. This is being done, as it always must be, in the giving-over of the use of machinery, great as its usefulness is in putting out a large body of literature, and returning to the making and binding of a few choice books by hand, using where necessary only the simplest of mechanical contrivances.

This charming old handicraft is now one of the established branches of the Lomaland Department of Arts and Crafts. There in an atmosphere of peace and beauty, trained in all the best methods of modern mechanical printing and binding, imbued with a new spirit of devotion, the students of Theosophy under Katherine Tingley have the rare privilege of expressing their love and reverence for the great works of literature by creating for them an outer and visible sign worthy of their inner and spiritual grace. To clasp in the hand a volume containing thoughts endeared to us by years of reading; to feel through the very tips of the fingers that exquisite something which the hand of its loving maker has wrought into its being, is to know the last touch of human fellowship which can be imparted by the written word. Such a volume is eloquent of the comradeship of souls.

The gentle art of book-making has a fascinating history and is so bound up with the history of civilization that as one works at the craft, vistas open up and out and pictures of ancient times and far-off countries flash upon the mind, warming the imagination. To the mind's eye appears the River Nile, Egypt's nourishing mother, from whose waters sprang the papyrus used for those written rolls, so precious to the Egyptians that they were placed in their tombs as companions of the long journey to the realm of Osiris. We see the desert, too, where Israel wandered, bearing aloft the sacred Scroll of the Law, veiled from view by purple and fine linen and decorated with golden pomegranates. Greece, the land of beauty, next arises, where Homer traveled afoot and chanted his Iliad, that song which re-creates a world. What noble work the Scribes have done!

To write and illuminate scrolls by hand, as is the delightful custom of Lomaland craftsmen, puts one in touch again with something of the best of the old nations. For who that

## FRAGMENT

FROM SHELLEY'S *Queen Mab*

I AM the Fairy Mab. To me 'tis given  
The wonders of the human world to keep.  
The secrets of the immeasurable past  
In the unfailing consciences of men,  
Those stern unflattering chroniclers, I find.  
The future, from the causes which arise  
In each event, I gather. Not the sting  
Which retributive memory implants  
In the hard bosom of the selfish man,  
Nor that ecstatic and exulting throbb  
Which virtue's votary feels when he sums up  
The thoughts and actions of a well-spent day,  
Are unforeseen, unregistered by me:  
And it is yet permitted me to read  
The veil of mortal frailty, that the spirit,  
Clothed in its changeless purity, may know  
How soonest to accomplish the great end  
For which it hath its being, and may taste  
That peace which in the end all life will share.  
This is the meed of virtue; happy Soul,  
Ascend the car with me!

has once seen some of the old manuscript scrolls of Persia, India and China, with their exquisite written characters, jewel-like illumination and cunningly wrought caskets of finest wood—inlaid and carved, of ivory and precious metal, can doubt that these are an index of the refined culture of the civilizations which produced them? There are even a few rarest manuscript scrolls extant of ancient American picture writing, admirably executed upon finest dressed white leather, that attest the high culture of a vanished race.

It is interesting to trace the growth of the form of the modern book. Before the days of the famous Gutenberg press, books were written and illuminated by hand upon parchment carefully stretched and delicately treated, and during the early Middle Ages the old scroll form was retained. But, as these manuscripts soon became very bulky, we can easily see that the fastening of the parchment sheets into some more convenient form suggested itself. The wrinkling of the parchment, due to the dampness of old castles and cloisters, must have necessitated the binding of the volumes. At first stout boards of oak with clamps and hinges of iron were used, which held the leaves flat and secure. Utility only was sought in the earliest volumes, but later the opportunity for decoration was eagerly seized upon and the boards were covered with richest velvet, silk and damask, embossed with gold and silver and studded with precious stones. It is little wonder that book-binding was once a branch of the goldsmith's craft.

Leather binding was not used until after the invention of printing and then only the cheaper editions were bound in calfskin and stamped with crude designs. In the Netherlands an improvement was made, as on account of the reduced size of books it soon became possible to stamp a whole side of a book with a single die.

The exquisite editions made in Venice in the fifteenth century are still regarded by some

book lovers as the highest examples of the book-maker's art, in point of beautiful script and rich yet choice decoration. This is easily understood when we realize that in Italy began that renaissance of learning that spread over Europe; and that gifted craftsmen should excel in book-making as they did in all other arts, is natural. They were the first to use Oriental designs brought out in leather mosaics pasted on heavy boards, and from the East they learned the beauty of interlaced lines and applied these by means of lacquered paste upon their covers. Later they, too, used the die for impressing decoration upon leather, and with the application to this of gold leaf their work received its final touch of beauty.

Two names are indelibly stamped upon the history of modern book-making—Tommaso Maioli in Italy and Jean Grolier in France. The latter was the first to use morocco leather in deep rich tones for bindings, decorating his covers with designs in harmony with the contents. The "doublure" of silk or leather, the technical name still in use for the inside lining of the board, was introduced later by Badier. Beautiful books became the fashion among the elegant dames of France, winning Court favor also, and many rare volumes bear kingly insignia.

It is interesting to recall that Queen Elizabeth, that royal patroness of learning, herself a woman of scholarly attainments, excelled in dainty needle-work, and embroidered many beautiful book covers. Indeed, beautiful books have always held a peculiar charm for women, and now that cheap literature has come to stay and all classes may enjoy its benefits, it is timely that there should be a reversion, in part at least, to the older, finer way. In artistic bookbinding many women are finding congenial employment. The women of the Lomaland Arts and Crafts Department have found that the keenest joy is not to own a rare edition, but to *create it*.

## A LOMALAND CRAFTSWOMAN

### Manuscripts of Great Composers

AT Leipzig recently the following prices were realized for the sale of manuscripts of great composers. A musical manuscript by Beethoven \$250, and a letter \$150; three letters by Mozart \$400, \$210 and \$200; Mozart's manuscript of the Concerto in A Major \$3100; a manuscript of the orchestral score of a fragment of the Meistersinger \$625; three pages of Haydn's music \$250; two pages of Brahms' \$160; a pianoforte trio by Schumann \$175; and a manuscript solo for the flute by Frederick II \$250. H.

Boston, April 6.—In making public tonight tributes to the late Thomas B. Aldrich from well-known writers, Talbot B. Aldrich, son of the poet, told how the famous author approached death, with his mind filled with poetic thoughts. Mr. Aldrich said:

"My father died a poet. Only a little while before the end he said: 'I regard death as nothing but the passing of the shadow on the flower.' His last words as he passed away, holding our hands were, 'In spite of all I am going to sleep; put out the lights.'"—*Exchange*

# THE UNIVERSAL BROTHERHOOD and THEOSOPHICAL SOCIETY

FOUNDED AT NEW YORK CITY IN 1875 BY H. P. BLAVATSKY, WILLIAM Q. JUDGE AND OTHERS  
REORGANIZED IN 1898 BY KATHERINE TINGLEY

C e n t r a l O f f i c e P o i n t L o m a C a l i f o r n i a

The Headquarters of the Organization at Point Loma with the buildings and the grounds pertaining thereto, are no "Community" "Settlement" or "Colony." They form no experiment in Socialism, Communism, or anything of similar nature, but are what they stand for: the Central Executive Office of an international organization where the business of the same is carried on, and where the teachings of Theosophy are being demonstrated. Midway 'twixt East and West, where the rising Sun of Progress and Enlightenment shall one day stand at full meridian, it unites the philosophic Orient with the practical West

## Individuality and Personality

THERE are certain unclassified writers who might be classified under the name of cranks on the subject of individualism. They range all the way from thoughtful and cultured writers to "philosophic anarchists" or semi-maniacs. Some of the magazines are fond of dishing up the lucubrations of such writers, because they afford sensational reading. They are not likely to have any influence on the average mind, because their views are so obviously contrary to common-sense. Nevertheless they do a certain amount of damage to unsettled minds; chiefly because they provide a sort of pretext for our weaknesses by giving them high-sounding names. Vice possibly may pass for some higher form of love (save the mark!); eccentricity for genius; intemperance for the strainings of a mighty soul; indolence for the "higher carelessness"; impatience with moral and social obligations, for a free and untrameled spirit; selfishness for the self-assertion of true merit.

These writers are all mere theorists; they do not practise what they preach; a glimpse into their lives shows that they often have more than the ordinary weaknesses, and are frequently unbalanced if not insane. They are in this respect very different from the great men whose lives they presumptuously hold up before us as examples of the truth of their teachings. These great men did not talk; they acted. They really did have individuality and genius and they did not need to assert it, or to ask people to step out of their way, for it asserted itself and people made way for it.

If anybody has individuality and genius, he is always at liberty to assert it. There is no need for him to get up and cry, "Here, I am a genius; but you won't let me assert my individuality!" If, instead of asserting his real worth, he confines himself to proclaiming it to an unheeding world, we naturally suspect him of being a humbug.

The fact is that these cranks have no idea of the meaning of individuality. They cannot distinguish the real Self from the sheathes that cover it. They mistake selfish desire for the promptings of unselfish aspiration. Their writings derive a certain plausibility because many of the things they decry are real evils. There is a great difference between vanity and dignity; the one apes what the other has. The one is discontented; the other self-sufficient.

## MEMBERSHIP

In the Universal Brotherhood and Theosophical Society may be either "at large" or in a local Center. Adhesion to the principle of Universal Brotherhood is the only prerequisite to membership. The Organization represents no particular creed; it is entirely unsectarian, and includes professors of all faiths, only exacting from each member that large toleration of the beliefs of others which he desires them to exhibit towards his own.

Applications for membership in a Center should be addressed to the local Director; for membership "at large" to G. de Purucker, Membership Secretary, International Theosophical Headquarters, Point Loma, California.

There are many evils in society, and our codes of morals and customs are doubtless often unduly restrictive to the expansion of the soul. But, in so far as this is the case, it is the part of common-sense to do one's best to remedy the situation by quite unpretentious acts in one's immediate entourage. For these conventions and compromises are the outcome of the characters of men, of whom each one of us is a unit. They can be altered by altering our characters, and our own character is the one to begin at.

Strength, on which we pride ourselves, is shown by action and achievement, not by futile growling. Do we wish to play the rôle of victim?

For want of teachings on the nature of man, there is much confusion as to the difference between Personality and Individuality. Current disquisitions treat of our mind in a way that must be described as experimental, and many writers speak as though they were the first in this field of inquiry. But the nature of the human mind, including not only the faculties now familiar to us, but also many faculties which for the average man are still latent, has been the study of the ages — those ages represented by the thousand-year gaps between Chaldaean kings, and the buried civilizations of Asia. There are some of the greatest German philosophers whose conclusions approach the teachings of the Wisdom-Religion, but they are practically unread and even unknown.

One of the great teachings of philosophy is that the modes of mind are dual, each having its opposite; so that reaction sets in sooner or later and all is impermanent. We cannot therefore, seek for the Individuality among these impermanent and superficial traits. The personal will is variable, and as soon as we have willed a thing long enough to get it, we no longer desire it. To talk of asserting the personality means that we will try to assert something that is not strong enough to stand.

Then again, the individuality must be sought

in that part of our nature which is not subject to the circumscription of personality; otherwise we would find ourselves in conflict with other personalities.

The will is contrary to desire, and desire is an attractive force which compels us while deluding us with the fancy that we are the actors. The man who would WILL must free himself

from this attractive force of desire.

The real Ego must lie deeper than all the modes of mind — which, when analysed, prove to be merely states of something else that lies deeper and eludes analysis.

It is not worth while to assert one's personality, thus joining the crowd of scramblers after things which they cannot keep. But the assertion of the Individuality means freedom that cannot be taken away.

So we have a sufficient answer for those who are eager to tell us we are slaves and to point us out the way to escape which they do not tread themselves. We have our Individuality, a birthright, inalienable; and the way to freedom is by making ourself independent of the desire-forces that circulate around. STUDENT

## Another Error Found Out

THE following clipping, recently cut from the (London) *Westminster Gazette*, speaks for itself. H. P. Blavatsky not only established the *Theosophist* in 1879 and edited it thereafter until she left India in 1884, but also practically until (and during) 1887, as is evident from her name appearing alone on the cover-pages of the *Theosophist* during its first eight annual volumes. In September, 1887, she issued the first number of her magazine *Lucifer*. OBSERVER

COLONEL OLCOTT AND THE "THEOSOPHIST."

To the Editor of the *Westminster Gazette*.

SIR:—In the paragraph which appears in your issue of the 20th inst. announcing the death of Colonel Olcott, the writer states that "he established and edited the *Theosophist*." This is an error of fact, and I feel sure you will permit me to correct it. Madame Blavatsky founded the *Theosophist* and edited it so long as she remained in India, which was some years after she had "established" it. I have in my possession all the earlier volumes and write from the evidence before me. These earlier volumes are now very difficult to obtain; hence the very natural error into which the writer of the obituary notice on Colonel Olcott fell.

I am, Sir, Yours faithfully, VERITAS





## DECEITS OF THE IMAGINATION

SHAKESPEARE

*Midsummer Night's Dream*

**L**OVERS and madmen have such seething brains,  
Such shaping fantasies, that apprehend  
More than cool reason ever comprehends.  
The lunatic, the lover and the poet  
Are of imagination all compact;  
One sees more devils than vast hell can hold,  
That is, the madman: the lover, all as frantic,  
Sees Helen's beauty in a brow of Egypt:  
The poet's eye, in a fine frenzy rolling,  
Doth glance from heaven to earth, from earth to heaven;  
And as imagination bodies forth  
The forms of things unknown, the poet's pen  
Turns them to shapes and gives to airy nothing  
A local habitation and a name.  
Such tricks hath strong imagination,  
That if it would but apprehend some joy,  
It comprehends some bringer of that joy,  
Or in the night, imagining some fear,  
How easy is a bush supposed a bear!

### Duty, and Our Ideals

**I**N the world at present many people live their lives in the midst of conditions which often seem to be expressly intended to prevent them from realizing the ideals they cherish. These conditions present themselves at times as pressing duties which consume years and strength in the performance, and leave no time, no energy, no possibility for the individual to express in his daily life the ideal picture of what that life might be were he but free to make it conform to his deeper aspirations.

The broader the view of life becomes, the deeper the insight into its significance and its possibilities, the more intense becomes the longing to manifest beauty and harmony in all the relations we bear to others. We learn about the unity of all things, the common aim to which the purpose of life tends, the interdependence of all living beings, the absolute necessity of living the brotherhood life on earth, and we are fired with the desire to begin at once to live in harmony with all and move onward in a joyous rhythmical sweep.

But we are confronted by all the conditions and relations which were established before this inspiring teaching of the soul and of brotherhood became part of us. On every side are conditions which have been wrought by ourselves and others, and which, in the main, are far from our ideals of beauty and harmony. These conditions frown at us, defying us, with a strength we have ourselves given them in the past by our unwisdom, defying us to live the new life in their midst, beckoning to our evil passions, tempting us to lose self-control, calling us to linger in the old easy ways in which we loitered so long before the light broke on us and the sense of greater responsibility was born in us. What shall we do about it? How shall we win freedom to be and do the noblest we know and feel belongs to our real nature?

There is but one path of liberation. The great Teachers who have brought us the new light have spoken with no uncertain voice on this very subject. H. P. Blavatsky said:

The selfish devotee lives to no purpose. The man who does not go through his appointed work in life has lived in vain.

Follow the wheel of life, follow the wheel of duty to race and kin, to friend and foe, and close thy mind to pleasure as to pain. Exhaust the law of Karmic retribution.

Self-knowledge is of loving deeds the child.

And William Q. Judge said:

What then is the panacea, finally, the royal talisman? It is Duty, selflessness.

So that one thing is clear amid the confusion that at times threatens to obscure our ideal; one truth we must take as our watchword in all that lies before us: The path of duty only will lead to the realization of our ideals. Any attempt to step aside from the path, any failure to live up to the just claims upon us, any yielding to the temptation of doing those duties in the letter and not in the spirit, takes us aside from our soul's path of light, leads us but into blind alleys whence we shall with grinding pain and sorrow have to stumble back to the path we forsook.

If we could remember our past lives on earth I believe we should see many of them spent in this way, in a laborious return to the right path from courses into which we had fallen through our perversity and ignorance. Perhaps it is well for us that we do not fully realize the consequences of our acts and thoughts; perhaps it would overpower us, weak as we are, to see those seeds grow and blossom and come to fruition before the individual life is so purified that there is strength of soul to stifle their growth by a mighty effort.

It is of course, our narrow vision, our limited conception of life that makes us unable to see the significance of all the duties that present themselves. If we could but know what has made these conditions, just what is being accomplished by strict performance of duty, just how the world will be helped by our doing it, it might be easier to persevere! Of course we are willing to persevere. Have we not sworn to ourselves many times that we will do our duty or die in the attempt? But if we might only know just what is the *use*, and the *good* of doing it!!

These are brain-mind questions. No answer, no reasoning will satisfy them. The way to silence them, and open deeper channels, by which soul-knowledge may be ours, is by doing the very thing which we are subtly finding reasons for avoiding — our plain and simple duty.

Let us consider the magic that is worked by the performance, willing and glad, of any duty that lies before us. It results in a rounded character, a well-poised nature, a life where the beauty and harmony of the higher realms may find expression, and where every relation is harmonious. And the work is not the fruit of intermittent effort, clouded by doubt and fear, but of steady work life after life, by strengthening the weak places, now here, now there, and steadily bringing the highest within us to bear on every outward act, until the sheaths of the soul are so purified and strengthened that nothing obstructs the passage of the heart's intent into joyous action. The attempt to do our duty reveals the weak spots, and the

actual performance of it is the best strengthener of these, if the mind can but be brought into the compact as a willing agent.

What a change will be wrought in our lives when the great teachings of Theosophy have been accepted by the majority and when we look upon ourselves and others as souls winning from earth-life the experience that shall help in the working out of these grand purposes of the universe! What a song we shall be able to make of our lives when there is a united effort on the part of more people in the world to live in the full realization of the power and possibility of every moment, and towards lifting the struggling hosts of souls further into the light. How different, how pregnant with meaning will seem every act and word to these, awakened to their far-reaching influence for weal or woe! The true conceptions of life given by Theosophy work wonders in inspiring a loftier sense of duty; they present an ideal that brings to every heart a deeper realization of the need of every other heart, and make of every relation the means of evoking the heart-force that has often hitherto been dissipated in dreaming or in quixotic enterprises. The mistaken sense of duty is responsible for a great waste of force and of sympathy in this world. Just as sorely as is needed a new touch to arouse in the heart a sense of the real responsibility and of the attainments possible to humanity, is needed also the philosophy which shall clear away the mists of ignorance concerning the real issues of life, and break the spell cast upon us by the lower psychology which in many forms fetters the human mind as with manacles of iron. This quickening touch, this comprehensive philosophy of life are given by Theosophy.

Men acting from day to day with this quickened sense of duty, with minds free and open to the rays of the soul-wisdom, bring the very light of heaven to every duty done; and while they persevere in building firm and strong the fabric of character, in harmonizing their efforts with all that is best in their fellows, and standing on guard over the weaknesses in themselves and others, a work is being done that is verily the beginning of peace and harmony on earth; that is the dawn of a day when duty and the path to the ideal shall be known by all men to be ONE. STUDENT

THOSE of you who would know yourselves in the spirit of truth, learn to live alone even amidst the great crowds which may sometimes surround you. Seek communion and intercourse only with the God within your own soul; heed only the praise or blame of that deity which can never be separated from your true self, as it is verily that God itself: called the HIGHER CONSCIOUSNESS. Put without delay your good intentions into practise, never leaving a single one to remain only an intention — expecting, meanwhile, neither reward nor even acknowledgment for the good you may have done. Reward and acknowledgment are in yourself and inseparable from you, as it is your Inner Self alone which can appreciate them at their true degree and value. For each one of you contains within the precincts of his inner tabernacle the Supreme Court — prosecutor, defense, jury and judge — whose sentence is the only one without appeal; since none can know you better than you do yourself, when once you have learned to judge that Self by the never wavering light of the inner divinity — your higher Consciousness. — From *A Teacher's Words on Daily Life*

## THE OLD STOIC

EMILY BRONTË

**R**ICHES I hold in light esteem,  
 And Love I laugh to scorn;  
 And lust of fame was but a dream,  
 That vanished with the morn:  
 And if I pray, the only prayer  
 That moves my lips for me  
 Is, "Leave the heart that now I bear,  
 And give me liberty!"  
 Yes, as my swift days near their goal,  
 'Tis all that I implore;  
 In life and death, a chainless soul,  
 With courage to endure.

## THEOSOPHICAL FORUM

Conducted by J. H. Fussell

**Question** What is Universal Brotherhood, and what are the ethics, the rules of conduct of your Organization?

**Answer** Suddenly to ask a member what Universal Brotherhood is, seems like a challenge for him to define something as evident as the sunshine. The sunshine carries the life-force which is manifested in numberless forms in the mineral, vegetable, and animal worlds. So man, with his three-fold nature, is related by the bond of brotherhood to the material, the mental, and to the spiritual world. Man's body is made out of the dust of the earth, mixed with fluids, just as the planet is made of land and water. Nature specially prepares the dust for building bodies by changing it into plants and animals for food, into water for drinking and into gases for breathing. In the antenatal stage of growth, the human body and brain go through the progressive types from the lower animal forms up to the birth of the perfect human form. Man finds elements of the natural earth in his own body — iron, lime, soda, potash, silica, magnesia, oxygen, hydrogen, carbon, etc. — and he also finds that these same elements exist and can be recognized in distant stars. Moreover the quality of inertia which characterizes matter marks his body when it lacks the animating spirit of consciousness; a mere body of earth is as dead as a stone.

Not only does a bond of brotherhood unite him to various forms of matter in this and other worlds, but he can trace phases of human character in the animal world. In the cruelty and venom of wild beasts and reptiles, in the cunning and stealthy grace of the cat tribe, in the slowness of the tortoise and the speed of the hare, in the oxen's patience, in the dog's loyalty and devotion, in the harsh cries and songs and colors of birds, men and women can see a reflection of their own elements of evil and good, of treachery and fidelity, of ugliness and beauty, of discord and harmony. We can not know anything unless there is a like something in us which recognizes its own. The philosophy teaches that the One Life is manifested in all things, that the "stone becomes a plant, the plant an animal, the animal a man, and man a god." So that man is able to understand something of the lower forms of matter because he has passed through that experience in his gradual growth to the human stage. Man helps or hinders the progress of all the kingdoms below him, and the earth reflects his condition, and changes *pari passu*

with humanity's development. A room takes on something of the quality of its occupant; a rented house reflects the atmosphere of the changing families within it; every town has a certain character of its own, a sort of composite social type of its citizens, and the thick city air of crowded, struggling, suffering humanity is always a marked contrast, pure breath of Nature in the

Man imprints his personality upon of matter which he uses in his body during the ages in which the material planet has flowed into and through human bodies it has become stamped man quality. The contagious dramatic pictures of a tainted phasehood in particles of matter. It is that contaminated earth is indefinable to health; serious epidemic appeared at different places from the soil where victims of the plague buried for hundreds of years, long the bodies to have disintegrated so over.

The unity of human thought and feeling is evidenced in many ways. The progress of art, literature, the drama, science, and religion is dependent upon the recognition of their various phases of truth by the common mind and heart of humanity. Human nature as depicted on the stage, or told in books, or painted on canvas, or reflected from the platform, finds response in the common humanity of each because the brotherhood in them responds to these touches of nature which make "the whole world kin." In times of crisis, sickness and trouble in a family, an earthquake or other natural calamity, or a country at war, the personal and sectional differences are forgotten and the tie of brotherhood draws more closely together the members of the home, of the state, and of the nation. To the larger view, much that is usually regarded as sorrow and affliction often proves to be blessings in disguise, by brushing aside the conventional cobwebs and bringing men face to face with the reality of natural brotherhood. (We will discuss the question further in the next issue.) L. R.

**Question** What would be the best answer to one who is desirous of knowing the truth and finds much in Theosophy that appeals to him as true, but yet cannot accept Reincarnation? He asks for proofs and brings forward many objections; how may these best be met?

(CONCLUDED FROM LAST ISSUE)

**Answer** Sometimes one hears the objection raised against Reincarnation that the doctrine of "heredity" accounts for the peculiarities in character with which a person is born; and that therefore the theory of a previous life is superfluous. But the doctrine of heredity is not complete as an explanation and requires the doctrine of Reincarnation to complete it; so that the doctrine of heredity does not disprove Reincarnation, but helps to prove it. Heredity teaches us that a person derives his characteristics — or some of them, at any rate — from his parents; and Reincarnation tells us why a particular Soul chooses particular parentage for its rebirth. A drunkard may inherit his proclivities from drunken parents; but the further question arises: "Was it by chance that that Soul incarnated with those parents?" Here, Reincarnation steps in and shows us

that the incarnating person acquired in a past life those tendencies which have now caused him to be born of parentage capable of giving him a body to accord with his tendencies.

The objections based upon alleged increase or decrease in the total population of the globe are equally worth answering. To begin with

or a woman who was Mary Queen of Scots, or any other of the "star characters"? But what kind of proof could possibly be given? Mere assertion would, of course, count for nothing.

The fact is that matters of this sort are never susceptible of demonstration in the same sense as a material fact. We cannot make them the subject of an appeal to the evidence of the physical senses. They are proved by their ability to satisfy intellectual requirements and explain facts, and by their consistency with the other factors of experience. In this way, Reincarnation may be said to be demonstrated all along the line. Every one knows that proof in its ultimate meaning is *that which appeals most strongly to the intelligence*.

To be sincere, the main objection to Reincarnation is that which is brought against all true teachings, though it is carefully veiled under various pretexts. Reincarnation is opposed to sundry comfortable interests and prejudices that people cling to. It makes for progress, enlightenment and freedom. Hence, it will always have the bitter and determined opposition of all whose interest it is to keep mankind enslaved to any form of tyranny — intellectual, moral, or material. A doctrine which teaches man to rely upon his own divinity, will never suit the purposes of those who wish him to remain dependent upon organizations, or the intercession of mediators. Therefore such people will do all they can to throw discredit upon the teachings, by misrepresentations and ridicule. But they will succeed only with those who are too lazy to study, and who prefer to have their thinking, like their laundering, done for them.

Attempts have sometimes been made to confuse the teaching of Reincarnation with certain misunderstood doctrines passing under the name of Metempsychosis, or the so-called Transmigration of Souls. These beliefs represent degraded forms of belief held by ignorant people among Eastern nations, and have nothing to do with Reincarnation. The Soul of a man can never pass *for incarnation* into an animal body, though it seems by no means impossible that some of the materials used in a man's body might be used again, after he has done with it, in making up an animal. But

(CONTINUED ON PAGE 17)

### The Ceaseless Brooding of the Universal Self

Pressure upon the divine part of man reacts upon the animal part. As the silent soul awakes it makes the ordinary life of the man more purposeful, more vital, more real and more responsible.

IF this be true generally, how much more so of those who have attained the acme of soul enlightenment—the world-teachers. Yet, to how great an extent do their most ardent disciples constantly lapse from keeping this clearly in mind.

The founder of THE UNIVERSAL BROTHERHOOD AND THEOSOPHICAL SOCIETY repeats over and over that if students, or any others, consider that the personal self is Man, a blunder is made which can only culminate disastrously; that Man is the soul, or *Self*, of all the terrestrial inhabitants.

In order to become a divine, fully conscious god—aye, even the highest—the Spiritual, primeval *Intelligences* must pass through the human stage. . . . This does not apply merely to our terrestrial humanity, but to the mortals that inhabit any world, *i.e.*, to those Intelligences that have reached the appropriate equilibrium between matter and spirit, as we have now.

From the first born the thread between the Silent Watcher and his Shadow becomes more strong and radiant with every change. The morning sunlight has changed into noon-day glory.

"This is thy present wheel"; said the Flame to the Spark. "Thou art myself, my image, and my shadow." . . . Then the Builders having donned their first clothing, descend on radiant Earth and reign over men—who are themselves.

We must admit the presence of these Entities, if we would not reject the existence of spiritual humanity within physical mankind. For the hosts of these Sons of Light, and "Mind-born Sons" of the first manifested Ray of the *Unknown All*, are the very root of spiritual man.

But spiritual Man acts, on the earth plane, through its many idols, physical men. In all the affairs of physical man its overshadowing can be perceived. Unintermittent in watchfulness, boundless in beneficence, it incessantly uses every opportunity to aid men to rise upward on their progress towards eventual divinity—reunion with Itself. Whether we perceive this or not it is there, and for this reason there is in reality neither trivial nor great. With these points in mind scanning current events is as much a duty as a fascinating occupation.

In the Occident every effort is being made to infuse the true metaphysical into the predominant intellectual and physical mood. In the Orient practical and physical activities are being injected into the metaphysical mood, which is there predominant. How significant that this renaissance forms a sort of vortex about the Pacific—the oriental renaissance of Eastern Asia and the occidental renaissance of western America. The Pacific—the great calm sea! Around its margin are eagle, dragon, elephant, and rising sun; a significant array of emblems. Now turning the attention to a contemplation of those ordinary mundane affairs in which these mystic ideas demonstrate themselves.

"The Paris *Matin* has proposed to organize a motor race from Peking to Paris. It seems that the proposal is meeting with considerable support, and eighteen entries have already been received."

"American cotton seed planted in the experimental grounds of Korea, 175 acres being cultivated, yielded the past season 100 bales, weighing 50,000 pounds. . . . The fiber is said to be fine and soft, with exceptional luster and well suited for mixture in the spinning of fine yarn."

"The Ceylon Chamber of Commerce has telegraphed to the Ceylon Association in London urging the early construction of the Ratnapura Railway, the Passara extension, and the Mannaar Branch Railway, all of which are necessary in the interests of the colony."

"The great success that Japan will achieve in the expansion of her merchant marine will be in securing a strong position in the coasting and river transportation of China. She is building up all of these branch lines with such success that they will all become feeders to her main lines to Europe, Australia, America, the Philippines etc. The great interior of China can be reached by river transportation, and Japan's merchant marine is being extended, expanded, and constructed not only to command the large and small seaports, but to penetrate as far as possible into the heart of China by river service."

So the story runs. The pressure upon the divine part of man is reacting upon the animal part. The silent soul awakening is making the ordinary life of man more purposeful, more vital, more real, more responsible.

H. T. P.

### Berthelot

BERTHELOT is a name which to students of chemistry is as much a part of the science as Beethoven is a part of music. No one can study far without coming across that name. And it is a name symbolic of creative work, building-up work, productive work. Berthelot was no mere analyst, no mere tabulator; he was a synthesizer. He is called "the founder of modern synthetic chemistry."

Forsaking the beaten track of analysis, he made synthesis his particular study. His work in this domain began in 1854, when he synthesized the fats from the fatty acids and glycerin; and later on a special chair was founded for him by his appreciative country, that he might carry on this work. He caused an electric arc to pass between carbon points in an atmosphere of hydrogen, thus producing synthetically acetylene gas. This primary step led to the gradual obliteration of the sharp line between organic and inorganic chemistry. Following the path thus marked out, chemists can now synthesize very many organic compounds such as formerly could be obtained only from Nature. From the acetylene Berthelot produced benzene, that redoubtable six-pointed star of the chemical firmament—the center of a vast system of essences, balsams, balms, odors, savors and colors. Oxygen in his hands became vivified to ozone, Nature's purifier. He made cyanides from acetylene and nitrogen; formic acid from carbon monoxide. He devised the method of causing substances to unite by heating them for a long time in sealed tubes.

Berthelot has shown us how to make, out of the mineral kingdom, very many things—alcohols, acids, sugars, oils—which were formerly thought to be products of life alone. He prophesied that the day might come when we

shall no more need to raise grain and cattle for food than we now need to raise madder for color, or exploit glaciers to obtain ice.

Truly, "Nature is made better by no mean, but Nature makes that mean; so, o'er the art which you say adds to Nature, is an art that Nature makes." What man, acting naturally, does, is done by Nature. He raises wheat, he cooks it; why may he not make it? Deity makes our daily bread; but man is Deity (unless man wills otherwise). If we make bread from minerals, Nature makes the minerals. Life must be somewhere; we can not make that; and if we can, then we are Gods indeed.

Thermo-chemistry was another of Berthelot's epoch-making discoveries. By it we can measure in precise mathematical terms the quantity of energy liberated in or absorbed in reactions, and tell why it is that some reactions will take place and others not; by it chemical action was linked up accurately with the other links in the chain of the conservation of energy.

He believed that the chemical phenomena in living and non-living matter were the same. He applied electricity to the growth of plants. By him was discovered the method of fixing atmospheric nitrogen by introducing microbes into the soil.

But Berthelot was more than a name. He was a *man*. And mark this well: *he was an all-round scholar*, a man of cyclopaedic learning, a master of Greek, a frequent writer on education, morals and philosophy, an expert in all branches of science, and a man of keen interest in public affairs. That is your true scientist. No mere specialist with a contempt for other people's studies. He knew he could not study chemistry properly without a general illumination on the interests of life, and that a well-equipped and limbered mind is a boon to any worker.

His greatest interests were his work and his family. But he was made a life-minister in 1881 and twice served as a cabinet minister. He died on March 25th at the age of nearly eighty, a few minutes after his wife, the companion of forty-five years. STUDENT

(CONTINUED FROM PAGE 16)

that is quite another question, and one that does not concern us here. The point is that Incarnation is never into the animal kingdom; and that the doctrine of Reincarnation has nothing whatever to do with that of Transmigration.

To one seeking for Truth, unprejudiced and open-minded, who hears of this doctrine of Reincarnation, it comes as a great hope—and as an answer to many of the problems and riddles of life. Jesus taught it, all the great Teachers of the world have taught it. For centuries it has been forgotten and mankind has wandered in darkness. Now again, as one of the great teachings of Theosophy it is proclaimed to the world. It has been so long forgotten, so long untaught, that it is new to many, and, as said, it calls upon us to look ourselves in the face, to realize our responsibilities and our possibilities—to realize in fact our true nature, which is divine.

Our birth is but a sleep and a forgetting,  
The soul that rises with us—our life's star,  
Hath had elsewhere its setting, and cometh from afar.

STUDENT



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Possible sunshine, 391. Percentage, 50. Average number of hours per day, 6.54 (decimal notation). Observations taken at 8 a. m., Pacific Time.

| APR.<br>MAY | BARO-<br>METER | THERMOMETERS |     |     |     | RAIN<br>FALL | WIND |     |
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### Between Plant and Animal

THE subject of the unity between organic and so-called inorganic life has recently been discussed in this Review, in connexion with the study of fluid crystals. Now we have something to offer on the question of the unity of animal and vegetable life. The whole shows what rapid steps experimental science is making in verifying the teachings of Theosophy as to the sentience of all Nature and the essential unity of all life.

Eminent scientists announce that it has been recently discovered that the supposed fundamental distinction between animal and vegetable life does not exist, and that this discovery is "startling." The alleged distinction was that vegetable cells were enclosed in a casing of cellulose, shutting off intercommunication; while animal cells communicated freely with each other. Now it is found that the vegetable cells also communicate with each other through canals and threads. Thus the line of demarcation between animal and vegetable disappears, and one may be regarded as a modification of the other.

### The Source Not Found

Protoplasm is no longer considered to be a definite chemical substance. It has been found to be a structure which contains many and complex chemical substances. The centrosome, or central body, of the cell protoplasm is a recent discovery. The remarkable bands on the nucleus, which are revealed by their power of taking stains, have been studied, and it is found that there is a definite number for each species, that the number is halved in the reproductive elements (spermatozoid and ovum), but re-unites to make the complete number when the ovum is fertilized. The body of the cell alone can do very little but move and retain for a time its chemical status; it cannot reproduce. The nucleus directs all life and growth.

So far we have been unable to discover a simpler element of life than the nucleated cell; and, although it has been announced from time to time that such has been discovered, these discoveries have proved on closer investigation to be again simply nucleated cells. But it does not much matter whether or not we discover any simpler rudiment, the bridge between the visible and the invisible will always be as hard to cross.

In every case, then, whether animal, vegetable, or mineral, we get down eventually to some rudiment which exhibits life, motion, intelligence, and reproductive power, and is the power center of the whole structure. This is

about as far as we can penetrate by the method of observation.

The tendency used to be to resolve living substances into dead atoms. Now it is to resolve dead matter into living atoms. The atoms are alive; they are "lives." This is the ancient teaching, and modern science — following the method of careful observation of natural facts — confirms it. The soul in the atom determines whether it shall build up mineral, vegetable, or animal, and what kind.

Of course these new discoveries have been used as material for speculations in evolution; and it is even said that external conditions may alone decide whether a cell shall become plant or animal. But plants and animals belong to different kingdoms of Nature, and the Monad in

each is different and peculiar. It is said in the ancient teachings that a stone becomes a plant, a plant an animal, and an animal a man; but, as explained by H. P. Blavatsky, the simple physical transformation of one into the other, by reproduction or otherwise, is totally inadequate to meet the needs of the case as it is commonly understood. Transformations take place upon other planes than the physical; and new psychic elements are added from the workshops of mind. For mind is incarnated, not evolved. And in the case of man, in particular, the organism which has been gradually preparing in the animal kingdom has to be endowed with *Monas*, to serve as a link between the divine and the lower kingdoms.

STUDENT

### What is Sufism?

SUFISM is an esoteric doctrine in the world of Islam. Many have been inclined to ignore the Mohammedan religion because of its external, ritualistic and exclusive tendencies, because it is a comparatively modern faith, and because it seems to have been adopted by some of the less advanced races as harmonizing with their state of evolution better than the older and more profound religions whose origin is lost in a certain amount of obscurity. We seem to regard Mohammed as an able fanatic who happened to succeed where thousands of others, equally gifted, have failed. There is something in all these ideas, but there is something at least to say in favor of Islam; it cannot be put aside with a sneer. In one crying social question it has succeeded far better than Christianity in removing a terrible incubus from its adherents — the curse of drink. But it is not the purpose of this article to dwell upon exoteric Mohammedanism, which in itself would not have attracted the most brilliant minds of the East during many centuries to its service if there were not a kernel

of true wisdom in it. Prayers, ablutions, alms-givings and pilgrimages are well enough, but there must be a clear solution of the problems of life offered, a Path to true Knowledge of the Divinity in man, the Divinity we all share, before the spiritually minded can give their lives and be willing to suffer martyrdom for any system of thought or action. Sufism gives this; it brushes aside the material conceptions of Mohammed's paradise—the Houris and the rest—and all the outer framework of the religion of the Koran, and goes straight to the heart of things, telling the thirsty soul that there is a possibility of getting spiritual knowledge directly from the inner fountain-head without the intervention of mediators. Of course outer forms are necessary for the less instructed minds, but there must be the inner reality to support them or the people will take the attitude of scepticism so rampant in Western countries, due to the prevailing idea that the official ranks of the ecclesiastics have lost the keys to the esoteric meaning of Christianity and the Old and New Testaments. At the present day official theology and official science are at variance. Dogma is sinking under the broadsides of scientific discovery, the great mass of the people are not church-goers, hardly nominal Christians. This is because of the divorce of intellect from spirituality. Theosophy has a mission to restore to the world at large, the ancient spirit of unity in thought, which Sufism also largely possesses, by proving the possibility of a religious attitude of mind being compatible with a truly scientific one. To do so it plunges below the surface of the religious forms and reveals their meanings and the similarity of the esoteric bases of all creeds. It also shows forth the accuracy of the knowledge of the nature of man, of the constitution of the universe, and of the history of remote antiquity preserved under allegory, symbol, and number, in the Sacred Writings of the world. Above all, Theosophy shows how to obtain Wisdom and Understanding, the knowledge which only comes from union with the Higher nature, the Divinity in man; it shows how to obtain this by turning the key of Compassionate Service for all that lives.

Sufism was introduced into the Mohammedan system very soon after its foundation. Its forms were derived from Persian Magism (which Plato said was the purest form of faith), and probably, in part, from the Essenes and the Gnostics, and being sheltered under the aegis of the new faith has managed to exist to the present day. The greatest writers it has produced were the Persian poets Sa'adi (1176), and Jelaluddin (1195), but there were many others of distinction. Omar Khayyam was probably not affiliated with any Sufi order, but his writings contain large portions of the Sufi philosophy under the symbolism of Wine Drinking and its concomitants. Jelaluddin's chief work was the *Mesnevi Sherif*, the reference-book of Sufism from which the following passage is translated:

Annihilate thy darksome self, . . .

Let thy existence in God's essence be enrolled,  
As copper in alchemist's bath is turned to gold.  
Quit "I" and "We," which o'er thy heart exert control.

'Tis egotism, estranged from God, that clogs thy soul.

Discharge thyself of every particle of self;  
So shalt thou see thyself pure, free from soil of self.

Within thy heart thou'lt see the wisdom of the saints,  
Without a book. . . etc.

The *Mesnevi* is a work of profound depth; it describes itself:—"Like the Egyptian Nile, it is a beverage for the patient, but a delusion to the people of Pharaoh and to blasphemers."

Al-Ghazzali (A. D. 1085), a great Sufi philosopher who attained freedom writes:

O seeker after the divine mysteries! Know thou that the door to the knowledge of God will be opened to a man first of all, when he knows his own soul, and understands the truth about his own spirit, according as it has been revealed—"he who knows himself knows his Lord also."

When the heart is free from worldly lusts, from the animosities of society and from distractions by the senses, the vision of God is possible. And this course is adopted by the Mystics. It is also the path followed by the prophets.

The heart of man while in the spiritual world knows its Maker and Creator; it had mingled with the angels and knows for what service it was created.

To whomsoever this revelation has been vouchsafed, if it directs him to reform the world, to invite the nations to turn to God, he is called a prophet.

The knowledge of God, which is the occasion of the revelation of truth, cannot be acquired without self-denial and effort.

The body is but an animal to be ridden by the heart, which is its rider, while the heart's chief end is to acquire a knowledge of God. R.

### The Awakening of China

A MISSIONARY who has worked in the interior of China for a full half century has this to say about the awakening of that mighty empire:

I certainly never expected to see this inauguration of a wonderful new epoch in the hoary old Empire of the Far East. The mere fact of the construction of the great railroad from Peking to Hankow, a distance of close on 800 miles, is unspeakably significant. That magnificent road was constructed by Belgians and belongs to a Belgian Company. It is as fine a railroad as can be found anywhere in the world. There is nothing at all of a crude or makeshift character about its construction or its appliances. The trains are splendidly provided with Pullman cars and dining saloons, and traveling on the new Chinese lines is as comfortable as in Europe or the United States. Such a condition as now prevails in China has come on us with the most startling suddenness. It is surprising how easily and willingly the Chinese are taking to so sensational an innovation on their ancient civilization as this railroad system. So eagerly does the native population patronize the great line that it is paying well. The effect will be immense. . . . The Chinese merchants are equal in ability to any on earth. . . . Something great can be made of such fine material. There is no doubt that the Chinese are now keenly determined to be abreast of Japan. There are at this moment not fewer than 9000 bright young Chinese students in Tokyo. They are there in order to absorb the new knowledge and to give their own country the benefit. It may be asked why they have gone to Japan? Because that country is so near, because it bulks so very largely on account of recent history, and because the new nations can naturally fraternise on account of racial affinity.

The outside world is little aware how deeply in earnest the Chinese now are concerning national education. By a universal consensus of effort they are establishing primary schools in every county, higher grade schools in every Prefecture, and colleges in all the provincial capitals. They are erecting these large and important structures more or less in foreign style. The sights to be witnessed are simply amazing. I have seen myself of late

how Confucian and other temples are being converted into schools. And all these schools are free. This extraordinary revolution is going forward in all Provinces alike.

One of the last things I myself saw was the Decree of the Empress Dowager charging all Prefects to establish schools for girls, and making it imperative for girls to unbind their feet. Think of what this means! Till now there never have been any schools for girls in China, but at length it looks as though the women of the nation were to be universally taught. The few educated women to be met with hitherto have, of course, been privately instructed. Chinese girls are as intelligent and as bright all round as any in the world. They can learn anything. These new schools for girls all over the land will alone suffice to transform the nation. There is now a general thirst amongst all classes for Western knowledge, which had no existence when I first went to the country.

The missionary (who is interviewed in *Great Thoughts*) then produced a printed catalog of educational books published by the "Commercial Press, Limited," Hankow, Canton, and Shanghai. At the Shanghai press there are more than twenty presses doing Chinese printing, and eight doing English printing; also four fine lithographic presses. The Company started with a capital of \$2500 and all the members were natives; now they have a capital of \$250,000 and employ 500 hands, 480 Chinese and 20 Japanese. Every day they send out fifty large boxes of books. Some of the books are:

Complete Geography with Atlas, 514 pages, 349 illustrations, compiled by Zia Hong Lai.

General History of the United States. By Tao Ping.

Elementary Chemistry.

Biology. By Lao Szu Shang. Based on a French text-book.

Logic translated from a Japanese work.

And there are even a Differential and Integral Calculus, and Aesop's Fables; and in fact practically every subject of an advanced college course.

The testimony of this experienced old man to these dry facts and statistics is certainly striking, and proves that we are actually in the midst of one of the world's greatest epochs of history. When future generations look back upon it from the vantage ground of a distant view-point, they will comprehend better what are the real causes at work and what is the end to which it is tending. At present we are too close to get such a view. Christianity, thinks this missionary, has played a principal part in bringing about the result, and is destined to play one in the future. But it is certainly only as an inseparable adjunct of Westernism that Christianity has been involved; the Chinese regarding it, equally with our commercial methods and social habits, as something to be utilized as far as it may be serviceable to the cause of progress. Our missionary seems to have been free from the difficulties of sectarianism, and no doubt his influence was better than many of the influences which are at work in Western lands under the aegis of Christianity. But the awakening of this mighty empire of 400,000,000 souls is too vast an event to be limited by Christianity; and we must look forward to the influence which Chinese thought and Chinese religion is likely to exert upon us, an influence already subtly at work, as all acquainted with the trend of modern literature may see. STUDENT

## Some Views on XXth Century Problems

### But How is that Painting?

THE current *Independent* reminds us once more of our amazing homicide lists.

We have 129 homicides per million people as against Germany's 3 and Canada's 5! We are "puffed up with pride over our country, when in reality the most horrible and intolerable conditions prevail."

What are the causes? Acquittals on legal minutiae, vivid newspaper accounts and pictures of crime — all have doubtless some little to do with the case. But if all these conditions were corrected, perhaps most of the evil would remain. In what do we differ from peoples whose homicide rate is a twentieth or a fortieth of our own? Why is the pressure of public opinion a twentieth or a fortieth as strong as it ought to be? Why have we that much less respect for human life?

Immigration now amounts to about a million a year. As a whole they do not come to better America, but themselves. A considerable number, having gotten all they can, go away in a few years. Considered in relation to America they have no sense of duty. Mixing in, they gradually dilute that sense of public duty which was once so strong with us and so full of promise. Alongside of this, the pure Americans have let proper and noble pride and patriotism be slowly replaced by what we might call "yellow" pride and patriotism; and co-working sense of duty be replaced in the field of consciousness by desire to pocket cash. In sum, in sense of public duty, we stand somewhere near the bottom among countries claiming to be civilized.

There is therefore more room in the minds of people of some other nations for all higher matters, a little more room. It is therefore they that on the whole do, for example, nearly all the art work of the world. We say that as yet we have not had time. *We should have had time* if we had kept alive the sense of public duty, if we had not wasted, and did not now waste, the creative essence in money-getting plans. It is not that the sense of duty directly makes for art; but that its power keeps back personal selfishness, lower elements generally, from complete domination of the field of mind. There is therefore space for any sort, all sorts, of elevated feeling.

There is space for sympathy, fellow-feeling. That is why other peoples are more shocked at the death by accident, or murder, of a fellow man. These other nations may have all sorts of faults or weaknesses, but they have attained a higher unity of national consciousness. And it is exactly that which the law of evolution is aiming at and has been aiming at since human life began. She has some respect for "go-aheadness," no doubt; but it is among the lowest of the qualities she is after. A puppy will beat us all at it; he merely goes ahead so discontinuously and after such unimportant things. She respects artistic creative power more; and perhaps mental profundity more yet; and certainly that unification of consciousness which we call brotherhood, more yet. If that is attained all the other qualities may easily follow. When there-

fore we demand her approval for our alert go-aheadness, it is as if some backward member of an art class should call the professor's attention to his big biceps. Very good; *but how is that painting I wanted of you?*

A man has a set of duties: to his immediate; to his neighbors; to his city; to his country. If he responds to these, he will leave a trail of light behind him at his death. If he teaches his children these, rather than that they also can become President, they also can become as rich as —, they will begin to make and live in their own trails of light, and their minds will expand like flowers. STUDENT

### Against Senility

OLD age and senility need not mean the same thing, but there does come a time in the lives of nearly all men *who live long enough*, when senility begins. The spirit of initiation departs; the personality goes on doing — with less and less efficiency — what it has been taught to do. The wound clock is running down. Reading, thinking and working may still be pursued, but the strength for them is in such cases merely the spending out of previously given impulses which have now ceased. If to live be to break new ground, to set going new things, the man is dead.

Meditation, in its spiritual sense, is incarnation, the drawing into mind and body of more and more of the light of the soul. The habit of it may take its place with other habits.

The time of climax arrives and bodily failure begins. With it begin to fade the passions that depend on it for their satisfaction. But it is precisely these that are the soul's hinderers, enemies; it is these that preoccupy parts of its field in consciousness. On the one hand, then, these are fading; on the other the mind is continuing the habit long ago set going, of inviting the soul to come in, or to come out from the heart into the everyday mental consciousness. The conditions for its so doing are getting easier and easier.

In such case, what must happen? This — that consciousness, instead of fading out, steadily burns brighter, passes from purely mental to spiritual. Old age comes on like the ideal old age of antiquity, ripe in wisdom, clear and full in consciousness. If sense and power of hard ratiocination are weaker, wisdom is more, self-consciousness is more; the thread of consciousness that death cannot reach is established in its continuity. When the ladder finally falls, the man is not upon it but already upon the heights. Is not the goal worth striving for? STUDENT

### Art and Anonymity

THE great Danish poet Drachmann believes that the time is coming when the public will demand a theater where plays by unnamed authors will be presented by anonymous actors. It will demand the pure work of art, uncontaminated by personality. This system was introduced by Katherine Tingley five years ago in her dramatic work.

Few realize what is lost by the obtrusion of personality. Here is a play by X. X's recent engagement to the Honorable Miss Z is gen-

erally known. He is also known as the director of a shady company. Half the occupants of the stalls meet him constantly in society. Is it possible that under these circumstances the best of the man can get into his play? He will meet the next evening in a drawing-room the people who have seen it.

The private peculiarities of every actor are also well known. Each knows that the audience are looking *through* the rôle he is playing, at *him*, thinking of him. Moreover he wants to be thought of; he plays so as to call attention to himself. If he has power enough he will make himself the central figure, have the play written up to himself, and take the life out of other parts to add it to his own.

To the extent of all this, therefore, the presentation ceases to be a work of art and becomes a show. It is half seen and half appreciated because half the attention of the audience is on something else, on the personalities behind the masks.

The poet therefore pleads that the dramatic art shall be served, not used, by those who live by it; that the play and its parts shall be anonymous. STUDENT

### Prophecy After!

LOOKING back at old prophecies in the light of subsequent facts is often very amusing; but, to those intending to venture on prophecy never in the least instructive or deterrent. England once had the death-penalty for the theft of a dollar's worth of goods. When the bill came on for the reduction of this to imprisonment, Lord Eldon prophesied that if it passed, "your Lordships may expect to see the whole frame of our common law invaded and broken in upon." When it was proposed to abolish the capital punishment for garroting, it was predicted that no man's throat would be safe even in the day-time.

But the friends of legal killing have invented a little trick, though they are mostly honest in using it. Here and there in civilized countries the penalty has been abolished. By the selection of short periods it can sometimes be shown that crime has there increased. It is not pointed out that crime *always* exhibits ups and downs; and that in those same periods it has also increased in neighboring districts which still retain capital punishment. These people demand, ere they will look favorably on abolition, that in the localities where it has been effected the ups and downs shall be replaced by a steady decline to nothing. But the *chief* arguments for abolition are not related to any such issues. STUDENT

### Religious Amenity

IN commenting upon the spirit of courtesy and tolerance with which his Education Bill had been discussed, Mr. Birrell contrasted this with the intense bitterness and personalities with which religious questions were once debated. He attributed the new amenity to the fact that it was the laity and not the clergy that were doing most of the discussing! The laity want to come down to principles and have no interest in the standing of dogmas. H.



# Archaeology

# Palaeontology

# Ethnology



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RUINS OF THE TEMPLE OF JOVE, SYRACUSE

## Ancient Hawaiian Temples

THE search for primitive man still continues, but nowhere is he to be found except on the pages of books. In the *Yearbook* of the Carnegie Institution there is a brief abstract of the report of an explorer in Hawaii, which shows that the Hawaiians are descendants from a superior state. The ancient Hawaiian temples were the subject of research. These have been carefully surveyed, many new temples and ruins of temples having been discovered. The clearing of the vegetation has revealed interesting facts in the "astounding variety of plan and the great variation in extent of Hawaiian temples." In some, prayers are still offered. The explorer has found confirmation of the knowledge of the ancient ritual obtained by him forty years ago from a priest who had offered human sacrifices and conducted worship in one of the most important temples of the island of Molokai. He hopes soon to present finished results of his studies of the religious side of "this remarkable people, who, like the Hebrews, had places of refuge, public temples of vast size, and also divinity schools, a powerful priesthood (still existing), and oratories in every house." They had forty thousand and four hundred gods.

STUDENT

## Relics of the Incas

A LARGE collection of gold and silver ornaments obtained from the burial grounds of the Incas in South America is now in the Natural History Museum, New York. The Incas occupied the table-lands of Peru, Bolivia and Ecuador, and buried their dead in the waste places, so as to economize tillable soil. Stone towers called *chul-*

*pas* were also used. These *chulpas* were usually round, and one of them was found to be twenty-five feet high, twenty-seven feet in circumference at the base and twenty-two at the top. They were built of massive stone blocks, marvelously joined without cement. Inside was one, sometimes two, chambers; and the entrance was through a small hole at the bottom, closed by a slab. With the dead were interred many ornaments and utensils, chiefly of hammered gold, such as figures of animals, tweezers, ear ornaments, cloak pins twelve inches long, cups, and particularly images of the llama, the sacred animal of that time. E.

## Nebuchadnezzar as a Hygienist

THE Archbishop of Canterbury has been advising builders and city corporations to go and learn a lesson of Nebuchadnezzar. Three thousand years ago that potentate seems to have known that cities were a danger to the health of their inhabitants. So he ordered that half the space within the city walls should be kept unoccupied as a recreation ground for the use of the citizens. His city has recently been unearthed and was according to the law.

C.

## The Ruins of Southeastern Asia

THE Sinha-Giri or Lion Rock of Sîgiri, Ceylon is the subject of an article in the *National Geographic Magazine* for March; and the authoress relates how her party climbed this rather unfrequented eminence and saw the ruins of the palace on its summit. The origin of this palace, built on a precipitous rock which rises all alone from the midst of a jungle-covered plain, and of the city which at one time existed at its base,

is told in the *Mahāvamsa* or sacred record of Ceylon, which dates back five hundred years B. C. King Kāshyapa, a refugee from justice on account of his crimes, built the palace on this crag, rendering it inaccessible by fortifications and placing a city below. The remains which have been excavated show the marvelous opulence and skill of the architects.

But for details we must refer to the description in question. A word remains to be said on the question of Sinhalese ruins and those of the neighboring countries and islands, from the point of view of a student of history as regarded from the Theosophical standpoint. As often pointed out in this Review, these stupendous relics point back to days when southeastern Asia had not yet receded to the state through which it is now passing, but still preserved some of the ancient knowledge and prowess of its mighty ancestors. These were offshoots of the earlier Races of mankind who once flourished on lands long

since submerged in the southern ocean. It was the grandeur of these departed civilizations, which had passed through all their cycles of development, that had thus passed on in some degree to their derivative races. In this way alone can we account for the knowledge and skill which these architects and artists indisputably possessed, and which so conflicts with current theories of human origins. Yet it must not be supposed that we are offering a tentative theory for the sole purpose of explaining these facts. The object of this Review is to show, by numerous illustrations from a variety of sources that the teachings of the Secret Doctrine are both consistent with themselves and in touch with the facts in every case.

If we had nowadays any of those ample and well-balanced intellects which have once in a while graced the name of scholarship; people capable of retaining in their mind at one and the same time all the evidence which archaeology is daily placing before them; they would see that no other theory could possibly account for all or even a fraction of those facts. But the minds of most people are fatally hypnotized by the dead-weight of stereotyped molds in the Astral Light, so that their ideas run in well-oiled grooves, and their eyes perceive only what lies in the immediate neighborhood of their particular rut.

The admission of so much regarding humanity's past entails admissions regarding humanity's present possibilities, which admissions accord but ill with one's notions as to how much it is prudent to know. Those who value prejudices and fear forsaking established orders will not readily sacrifice them. H.

# The Trend of Twentieth Century Science

## The Age of Britain

THE editor of the *Museum Gazette* has been extending the period of man's sojourn in Britain, and now permits him 250,000 years. Of this period only the last 2000 belong to history. According to Lockyer, Stonehenge was erected during that 2000.

Theosophy will yet add something to the editor's allowance, great improvement as that is upon previous estimates. In the peopling of Europe some of the very early Central Asian waves went south and laid the foundations of the populations of Phoenicia, Egypt, Italy and Greece. These south-going waves brought with them, and further developed, much higher social conditions than those in progress northward. Among their products were the Pelasgian, Etruscan and Minoan civilizations; and also a civilization in Egypt of which science knows nothing whatever. Waves from all these went north, establishing foci of civilization like their own, especially in Ireland, Britain, Sweden and France. Science is now beginning to find the affinities between the ancient Irish, Greeks and Romans.

Ireland, however, having been a part of Atlantis, had preserved a good deal of Atlantean arts and civilization on her own account. Professor Bernardy is welcome to the word Celtic, but he must place the Celtic period much further back than he does. Beyond some archaeological remains in Ireland and on some little visited islands near, in Scandinavia, Carnac, Stonehenge, and a few subterranean excavations in Britain, little witnesses to Celtic and Druidic civilization in Northern Europe. Still, there will be many finds which will ultimately make the *Museum Gazette's* estimate seem quite reasonable.

We may add from the data of Theosophy, that Britain had also more than one Lemurian period of habitation. But sea baths have intervened, and the remoteness in time is so immense that attesting remains will perhaps never be found.

STUDENT

## Transcendental Feeding

A FRENCH biologist, wandering a little from his strict path in order to discuss obesity, produces a remarkable theory. He is perhaps a relative of a biologist of the same nation, who, about a year ago, treated of man as a modified plant. The same view is involved in the obesity discussion.

An old Eastern legend tells us that "in the beginning" man did not eat at all. The sense of taste ranked with those of smell, touch, sight and hearing; it was but one of the ways of apprehending the qualities of nature. Man then no more thought of swallowing an object than he now thinks of cramming it into his eye after he has looked at it. He fed his body through the skin, somewhat as plants do, from the air; and also from the ether. When his skin got too gross for this, he had to take both food and air inside of his body and subject them to more or less prolonged contact with a specially developed inner skin—the mucous membrane of lungs and stomach. The intestine elongated itself in order to make the con-

tact exceedingly prolonged. When in turn these membranes got gross, the food had to be absorbed almost *en bloc* through them into the blood.

The new theory is that certain individuals, perhaps morbidly reverting to the past, perhaps healthily doing so in anticipation of a humanly normal future, do now fix at any rate carbon like the plants, in more or less relation to their total needs of it. But as they continue to eat and digest the same quantity, the result is the laying down of fat in the tissues. They have not chlorophyll, but manage with some other similarly acting substance.

Obesity seems to have no definite relation to the quantity of food. Men who eat a great deal may remain thin whilst doing no marked amount of work. Men who eat very little may put on fat whilst working hard. The matter is not to be finally settled with a pair of scales, or by regarding the bodies of all persons as *qualitatively* the same. Qualities and activities of mind react on body and produce qualitative changes. It seems certain that if of two bodies, each remaining free from fat, and doing the same work, one needs more food than the other, that other must have a method of obtaining energy not open to the first. The cells may pick the food to pieces more thoroughly, after it is in the blood—a hypothesis that can only mean that they at any rate touch the ultra-molecular energy. Or they may absorb external natural forces from the ether in some way. Or they may fix carbon from the air.

What kind of people are these? They have a finer life than the other sort, a finer sensitivity to impressions. They have learned to live at once further from, and yet more subtly and perfectly into, their bodies.

If this is correct, and if evolution is still to go on, this tendency must grow as humanity heightens. If it continues, we come at last to the French hypothesis and, looking ahead, see it more than confirmed—a humanity living wholly on force gained otherwise than through swallowed food.

STUDENT

## Dim Earsight

THE acoustic instrument known as the siren, in one of its forms, may enable us to make a hitherto almost impossible classification of deaf-mutes. By suitable contrivances the exact sound of vowels, alone, and then as opened and closed with all the consonants, is reproduced with any degree of loudness. It has been found that with this a certain considerable proportion of deaf-mutes can be taught to speak; other persons with congenitively defective hearing can have it improved or even brought up to normal.

Some deaf-mutes can hear spoken sounds, but only as a blur; they therefore cannot imitate, and remain dumb. If, in the case of such, a tube connected with the special siren is placed in their ear, they hear. One sound, one vowel, is continued with whatever loudness their deafness renders necessary, until they not only hear but appreciate it in its distinctness from one given previously. At last

they have learned all the vowels and can say or sing them. Then the same process is done with the consonants. The patients have been taught how to speak.

The real organ of hearing is called the Organ of Corti. In a rough way it may be compared with a piano keyboard, each key being an excessively minute hair connected with a nerve ending. Each hair corresponds to a tone, but of course they are more numerous than the keys of a piano, or we should not appreciate finer intervals than a semitone. It is presumed that where sense of pitch is dull, some of these hairs are stuck together in the same way that a man finds his fingers stuck together when he first tries to play the piano. Where they are stuck together in masses we have the condition of a curable deaf-mute who can hear *sound* but not *sounds* in their differentiation. In cases where the world is silent and no sounds are heard, it is presumed that the Organ is absent or undeveloped, or that the hairs are stuck down to their basal membrane, or that they have no connexions with the auditory nerve; or lastly, that the mind cannot be made to pay attention to the nerve. These are of course incurable.

STUDENT

## The Veiled Senses

IT has been just shown that the glow of the cerium-thorium gas mantle is really oscillatory, not continuous, and that the oscillations are several million per second. Both metals are used as oxides and it appears that the oxygen of the cerium passes to and fro between the two, combining with the thorium to form a higher oxide whilst the cerium is temporarily reduced to the simple metal, and reverting again to the cerium. On the same principle an electric spark and a flash of lightning, appearing to pass once and for all in one direction, really consist of innumerable oscillations to and fro. Probably all chemical compounds are associating and dissociating at somewhat similar rates. We know that every molecule is intensely alive and luminous.

In truth our eyes tell us almost nothing of the phenomena of nature. On the contrary they make directly false statements. The bit of cold gray stone on the road is a universe of living and flashing universes. If we could see all that is going on in the bit of dead twig which that ant is so laboriously dragging about, we should thereafter find the sunrise and the starred sky of night quite pale and uninteresting spectacles. Some day we shall doubtless have sight and hearing that will really convey something to us, will finally convey all of nature's doings even in her last recesses.

Meantime perhaps we have enough to do. We should certainly go mad if we suddenly became aware of all that was going on in the cells of our own bodies, and the molecules that compose them, and the atoms that compose *them*, and the electric lives that compose *them*, and the . . . etc! One wonders whether nature has a unit of time, occupied by one change of state (or one oscillation) of the very ultimate monads? To this unit our second would be a long-drawn eon. STUDENT

## Nature

## Studies

*The White Ant of Australia*

THE white ant of Australia is the subject of an article in *Chambers's Journal*. His enterprise and destructiveness are simply incredible. Before the white man came, he devoured standing timber, fallen branches, logs and roots. He has erected huge mounds, the remains of which all over the country indicate the ancient labors of millions of his kind. When civilization came, the woodwork of buildings supplied a new field for his enterprise. The utmost care has been futile in the contest with him. Buildings in the capitals have had to be remodeled and sometimes taken down on account of his ravages; and a building in the country, known to be infested with him, becomes unsalable.

The white ant is an unseen worker. He may have been in the house for many years, and generations may have lived and died unsuspected. For it is not until he has eaten his way entirely from the inside to the outside that the wood falls and his presence is revealed. Government has spent much on preventives, but the ant still remains master of the field.

The white ant is not strictly an ant at all, belonging to the *Termitidae*, an allied group. It is about a quarter of an inch long, and so fragile that a touch of the fingers crushes it. The community has three bodies: the queen, workers and soldiers. The queen is much larger and lays the eggs in a special chamber of the habitation; the soldiers confine themselves to guarding her and the nest, and do no work. The ants build in most dissimilar places: at the root of a tree, in the branches, under a heap of stones, on the barren plain, on the floor or roof of a dwelling, in pulpits and altars, in columns of porticoes. Sometimes they tunnel underground; at other times they build mounds twenty feet high. They will eat either decayed timber or new wood.

The mounds are an interesting object of study. It is not known why the ant should build in a way so calculated to lay his work open to attack. The mounds were once believed to be the work of aborigines — tombs! The material is very hard to break, but it is pounded up by the natives and used in making cement. Also they are partial to the white ant as food. No exterminator has yet been found. Though poisonous mixtures can be poured when his presence is detected, it is usually too late, as secrecy seems to be his chief weapon. Even if the house is founded and capped with zinc, insects may be introduced in a load of firewood or in a walking-stick. STUDENT

*Division of Labor among Bees*

MUCH has been written upon the intelligent communism of bees, which shows them to have reached a very high level of development in the order of life to which they belong. We may learn much from them, always bearing in mind, however that they belong to a lower kingdom than man. Some experiments made by a French observer, a translation of which is given in the *Scientific American Supplement*, illustrate the way in which the principle of division of labor is applied by bees, and also the extreme concentration which each worker shows upon the particular work assigned to it.

This observer identified particular bees by marking them with colored powders dusted on their backs. He found that some bees are de-

many water bottles and the bees visited them. Then the flowers were removed to an orchard at some distance. The next day a searcher bee discovered them, inspected all the flowers and took back honey and pollen. This bee, called A, was marked with a red powder. Five minutes after A came back with another bee, and the two acted as gatherers, one collecting pollen, the other honey. This bee (B) was marked white. After ten minutes there were three workers, and C was marked green. From this time on these three worked, A and C taking honey and B pollen. Other searchers came, made an inspection, and then left, evidently considering that there was no need of further workers. When more flowers opened the number of workers was increased to seven in order to care for them. STUDENT

*Using the Earth's Heat as a Steam Generator*

IT is suggested that a future source of power may be had in the earth's interior heat, which might be used to generate high-pressure steam.

It seems possible that heat can be found by digging down, though there is no certain evidence to establish any law between depth and temperature, in spite of theories to the contrary. The idea is that shafts could be sunk, enlarged by exploding dynamite in the depths, and then used as furnaces for generating the steam. There seems to be a certain amount of risk connected with the idea of thus tampering

with the plutonian fires of the lower strata; and more activities might be started than we could either utilize or stop. STUDENT

*Orange Orchards Under Canvas*

IN Florida the frost of recent years has been so severe that orange growers have been obliged to put their trees under canvas, and sometimes many acres are entirely covered up. Charcoal fires are burned under the canvas, to keep the temperature above the freezing point, and there is a thermometer with an electric device to sound an alarm and awaken the proprietor when the temperature begins to get dangerously low. STUDENT

*A Bird's Language*

SOME wild birds in Lomaland have become so tame that they will feed from the hand. One of them, if its appeals are not attended to will hop away and return with a grub in its beak. With this it hops around your feet and flies up at you. This is its way of saying "Please feed me." It also watches for the coming of its human friends, and will follow at their call. STUDENT



Lomaland Photo. and Engr. Dept.

VIEW OF THE BOTANICAL GARDEN, SYDNEY, N. S. W., AUSTRALIA

tailed to the work of searching and others to the work of collecting; further that some of the collectors are sent for pollen only, others for honey, others for water — each group confining its attention exclusively to its own particular mission. When a searcher bee has discovered anything, it takes back samples and then reappears with a collecting party. In the mornings there are generally to be seen many searcher bees, and later in the day collecting bees. When bees are collecting water from a pool, they will ignore the presence of floats carrying drops of syrup or honey, and will even crawl over the latter without taking any of it. But later on, searcher bees will discover the honey and parties be organized to collect it. Conversely, when the experimenter placed water in easily accessible positions near flowers whence honey was being gathered, the bees would not take it, in spite of the great need of water in the hive; but on the following day, searchers found the water and then it was collected. The following experiment is given.

Six branches of flowers were placed in as





### Ideals in French Home Life

VERY interesting is the account of French family life given by Miss Betham Edwards in her book, *Home Life in France*, recently published in London. The fact that two people, both quite honest in intention, can describe the same thing, and that one of them will paint it pitch-black and the other snow-white, is due to the inherent duality of things. One sees only what is bad in his subject, the other only what is good. The truest view is that which, while seeing both, emphasizes and insists on the good, only mentioning the bad when certain that help can be given by doing so. We are well accustomed to the pictures of French life which show only what is evil. Miss Edwards sees mostly what is good, and consequently her view is saner and true than these. Above all, the idea which she gives of the pivotal theory of French life goes far to explain the vitality of a race, so capable perhaps of falling, but so inevitably rising again the greater after each fall. She writes:

In France the stimulus to exertion, the lodestar of existence, the corner-stone of domestic polity, is concern for the beings yet unborn. . . . To the French mind any sacrifices appear light when made in the interests of the future, above all, the future of one's children.

Hence the order, regulation, and thrift of French family life. The future of the children, so far as it is understood, is the central idea of the Civil Code as well as of common practise, and anyone who studies French colonial policy will understand that the same idea runs through the entire nation. France builds always for the future. Her colonies are established with all care and forethought; good results are considered to be worth waiting for, slipshod methods are not used, every step is taken with thought and care, that the fullest measure of good may accrue when the right time comes. France makes plans for

everything, leaves nothing willingly to chance, nothing to take care of itself. She lives, works, and thinks for the welfare of the unborn.

With such a picture before one, it is impossible not to long for the time when Râja Yoga shall be given to France. She has of late years worked for truth so earnestly, reached out so nobly for some method of teaching ethics without dogma, of making good citizens, good Europeans, good humanitarians of her children, as anyone who has studied the

### HOME

JOHN G. WHITTIER

THE hills are dearest which our childish feet  
Have climbed the earliest; and the streams most sweet  
Are ever those at which our young lips drank,  
Stooped to their waters o'er the grassy bank.

Midst the cold, dreary sea-watch, Home's hearth-light  
Shines round the helmsman plunging through the night.  
And still, with inward eye, the traveler sees  
In close, dark, stranger streets his native trees.

From *The Bridal of Pennacook*

textbooks of *La Morale* in use in the Government schools will know, that one cannot think it will be long before she gets it. Just that living, illuminating touch, that poetry, that fire and light in the heart, that clean simplicity which we call Râja Yoga is needed, and with it how splendid will be the place of France among the nations! The real France is a magnificent combination of ardor and forethought, of high idealism and practical commonsense. If she has to some extent discarded the idea of a spiritual universe on account of the priestly associations connected with it, (as one might hastily pull up a flower with the weeds that had strangled it) France yet acts as if she knew that the universe is spiritual, and everything goes to show that the dead (?) flower has dropped good seed in the soil which will spring up and bear fruit a thousand-fold as soon as the soil is cleared

of weeds. And it must be owned that France is losing no time in clearing it.

London, England. KENNETH MORRIS

### A Transition-Period View of the Home Life.

HOME life is surely the basis of all social life. Cities are but aggregations of homes; and countries but aggregations of cities and towns. Unless homes are what they should be, how can anything else be what it should be? We may as well expect the totality of a human body to be healthy, with something wrong in each of its cells.

This is a truism to which Katherine Tingley is constantly calling attention, reiterating it again and again; and yet there are some, perhaps many, who, not understanding her methods, accuse her of not working with this law of nature and even, on the contrary, of quite disregarding it. Such fail to reflect that in a transition age some things may be necessary which would not be in a ripe time.

These criticisms, if such they may be termed, when not due to animus, probably are called forth by the fact that babies at Point Loma are brought up in the Lotus Home and visit their mothers, rather than in the old way. The usual method is turned around; and it is plainly asserted by Katherine Tingley, and agreed to by the mothers, that the arrangement is greatly to the advantage of the babies. This is no reflection on the mothers individually, but it certainly is a reflection on the age of which they are a part.

How many mothers are fitted to create a perfect home atmosphere? More than that, how many know what a perfect home atmosphere is or should be? It takes some years of endeavoring to apply the Theosophic principles to one's own life before one can begin even dimly to perceive how far such an ideal is in advance of the whole race at present.



Always the destroyer must precede the re-constructor. When a beautiful new building is to replace one old and decayed, it would be hardly rational to complain of the architect for removing and separating the stones, on the ground that stones must be together to make a building; or to declare that since he was separating these and destroying the rubbish, he evidently did not know his own business.

When one begins such a Herculean task as purifying and reconstructing the home life of the world, it is evident that nothing radical can be accomplished without beginning at the foundations; namely, with the children. Nature, in any case, appears to have begun the work of the destroyer in a wholesale way. The homes can not continue as they have been built, evidently, for we hear that divorces in this country are being filed at the rate of one every two minutes, and are being granted at the rate of one every three minutes. It is better not to wait until things get so bad as this, so that we have nothing left; but to begin while yet there is something to work with, and while the destroyer need only be a transformer.

Mothers and fathers must learn to understand their own natures, and then learn to control and guide them. They must be wise enough to rightly choose each other, so that their natures are complementary. They must then feel the sacredness of preparing a temple for another soul to use, and they must know how to help it to find its own. These conditions fulfilled would no doubt show us an ideal home, such as we do not now dream of. It may take several generations of right training to produce such a thing. We are not in a position to know; but in any case, it is worth working for, and the trouble of a transitional age can be overlooked with such a picture in view. Instead of regretting the necessary steps to the attaining of it, we should say, All Hail! to the one who has the courage and power to work out such a lofty ideal for humanity.

GERTRUDE VAN PELT, M. D.

### Jottings and Doings

THE Baroness Bertha von Suttner, whose novel *Ground Arms* might be said to have inspired the first Peace Conference and who is also distinguished as winner of the "Nobel Peace Prize," is still devoting herself to the furtherance of the peace ideal. In a recent number of the *Deutsche Revue* she writes:

There are a few hundreds, perhaps a few thousands, who are interested in bringing about a war, or at least in having it talked about. There are millions, however—millions upon millions—in the same countries, to whom a war must needs mean untold misery, whose material and moral welfare depends upon the maintenance of peace, who, if questioned as to whether there should be war, would unhesitatingly answer with a decided No. But, unfortunately, it is the case that the few hundreds talk, write, agitate, while the millions who think differently are silent. It is those that desire a thing that display energy—the masses in opposition remain inactive, resigned.

There should be a voluntary, unorganized army whose sole duty would consist in at once raising a protest upon every occasion against every printed

and spoken word of war-baiting. The summoning of such an army would have the advantage that the number of people of the same mind could be estimated, that each one would thus confidently raise his voice, knowing that there was a mighty chorus back of him.

A cablegram from Paris announces the arrival from India of Dr. and Mrs. Workman, the famous explorers and mountain climbers whose recent exploration of the almost unknown Munkim Range has been described in these columns. Dr. and Mrs. Workman are Americans. Said the former recently, with reference to their latest ascent:

Last summer we camped at the highest altitude ever attempted by man, 21,300 feet. This was in the unexplored Munkim range of mountains in the province of Suru Kashmir. From this snow plain,

exceedingly anxious to go to school. It is injustice like this that wrings the heart and brings to almost despair those who love humanity better than they love themselves. There is need of "a city set upon a hill," a city in which boys shall have a chance and from which they shall go out determined that others shall have chances, too. The hearts and minds of justice-seeking people everywhere are turning to Lomaland, and it is time. Day is dawning at last. STUDENT

"ONE of the decorations of which the Queen of Portugal is proudest is the medal of the British Humane Society, which she was asked to accept after she had leaped into the harbor at Lisbon and saved a drowning man," says a writer in a London paper. "On all occasions



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A GROUP OF VISITORS TO LOMA HEIGHTS

surrounded by seven peaks, we ascended to an altitude of 22,720 feet, where we stopped to take photographs, while Mrs. Workman climbed on to the top, 23,300 feet. . . .

At a height of 10,000 feet we still found people, who are probably of Mongolian descent, raising rye, wheat, oats and buckwheat. Even at 12,000 feet above the timber line we actually discovered a small village, where human beings were living under the same roof with goats, chickens, marmots, and some strange animals. While these people acted like animals, they showed some intelligence, as they understood irrigation in a crude way.

IN the Juvenile Court in one of our largest American cities the Judge one recent morning lectured five fathers whose sons had been brought into the Court charged with various petty offenses such as throwing mud balls at a signal box and picking up coal on the tracks. Finding that these boys were kept out of school to work by the order of their fathers for the purpose of supporting them, the judge promptly arraigned the latter. The mothers, in all the cases, were dead. Considering their home environment and the temperament of their husbands, it is easy to see why, for women have been known to wear out under the pressure of double duty when that included supporting a family as well as rearing one.

The Judge was horrified to find, after consulting with the City Attorney, that there was no law under which he could arrest and fine these fathers, all of whom were able to work; and an additional pitiful note was sounded in the fact that in four cases the boys were

this decoration is to be seen pinned on her dress. Her majesty, who is a sister of the Duchess d'Aosta, recently visiting us, is another special favorite of the royal family, and, like her sister, was born at York House, Twickenham. Queen Amelia was one of the very first women to qualify herself as an M. D."

A correspondent sends us an account of the annual festivities recently held in Orleans (France) in celebration of the deliverance of the city from the English by Joan of Arc. The occasion was distinguished by the refusal of the clergy of the city to participate, these having withdrawn because of a decision of the municipal authorities to permit Freemasons to take part. "Can ye not discern the signs of the times?" H.

A READER sends in the following, from U. S. Consular Report No. 2711:

According to factory census of U. S. for 1905, Women wage-earners are reported for 316 of the 339 classes of industries; women wage-earners increased in numbers from 918,511 in 1900, to 1,065,884 in 1905, (greatest increase shown for manufacture of tobacco, cigars, and cigarettes).

New York State leads in employment of women, with garment-making most prominent.

American factory women, including girls over 16, earned in 1905 \$317,279,008, or a per capita of almost \$218, against an average annual wage for men, 16 years and over, of about \$534.

Pennsylvania ranks first, and Massachusetts second in the number of children employed.

# OUR YOUNG FOLK

## THE PHOEBE-BIRD

GEORGE PARSONS LATHROP

**Y**ES, I was wrong about the phoebe-bird:  
Two songs it has, and both of them I've heard.  
I did not know those strains of joy and sorrow  
Came from one throat, or that each note could borrow  
Strength from the other, making one more brave  
And one as sad as rain-drops on a grave.

But thus it is. Two songs have men and maidens:  
One is for hey-day, one for sorrow's cadence.  
Our voices vary with the changing seasons  
Of life's long year, for deep and natural reasons.  
Therefore despair not. Think not you have altered  
If, at sometime, the gayer note has faltered.  
We are as God has made us. Gladness, pain,  
Delight and death, and moods of bliss or bane,  
With love and hate or good and evil—all  
At separate times in separate accents call;  
Yet 'tis the same heart-throb within the breast  
That gives an impulse to our worst and best.  
I doubt not when our earthly cries are ended,  
The Listener finds them in one music blended.

## Two Famous Students of Natural History

**I**N May, 1907, came two anniversaries of great interest to students of natural history, the 200th anniversary of the birth of Carl von Linné, or Carolus Linnaeus, as the great Swedish botanist was known until the King raised him to the nobility; and the 100th of the birth of Louis Agassiz, the Swiss scientist who came to live in America, and who did so much to interest old and young in natural history.

Carl von Linné was born of parents who had a deep love of Nature. His father and mother used to deck his tiny crib with flowers from their beautiful garden, and as a little boy he was familiar with the names of every plant in this garden and in the woods of the neighborhood. His knowledge of botany attracted the attention of learned men and they gave him opportunities to examine fine collections of specimens and to read books about natural history.

Then he began to work on the great books which he gave to the world and which made it possible for us to study botany systematically. At that time many new plants and animals were being discovered as different countries were opened up by trade. Carl von Linné suggested a scheme by which they could be sorted out until further study revealed their true place in the natural world. All had been confusion, but his system of classification reduced this to order, and students of biology accepted it gratefully. Later on he adopted the plan of adding to the technical Latin name describing the genera, a single familiar name for each genus, by which it could be easily remembered. Carl von Linné knew as much about birds and insects as he did about plants; so you can imagine how interesting it must have been to go on a botanizing excursion with him as his students often did.

Carl von Linné is said to have been the best teacher Sweden ever had. He awakened in his pupils the enthusiasm and love of study he had himself. They flocked by hundreds to



Lomaland Photo. and Engr. Dept.

THE BIRD-CHARMER IN THE TUILERIES GARDENS

hear him lecture at the University of Upsala, and some of them traveled far and wide over the globe, sending their teacher specimens from every quarter and spreading the knowledge of botany.

Louis Agassiz was born near the Lake of Neuchâtel in Switzerland. He was thoroughly educated; he studied at several of the German universities and at Vienna, and showed his great interest in natural science at an early age. When a mere youth he was chosen to describe a collection of specimens of fresh-water fishes, the naturalist who collected them having died before writing their history. Agassiz was deeply interested in glaciers, and in fossil as well as fresh-water fish. He wrote a great deal about the natural history of past ages. The abundance of fossil fish in the mountains of Switzerland supplied him with matter for study and he once built a hut upon a glacier in these mountains and lived there for a while so as to make a study of the ice.

In 1846 Agassiz came to America to study the natural history and geology of the United States. He never returned to Europe, but became professor of zoology and geology at Harvard University. He helped to build up a fine Museum of Natural History at Cambridge, Mass. His enthusiasm and industry were unbounded, and he was ably supported in all his work by his wife.

Like Carl von Linné, Agassiz was a very successful teacher. His work as teacher, lecturer and writer steadily fostered the growth

of interest in natural history. Just before his death he was presented with a small island on the east coast of the United States and a large sum of money with which to found a free, practical school of natural science.

The works of these two teachers Carl von Linné and Louis Agassiz did much to create a widespread interest in Nature; there are thousands now to pay them a tribute of gratitude where once there were but few students whose love of Nature led them to study her ways. STUDENT

## The Tuileries Gardens

**T**HE gardens of the Tuileries lie in the very heart of gay and luxurious Paris. At one time they surrounded a stately palace where lived the kings of France; but during the Revolution this palace was the scene of many great disasters, was invaded and stormed by mobs and was finally burned by the French Commune. Now the ruins of the palace have been removed and the

beautiful gardens are thrown open for the enjoyment of the public and are filled with thousands of people every day.

Nothing could be more delightful than a morning walk in June through these immense and charming gardens. The groves of horsechestnuts are in bloom, their thick foliage making a cool refreshing shade and their delicate pink and white spiral blossoms perfuming the air.

There are great circular basins full of gold fish, sending up shining jets of water; gay flower beds; broad walks with stone benches on which innumerable old gentlemen with side-whiskers, shining shoes and hats, and walking-canes, sun themselves and daily renew their youth in watching groups of merry children rolling hoops, chasing butterflies, or flocking round the bird-charmer. Nurses with babies, fashionably dressed women with pet dogs, travelers with guide-books, promenade or sit in the sun. Chairs may be rented for a few sous, and many poor women bring their work and lunch and sit in the fresh air all day knitting or embroidering. Sometimes a regimental band plays and adds to the delight of it all.

Scattered through the gardens are hundreds of marble statues, copies of famous classic sculpture. At every turn one meets with Diana, Venus, Hercules, Theseus, Spartacus, the Laocoön, Æneas carrying his father on his back, Father Nile and all his children swarming over him. Beyond the gardens stands an Egyptian obelisk from Luxor. L. B.

# THE CHILDREN'S HOUR

## Balder

THE tallest and most beautiful of all the northern gods was Balder. On his airship Ringhorne he sailed around in the air, a guardian of the sun and the moon.

He did not like war, but never hesitated to draw his sword against evil. He was good and noble and the peacemaker of the whole world. He was Odin and Frigga's dearest son and beloved by everybody, both gods and men. He was married to Nanna, the daughter of the Moon god, and they lived together in their beautiful castle Glitner, in Asgard.

As long as Balder lived among the gods, there was peace in Asgard. But he had for a long time been troubled with heavy dreams and had seen many signs that he was not going to live long. This he told to his mother, Frigga. She was very sorry and said that she would not rest until everything in the whole world had sworn not to hurt Balder. And all the stars of the heavens, and everything in the air, in the sea, and on the earth, gave an oath never to hurt Balder. Yes, even the giants and the evil spirits of Niflheim did swear. Frigga was happy. She thought that now nothing could happen to her son.

The gods used to meet at the Peacestead, a green field outside Asgard, to practise shooting and to exercise with their weapons. Now, since nothing could hurt Balder, they used to amuse themselves by shooting at him and drawing their swords upon him, and he was never injured.

But there was one who did not intend to keep the oath he had sworn; and that was Loki, a giant whom Odin had taken up to live among the gods at Asgard but who always did what was evil.

When Loki saw the gods playing at the Peacestead he made a plan in his evil mind how to hurt Balder; because he knew when Balder was dead the peace would be gone from Asgard and the power of the gods broken.

Everything had sworn not to hurt Balder except the little shrub of mistletoe on the west side of Valhall, which was so small that it had been forgotten. This Loki knew. He plucked it and made it into an arrow and went to the Peacestead one day when the gods were assembled there. He put his arrow in Had's bow, when nobody saw it. And lo! when Had took his bow and shot, the arrow went right through Balder and he fell down dead.

There was deep sorrow among the gods. They took the dead Balder and carried him down to his ship Ringhorne and put him on the funeral pyre. When his wife Nanna saw this, she fell down dead from grief and sorrow, and they laid her at his side, lighted the pyre, and pushed the ship out. The gods remained standing on the shore, watching the burning ship till they could not see it any longer.

The ship, driven by the winds, landed at the western gate of Hel. Here Balder and

## THE WILD

HEART of the heather  
And heart of mankind  
Godward together  
Their sweetness unbind.

Earliest, latest  
To delve in the bowers,  
Knows he not greatest  
Who knows but the flowers?

That hand is surest  
Their bloom that bears,  
That life is purest  
Lived close to theirs.

Clear writes the Master,  
Then read as you look,  
Leaf of an aster  
Is leaf of a book.—Selected

Nanna were welcomed by the goddess Hel and her attendants and conducted to their new home, the beautiful castle Breidablick in the Land of the Dawn.

In Asgard the sorrow was deep after Balder's death, and Frigga would not console herself. Then Odin gave his eight-footed horse Sleipner to Hermod, and asked him to ride down to Hel to the norna Urd, who could look into the future and see what was going to happen, and ask her if there was no way of getting Balder back to Asgard again. Urd answered that Balder would return if everything in the whole world wept over his death. Hermod brought the message to the gods. They were very happy. They thought that this condition would not be so hard to fulfil, because Balder was beloved by everybody and everything in the whole world. Odin called his messenger maidens, the beautiful Valkyrias, and told them to ride out into the world on their winged horses to bear the sad message that Balder was dead to all the world. And men and gods and giants wept; the stars and everything on earth and in the sea wept. But deep in a cave in a mountain sat an old giantess, probably Loki disguised. She heard the message but her eyes were dry. She would not weep, and so Balder could not come back to Asgard again.

Balder and Nanna must stay in their beautiful home in the Land of the Dawn and wait their time to come, so says the myth. But it will come, and they will step forward in light. The evil will be conquered by truth and light, and Balder the Beloved will rule.

COUSIN GERDA

## The Kid Glove

"IT is most uncomfortable to be turned inside out! Just look how have I been peeled off down to the tips of each little finger and left completely exposed to view. Was there ever anything like it? I feel as if I should never get right again. Such a fine kid glove as I was too, a perfect fit!"

"Perhaps the fit was too close? I have noticed that a comfortably large, warm glove never gets turned inside out," said a woolly mitten lying near.

"Once having been well stretched then perhaps the treatment will never be necessary again. I had always been accustomed to lie so snugly folded away. This makes me shiver!"

"It is foolish to be so thin-skinned," said the mitten. "I do not object to one glove

being turned half way out to cover the other and keep them together when they are put away in a drawer. But if there is anything I have dreaded, it is this exposure of the whole of the inner side of my skin. It is so trying to have all the seamy side laid bare with loose ends of thread flying."

"Well, if they do see the seams and threads they can also see the stamp of the genuine article," said the other glove.

"You may like publicity but I always hated it," replied the first glove.

"There is a step! Oh if it should be Sarah coming to dust, she might have an eye to something that needs help," she continued.

"No, that is not like Sarah—there, she is gone again, flying downstairs!"

A lady came in hurriedly, she glanced at the gloves and said, "Not yet, I have something else to do first."

"There are so few who understand what wants doing in the world and are trying to right things," thought the glove sympathetically, "it is no wonder they are almost bewildered with trying to see what must come next."

Then a quick bright voice exclaimed outside the door, "Get all the children ready, we must start by the noon train." She glanced in at the gloves and said, "I am afraid it would take too long to get those ready, let me see if I have another pair that would do," and she left the room again in haste. Rover came dashing in after her, shaking his bushy tail, and whisked off the first glove onto the floor.

"Thank heaven, this is a step nearer the ground. I wish I could be quite buried."

"No indeed you do not," said the other glove, "that would be selfish, for then I should be an odd glove."

"Can you not understand? Don't you feel how mortifying it is not to be ready for use on such an important occasion?"

"H'm! You are learning to express yourself, indeed I may say you are becoming quite eloquent, which is the last thing I should ever have expected of you."

"I am surprised at myself," admitted the glove. "Putting philosophy into practise is quite entertaining after all if one keeps looking at it that way, and I have always believed that every situation could be turned to account. Well, here I lie on the floor! It is as if the glove were thrown down to you. Come now, declare yourself. Would not you be glad to be turned the right way? And would it not disappoint you if she had to take another pair?"

The glove on the table spoke very low, and I, who write the story down for you children, could only catch two words, "Practise Resignation."

And what happened in the end? Each one of you, my readers, can imagine the sequel that would please you best. Everywhere orderly Nature is calling aloud for its true masters to do for it what it is helpless to do for itself; and you children are called upon to begin the consideration of that great sequel too, in everyday life. A LOVER OF ORDER

# The Theosophical Forum in Isis Theater

S a n D i e g o C a l i f o r n i a

## Last Sunday Evening at Isis Theater

"Redemptive Power of Theosophy"—An Interesting Address by Dr. Gertrude van Pelt

Dr. Osvald Sirén Speaks in Swedish

THE regular Sunday night meeting of the UNIVERSAL BROTHERHOOD AND THEOSOPHICAL SOCIETY at Isis Theater, San Diego, drew, as usual, a full house.

There were two addresses, and students of the Isis Conservatory of Music rendered a delightful program.

Dr. Gertrude van Pelt of Point Loma spoke on "The Redemptive Power of Theosophy." In part she said: "When one once understands what Theosophy is, and what in broad terms humanity's condition is, it becomes as plain as day that something is needed to redeem, and that Theosophy is the only thing which can do it. The instant such a statement is made, a whole army of advocates of this or that rise up in rebellion and declare in favor of their particular faiths as the only means of redemption. While Theosophy is tolerant of all faiths that make for the true uplifting of humanity, there are many who cannot understand why Theosophists are not committing themselves to the same narrow-mindedness in making the same claim for Theosophy. There is one feature quite apparent on the surface which indicates a totally different state of mind, and which might arrest the attention of the unprejudiced. There is never any bitterness or spirit of persecution in the mind of a Theosophist toward the various methods of salvation, though knowing that many of them will not save at all, and that some lead astray. He is obliged to try to show their weaknesses, but this is done in the interest of truth, and is far from any spirit of persecution; and when it is a question of any one of the great religions, Theosophy, instead of opposing its believers, condemning them, or attempting anywhere any so-called "converting" work, seeks to reveal to the people to whom it was given, their own religion. It claims an identity of origin with every religion and therefore an identity in substance. It therefore has not only a spirit of tolerance toward, but one of sympathy for, every other great message which has been given.

"Only Theosophy affirms that all the great religions are an expression of the truth—not surely as they stand today, with all that has been added to them, but as they were originally given. It is absurd to think that one truth can contradict another, and it is equally absurd to imagine that the truth has only been dealt out to one small handful of people. Only such minds as have so limited themselves, and are so accustomed to this narrow point of view that they are incapable of a larger one, think of necessity that Theosophy is imitating their littleness when it declares itself as the only redemptive power.

"To the Christian, to the Jew, to the Buddhist, to the Vedântin, who says, 'I have the

truth,' the Theosophist answers most heartily and reverently, 'truly you have.' But it is none the less true that Theosophy alone has the power to redeem. For it is more or less the case with all the religions, that the incrustations of time have covered them, have in some instances almost buried the essentials from sight. Creeds and dogmas and forms have taken the place of the real thing in the mind. So that to many the name has come to stand for them, and not the truth. Therefore it has become necessary to throw away the name with the rest of the rubbish, and give the same old eternal truths to the world under a new name.

"Theosophy is no set of theories invented by the human brain. It is a statement of law, for all men, of all religions. It is the key to every man, of his own religion, and has the same power to redeem that each religion had in its purity. Indeed, it may be said to have a greater power, for it has been given at a later stage of evolution, and at a time when it is possible to give out the truth in greater measure than ever. These are great claims which can be accepted on no man's word. The verdict in favor of them can only be passed by the heart of one who has studied and lived Theosophy; who has put it to the test.

"In the first place, Theosophy has to rescue the religions, of which it is and ever was the mother-source. It has to bring again to light the true ideals, which the people may follow; it has to open and clear the minds, awaken men's consciences, direct their energies in the proper channels, and kindle in their hearts the fire of a high enthusiasm. The religions, whose function it is to do all this, have largely failed, not because they had not, in degree, the same redemptive power as Theosophy, but because men failed to use it, and so lost it.

"The great human family is like a child which has to have its lessons over and over again, learning each time by its mistakes and sufferings, so that out of the bitterness of the past, a new strength comes, teaching to grow and live aright. And we Theosophists believe that the time has come when something really can be held in its purity. Heretofore, just as the old civilizations have been lost, and their records kept only by a few, and just as cities like Pompeii have been buried by ashes and debris, so has truth been buried from sight by the ashes created by the fires of evil desires, so that no germ, no nucleus of it was left in its purity to tide over from one destruction to another, and germinate, unsullied, as a pure growth. But now we believe that enough minds have been awakened to prevent such a calamity for us as yet, and that true religion, real knowledge, and the science of right living, will never again altogether fade from view, but that these, which today bear the name of Theosophy, will be held and recognized as ideals, whatever destruction of physical life may yet be in store for us. It is a glorious hope and one which

it rests with us to see fulfilled ere many years.

"It is being recognized more and more by earnest people that redemption must come from within. The heart must be changed, people must have larger desires than their own personal ones in order to work for the common good; or rather they must feel that their own desires and needs are at one with those of society. They must see in this the Law. Only something which is a clear statement of the Higher Law can have the power to open men's eyes so that they can redeem themselves.

"Theosophy destroys old ideals not so much directly as by giving new ones which force one to grow beyond the old. And it gives something which can be claimed not only beyond the grave, but *here and now*. By teaching how to live, it makes life worth while; and its principles, if lived, surely would make of earth a heaven, so that our civilization would cease to grow noxious weeds and poisonous plants, and would flower into the beauties of a Golden Age."

There was an unusually fine address in Swedish by Osvald Sirén Ph.D., lecturer on Art and Philosophy at Stockholm University. There were many Swedes in the audience, and the address was warmly applauded. Dr. Sirén's address, specially reported and translated into English, will be published in full in next week's issue of this Review. OBSERVER

## The Highly Improbable

OFTEN we try to justify our disbelief in some prophetic utterance by declaring that the event predicted is highly improbable, yet this is no argument at all, for life is full of happenings which are unexpected and would have been considered highly improbable had they been foretold. When we inspect that tangled swamp of rank disorder known as our lower minds, does it not seem highly improbable that within measurable lapse of time it may lie open to the blue sky as a well ordered garden, radiant with flowers and redolent of sweet perfume?

Yet history is full of instances of rapid unexpected progress where the laborious and continued efforts of the past result in sudden, almost magical advance. Who can prescribe a limit to the secret workings of the thaumaturgic Soul? Once we submit ourselves to its transforming power it is impossible to set a bound to our triumphal, forward march. L.

## Theosophical Meetings

PUBLIC Theosophical meetings are conducted every Sunday night in San Diego at 7:30, at the Isis Theater, by the students of Lomaland, assisted by the children of the Râja Yoga School. Theosophical subjects pertaining to all departments of thought and bearing on all conditions of life are attractively and thoughtfully presented. An interesting feature is the excellent music rendered by some of the students of the Isis Conservatory of Music of Lomaland. Theosophical literature may always be purchased at these meetings.



# Art Music Literature and the Drama

## France and America—a Prophecy

OF especial interest to Theosophists, more particularly to those students who know of Katherine Tingley's high regard for the works of the French composer, M. Saint-Saëns and the extent to which they are used by the Isis Conservatory instructors in Lomaland, are the great composer's views of America and American life. Born in 1837, Camille Saint-Saëns is now an old man, yet having for many years worn the laurel as one of the greatest organists and composers in the world, one whose orchestral works, particularly his symphonies and symphonic poems, will be justly prized for generations to come. Within the year he has returned from his first journey to the United States and, being petitioned both by friends and a friendly public to write out his impressions of America, did so. A better commentary upon the character of the genial, generous, broad-minded musician himself could scarcely be asked for by those who can read between the lines. A more complete contrast to the maunderings of a certain type of alien "commentators" on America than are M. Saint-Saëns' opinions could not be found. One almost dares believe him to have been touched by some vision of the America of the future, destined home of the next great race. It is to the *Musical Courier* that we are indebted for the following extracts, translated for that paper from the French of a letter very recently sent from Cairo, Egypt, by M. Saint-Saëns to the *Paris Figaro*:

I had heard much against the New World. People said: "America will not please you; everything there will shock your artistic taste." The accounts of travels I had read had shown me the crowd busy, nervous—something like an exasperated England.

It is certain that if, in America, we expect to feel the same emotion that we do in Rome or in Florence, we shall be disappointed. Every one knows that all tourists travel in search of antiquities, old monuments, old pictures. . . . I did not go to America to look for the remains of the past, so I was not disappointed. On arriving at New York, the aspect of the River Hudson, covered with enormous boats, each with three decks, seemed to me very beautiful. In absence of the beauty of form I was struck by the beauty of strength, of vitality, which is a great beauty. The town is strange, with its houses that sometimes resemble towers. Some of these gigantic constructions are interesting only for their fabulous dimensions, but others should be visited. It was necessary to find a new design for these edifices, and the Americans have found it. At night, when the windows are lighted up at extraordinary heights, when electric arcs illuminate on all sides, the sight is fantastic and marvelous.

For my part the great attraction of this country is in nature and in the inhabitants. Nature in America is fine for those who know how to admire it simply and for itself, which is not generally the case with travelers. To many people a fine sight is nothing if it does not remind them of a historical fact. While I do not wish to deny the interest a great souvenir may add to the landscape, I confess that the Alps would appear to me equally beautiful even if they had not been crossed by illustrious armies.

As to the inhabitants, I did not find them such as they are generally represented. They walk quietly

along the streets, which are always wide, and they seemed to me rather calm and composed compared with the excited citizens of certain Northern towns. I found them polite, courteous and sympathetic. And how would it be possible not to be pleased with a country where all the women are charming? For there they all are. . . . I feared that I should meet in the streets masculine women, with short hair and hard expressions, but I was most agreeably surprised. It is true that in America woman reigns—a little too much, perhaps, from what is said—but she remains essentially a woman; she reigns, as she has a right to, by her grace, her charm, which are irresistible.

But let us return to art. Dare I acknowledge it? I often found better taste in America than in certain towns of Europe which I will take care not to name.

my reception in America. Suffice it to say that nowhere have I found the people more silent, [note the word—*silent*] attentive and enthusiastic. It was necessary for me to find again the fingers of the past in order to play my Concerto in G Minor that everybody wished to hear executed by the author. And this did not much please me, as today young men play it better than I do—and I myself prefer to play the Fifth; that is more suited to my present capacity. I played, however, my G Minor in the presence of President Roosevelt who, after having graciously received me, did me the rare and signal honor of coming to hear me play.

But I must tell you how pleased I was at Washington to see the statues of Lafayette and Rochambeau side by side. *The Americans possess a quality I admire very much—that of gratitude; they have*



Lomaland Photo. and Engr. Dept.

THE "GALERIE DES GLACES," VERSAILLES

The Americans imitate the Romans, the Greeks especially, the fifteenth century and the Renaissance. Should we reproach them for it? Their imitations from the antique are not unskilful. The constructions in the Greek style, with which the city of Washington is adorned, seemed to me particularly elegant.

And do not imagine that Americans are not connoisseurs, that they are without discrimination, that they are most satisfied with our paintings when the price is high. Such is not the case. . . . I have seen in New York Rosa Bonheur's *Marché aux Chevaux*, several Meissonniers and Gérômes, an admirable Lemerrier de Neuville, some fine portraits by Manet, an exquisite Cazin, two superb Desgoffes, some Decamps, Isabeys and many others. Of course all these pictures have one great defect—they are not old! But patience!—they soon will be.

To come to my own branch, I must say that everywhere I have found excellent orchestras, in which there were often French artists, and always very good conductors. . . . While I was in Philadelphia, there was fortunately a fine performance of *Samson and Dalila* [considered by many to be Saint-Saëns' masterpiece] in oratorio form by a society of 250 chorus singers. The "Dalila" in voice and talent, was perfection itself. The orchestra, in the "Bacchanal" of the last act, reached the highest pitch of beat and brilliancy.

You will excuse me for not giving details about

not forgotten the part France played in obtaining their independence.

Yes, America pleased me, and I would willingly return to it. But should I like to live there? That is another question. Born in the first half of the nineteenth century, whether I will or not, I belong to the past. On my return from New York Paris looked to me like a *bibelot*—yet I was glad to be back.

*What most impressed me was not so much America as it is, but America as it will be some day. I seemed to see a large crucible in which a thousand ingredients are blended together to form an unknown substance—and in the work what activity is displayed! What energy, what scientific progress, useful and practical, are brought to bear! All that we see there seems to be at a distance, as something in a way unreal, like a kind of mirage. For the continent is in a transitory condition in preparation for a New World. Perhaps it would not be too long to give it several centuries to attain its perfect form. During that time, is it not to be feared that the Old World may end in decrepitude and death? Unanswerable questions these are that time alone can decide. When, in its slow spiral, instead of the pole star in the Little Bear, the bright Lyre shall mark the north pole in the heavens, humanity will be much changed. At the same time as the terrestrial pole, the pole of civilization will be displaced.*

(Italics mine.)

STUDENT

# THE UNIVERSAL BROTHERHOOD and THEOSOPHICAL SOCIETY

FOUNDED AT NEW YORK CITY IN 1875 BY H. P. BLAVATSKY, WILLIAM Q. JUDGE AND OTHERS  
REORGANIZED IN 1898 BY KATHERINE TINGLEY

C e n t r a l   O f f i c e   P o i n t   L o m a   C a l i f o r n i a

The Headquarters of the Organization at Point Loma, with the buildings and the grounds pertaining thereto, are no "Community" "Settlement" or "Colony." They form no experiment in Socialism, Communism, or anything of similar nature, but are what they stand for: the Central Executive Office of an international organization where the business of the same is carried on, and where the teachings of Theosophy are being demonstrated. Midway 'twixt East and West, where the rising Sun of Progress and Enlightenment shall one day stand at full meridian, it unites the philosophic Orient with the practical West

## A Prominent Writer Advises Râja Yoga Principles

MR. Julian Hawthorne has been giving some good advice in a popular Magazine upon the education question. He recommends "in place of schools as now administered as many commodious gymnasiums . . . with instructors and supervisors, thoroughly competent and faithful to impart the training." He advises among many other good things, "military drill for physical and mental discipline, music for the children's souls, . . . large tiled rooms with good pictures and noble statues, with plants and flowers, with fountains in courts, with decent architecture and decorations so that the children would wish to be in them and should expand like happy plants under the physical, moral, and aesthetic stimulus." He correctly points out that the teaching of the "three R's" would be no trouble in such an atmosphere, and that the concentration of mind and health of body produced by this method would enable intellectual instruction to be acquired in much less time than under present school conditions.

A couple of years ago Mr. Hawthorne was entertained by Katherine Tingley at the Point Loma Academy and had the most favorable opportunity of studying the Râja Yoga system of training the young. He expressed great surprise and pleasure at what he saw, and the advice he has just been giving contains some of the essential features of Râja Yoga, but he does not mention that Katherine Tingley had successfully inaugurated what he saw was the true ideal of Education, or that she had established many schools and Academies in various countries to carry it out. In all probability the omission arose from deference to the paper in which the article appears, for no doubt many of the subscribers are of a class adverse to anything outside of the regular systems, and there is, unfortunately, still some hesitation in acknowledging that the source of valuable suggestions of reform is to be found in the teaching and in the practical activities of the UNIVERSAL BROTHERHOOD AND THEOSOPHICAL SOCIETY.

Still, it is daily more recognized that Theosophy comprises teachings applicable to every single department of human activity. Nay, it is even becoming fashionable, not only with well-to-do *literati*, but also with those, poorer in purse, though not in spirit, who need it as much.

OBSERVER

## MEMBERSHIP

In the Universal Brotherhood and Theosophical Society may be either "at large" or in a local Center. Adhesion to the principle of Universal Brotherhood is the only prerequisite to membership. The Organization represents no particular creed; it is entirely unsectarian, and includes professors of all faiths, only exacting from each member that large toleration of the beliefs of others which he desires them to exhibit towards his own.

Applications for membership in a Center should be addressed to the local Director; for membership "at large" to G. de Purucker, Membership Secretary, International Theosophical Headquarters, Point Loma, California.

## Helplessness of the Churches

ANOTHER wail has been lately heard from the Sunday edition of a newspaper, on the terrible state to which all the Churches have come in consequence of the continued attacks of criticism against the Bible and other sanctions. One minister says:

Without the miracles we have nothing. Unless the young person is convinced and brought to Christ before he is fifteen years old, we never get him.

Another says:

Christianity is shaken and disturbed throughout the country as never before in its history.

Still further we read:

Never was the Christian Church in America more in need of an evangelistic awakening than now; and when that awakening comes, I look for a reaction in favor of the old orthodoxy.

The issue is becoming every day more strongly forced upon all ministers and laymen. The position of fence-sitters is getting more and more impossible. Some declare boldly in favor of the old orthodoxy, and they at least know their own minds. Churches are on the defensive against modern thought, and they do not seem to be winning. Yet they claim the authority of leaders, not only in thought, but most other things. We are a very religious people, in great earnest about Religion, yet not knowing whither to turn for it. It is clear that the Churches, as such, have no real inner knowledge. There is nobody who can teach "as one having authority," though some try to substitute for authority their own recommendations. What a chance for a real apostle of God to manifest himself and set things straight!

The ministers of the gospel are proclaiming aloud their ignorance, doubt, and incompetency in the cheap press. Those who are not hesitating, but have made up minds, contradict each other. Where shall the hungry people find certainty and actual power to save Souls

(in the true sense of setting people on their right spiritual base in this life)? Certainly the people must have, and they will assuredly turn to those who have it. Those who can give the Pass-words will be admitted to their confidence. Those who have the Keys will be able to open the doors. And where may these Pass-words and Keys be found

except in the teachings of Theosophy? They have been proved by its every student.

H. T. E.

## Katherine Tingley's Libel Suit against the Los Angeles "Times"

FILING OF THE REMITTITUR OF THE SUPREME COURT

THE clipping which follows, cut from the San Diego Union of May 17, 1907, will interest many.

G.

The remittitur of the supreme court to the superior court of San Diego county in the case of Mrs. Katherine Tingley against the Los Angeles Times and Mirror, was filed yesterday with the county clerk. According to the remittitur, the judgment and order of the superior court here, by which Mrs. Tingley was given \$7500 damages for criminal libel by the Times, were sustained and affirmed by the state supreme court.

The opinion was delivered by Justice Lorigan, and the following justices concurred: Shaw, Angellotti, Henshaw, Sloss, and McFarland.

The filing of the remittitur of the supreme court's decision, which was handed down April 1, of this year, revives the famous libel suit of Mrs. Tingley against the Times several years ago, when she charged that the Los Angeles paper had maligned and slandered her. . . . This case was recognized as a complete victory for Mrs. Tingley over Harrison Grey Otis, the wealthy proprietor of the Times. — San Diego Union.

## No "Dead" or "Blind" Matter

EVERYTHING in the Universe, throughout all its kingdoms, is conscious, *i. e.*, endowed with a consciousness of its own kind and on its own plane of perception. We men must remember that because we do not perceive any signs — which we can recognize — of consciousness, say, in stones, we have no right to say that *no consciousness exists there*. There is no such thing as either "dead" or "blind" matter, as there is no "blind" or "unconscious" Law. These find no place among the conceptions of occult philosophy. The latter never stops at surface appearances, and for it the *noumenal* essences have more reality than their objective counterparts. — H. P. Blavatsky





## LITERARY CRAFTSMANSHIP

THOMAS BAILEY ALDRICH

**T**HE workmanship wherewith the gold is wrought  
 Adds yet a richness to the richest gold;  
 Who lacks the art to shape his thought, I hold,  
 Were little poorer if he lacked the thought.  
 The statue's slumber were unbroken still  
 In the dull marble, had the hand no skill.  
 Disparage not the magic touch that gives  
 The formless thought the grace whereby it lives.

—Selected

## The True Meaning of Life from a Theosophical Standpoint

**L**IFE, from the ordinary standpoint of to-day, consists of birth, more or less fortuitous, and a brief span of spasmodic preparation for a "life beyond," wherein will be required (if we accept the usual depiction of celestial beings) all the members incident to the human organism, rudimentary organs and all.

People are all at sea as to definite effort for a definite purpose.

We are not asked whether we will accept life or not. We have no choice. We *must* accept it.

What we shall make of it, is for us to decide.

How often one hears this cry: "Life isn't worth living," or "What is the use of going on with this struggle for existence?"

If one is not living worthily, if he has no conception of the purpose and meaning of life, it really isn't worth living! If, to him, life is merely an existing; a struggle for material things; and if he sees nothing else in life but this, it is hardly worth the struggle.

The poets in all ages have in their inspired lines tried to show men the deeper truths of life. In the oft repeated lines of Longfellow,

Life is real, life is earnest!  
 And the grave is not its goal:  
 Dust thou art, to dust returnest,  
 Was not spoken of the soul.

Not enjoyment and not sorrow,  
 Is our destined end or way;  
 But to act that each tomorrow  
 Finds us farther than today.

Trust no future, howe'er pleasant,  
 Let the dead Past bury its dead!  
 Act, act in the living Present!  
 Heart within and God o'erhead!

To a Theosophist life is full of meaning and purpose, for Theosophy teaches that Man is a Soul and that the purpose of life is that the Soul may gain experience.

The soul must go on experiencing, but as to how quickly it shall gain what it is here for depends upon our attitude toward life and upon our effort to recognize that all the events of life may be used as factors in soul-growth.

Granted then that the true purpose of life

is for the experience of the Soul, how are we to know what the Soul is, its attributes and possibilities? The true seeker after soul-knowledge need never be in doubt. The Soul is man's true self; it is man himself and demands a perfect life, a life of unselfish devotion to the welfare of all. This is the ideal which has been held before us by all the world's Saviors, all the great Helpers of Humanity.

It has been most grandly expressed by an ancient Chinese Teacher in the following words:

Never will I seek or receive private, individual salvation; never will I enter into final peace alone; but forever and everywhere will I live and strive for the universal redemption of every creature throughout the world.

If this were the creed of the world today life would truly be joyous and full of meaning.

If we are the "sons of God" then we must be about our "Father's business," which is to see that the Divine will is done upon earth. We must join hands with the Elder Brothers of the race who are living the true life; the God-like souls, who are ever reaching out their hands to men and calling them to higher service for Humanity.

Because Theosophy teaches that life is joy and that man is a Soul, and sets forth other doctrines and teachings which may sound theoretical and idealistic, it does not signify that the Theosophist is unconscious of the struggle for existence or that he is insensible to the necessity of supplying material wants; but it does mean that through a knowledge of this Wisdom-Religion he has found a reason for living nobly. With a knowledge of Theosophy comes a struggle which must inevitably follow every effort toward a greater consciousness; every effort to find Truth. One is forced to a combat greater than any battle recorded in history; for he has roused into action two natures—one nature tending to drag him down, the other aspiring upwards. Life then becomes the battle-ground for these two forces, and it is for us to conquer here where we are—now.

This simply means living our best, our *real* selves every day. Theosophy assures us that if we obey every call to duty, if we perform each moment's act with a high motive, we shall be convinced that life is worth while.

It is not possible to give any logical or reasonable explanation of life to the man or woman who continues in the orthodox belief of only one earthly existence. Such people declare themselves most sincere in their belief in the Bible, yet by this very doctrine they deny the teachings of Jesus, who said, "Be ye also *perfect* even as your Father which is in Heaven is perfect."

Jesus gave this command with no modifications. He did not say that we might become perfect if we had time, or to become as nearly perfect as we could, and he would take the will for the deed and admit us to everlasting bliss on the strength of that degree of perfection we had succeeded in attaining. He said, "Be ye perfect!" And Theosophists believe that he meant it. Jesus himself did not attain perfection in one life, but he was made perfect through suffering. We read in St. Paul's Epistle to the Hebrews: "For it became Him, for whom are all things, in bringing many sons

into glory, to make the captain of their salvation perfect through suffering."

Man's perfectibility then, is the purpose of life. Postpone it, we may, but escape it, we cannot!

Our present-day civilization indicates such postponement. The progress of the race is slow; yet we are moving on with the impetus which comes to us from time to time from the Souls who have become wholly conscious. Let us take to heart the words of Whittier:

Then faint not, falter not, nor plead  
 Thy weakness! Truth itself is strong!  
 The lion's strength, the eagle's speed,  
 Are not alone vouchsafed to Wrong!  
 Thy nature, which through fire and flood  
 To place or gain can find its way,  
 With power to seek the highest good,  
 And duty's highest call obey.

If we would regard life as a school, and all its experiences lessons, life would lose much of its complexity. I think most of us welcomed difficult problems in our school days, for they gave us something to strive for, and when we had successfully solved such problems we were conscious of having achieved something. We were then ready to meet harder problems the next time.

So it should be with life. Each day a problem is set before us to solve, but how often do we give up without even trying to find its answer! To be sure, these problems seem, at times, to be unsolvable; but this arithmetic of life has its key, which we hold and can use when we will. The brain alone will never give us the answers to life's problems; we must have with it the illumination that comes from the heart.

Life is evolution, and the motive power of evolution is service. We are *all* responsible for the evil that is in the world. The pain and suffering which form so large a part of the world's life, is our inheritance also. As disunited Humanity made the world what it is today, so will it remain until men unite and restore harmony to it.

In the complexity and strenuousness of life men have almost forgotten their divinity; forgotten that they are children of one Father; that each one is an embodiment of the Divine, the Christ-principle, and thus have lost their realization of the purpose of life.

We must remember that our life and circumstances are the results of causes which we have set in motion ourselves, and under this law of cause and effect they must be worked out.

The lessons which we learn cheerfully and willingly will be mastered once for all, but those which we grumble over and leave unsolved will be given to us again.

The key to life we shall find within ourselves, when we turn our minds toward Harmony. We shall never have a clear conception of the true meaning of life until we seek to act in harmony with the Higher Self; and if we refuse to conform to this Higher Law, nature will finally compel us to do so by bitter lessons, until we do recognize and acknowledge the soul-life. Then will life become a harmonious whole and we shall learn that our duty does not concern us alone but must be performed for the whole human family, and can only find full expression when we unite in a universal brotherhood.

STUDENT

## DIVINITY\*

MISS DOTEN

GOD of the Granite and the Rose!  
Soul of the Sparrow and the Bee!  
The mighty tide of Being flows  
Through countless channels, Lord, from Thee.

It leaps to life in grass and flowers,  
Through every grade of being runs,  
While from Creation's radiant towers  
Its glory flames in stars and suns.

Oh, ye who sit and gaze on life  
With folded hands and pensive will,  
Who only see amid the strife  
The dark supremacy of ill,

Know that like birds and bees and flowers  
The life that moves you is divine.  
Nor time, nor space, nor mortal powers  
Your godlike spirit can confine.

God of the Granite and the Rose!  
Soul of the Sparrow and the Bee!  
The mighty tide of Being flows  
Through all thy creatures back to Thee.

Thus round and round the circle runs,  
An endless sea without a shore,  
Till men and angels, stars and suns,  
Unite to praise Thee evermore.—*Selected*

\* For a Christian writer—as the author of this noble poem presumably is—the philosophic pantheism which breathes in these lines is remarkable. Were it divested of the garments of personality in which the author clothes her thoughts, it would rank with some of the better productions of Greek writers. It reads like an epitome of Cleanthes' grand Hymn to Zeus.—*Editorial Note.*

## THEOSOPHICAL FORUM

Conducted by J. H. Fussell

**Question** What is Universal Brotherhood, and what are the ethics, the rules of conduct, of your Organization?

(CONTINUED FROM LAST ISSUE)

**Answer** However much men vary in their complex make-up, the elements of thought and feeling spring from a common source.

In the close ties, especially with those we love, it is easy to know whether the other is happy or sorrowful, without words, and we are instinctively affected by those nearest us and involuntarily share their joy or sorrow. No one can so far live to himself alone as to be unaffected by the individual and social thought and feeling. In a broad and sympathetic nature the tie of brotherhood is more widely realized. The greatest happiness is that which can be shared by others. As Herbert Spencer shows in his *Data of Ethics*, altruism becomes the natural result of a high degree of evolution. The fine sensitive, sympathetic, generous nature comes at last to feel the sorrow of any suffering however remote, and his own happiness becomes dependent upon the well-being of others. In the present selfish state of society this seems like a vague dream; but it is simply an extension of our present limited ties of love and trust and sympathy and a recognition of our many other brothers.

Comparing the savage with the civilized, it is evident that individuality becomes more pronounced with development; and yet the highly evolved individuals having multiplied their common interests, have more points of contact and mutual understanding. The progress of each life thus adds impetus to the conscious nucleus of spirit which reincarnates.

The UNIVERSAL BROTHERHOOD AND THEOSOPHICAL SOCIETY is unlike the many fraternal societies which require their members to subscribe to certain definitions of what constitutes a brother. Men are not made brothers by accepting some creed or signing a constitution: Theosophy demonstrates scientifically that they are inherently and intimately related to each other and to all life. A man's real status of inner growth is not a question of belief but of being. Our constitution says that, "Every member has the right to believe or disbelieve in any religious system or philosophy; each being required to show that tolerance for the opinions of others which he expects for his own."

We live so much in externals and upon the surface that the form of each one's religion is dear to him; but underneath the superficial differences, the basic truths of all religions are one. The karma of the many nations separates them by different religions and languages and environments; the one thing upon which they can unite is the work of a universal brotherhood. It is consistent with the universal quality and purpose of Theosophy that it does not formulate creeds or rules of conduct. Its fundamental teaching is that man is a divine soul and the purpose of life is to perfect his intuition by realizing his divinity. The man who believes in his divinity and who lives in the effort to realize it, comes to know intuitively what is right and what is wrong. Truth is only true to those who can see it; and the truth of man's divine inheritance is of negative value to one who considers himself a miserable sinner or a worm of the dust, or who regards the whole matter with doubt or indifference. When we are taught to distrust the light within, we lose the power of discrimination and are open to the dictation of creeds formulated by some one no wiser or more enlightened than ourselves. Too often this blind acceptance of routine rules of conduct ends in our losing the spirit even while keeping the letter of the law. The condition of men, their make-up and environment, differ so widely in various times and places that any arbitrary law of action could evidently have but local application. Theosophy defines the physical make-up, and no less clearly analyses the inner constitution of man, and relates their mutual action and reaction.

The constitution of the UNIVERSAL BROTHERHOOD AND THEOSOPHICAL SOCIETY states that its "principal purpose is to teach brotherhood, demonstrate that it is a fact in nature, and make it a living power in the life of humanity." As the basis of brotherhood is the One Life in everything—a common spiritual origin—each soul can and should develop its own guiding power of intuition. The intuitive nature will recognize the bond of brotherhood, and cultivation of the brotherly feeling will develop the intuition. Not by repetition of a creed or by belief in a vicarious atonement can a man attain to knowledge or to salvation. Intellectual knowledge becomes part of a man's nature only when it is digested into wisdom and adds strength to the higher mind. The suffering from another's atonement cannot make it real to us that the pleasure of sin never compensates for the pain it brings. Only the individual experience can develop the inner man in the eternal process of becoming. A man is mentally and morally enervated by

having his thinking done for him or by the hope that he can escape the just effects of his own actions.

"Theosophy is not a religion; it is religion," capable of universal application, bringing nothing new or strange but extending the light and knowledge of each one along the familiar lines of thought and belief. Mme. Blavatsky brought the philosophy from the East where it had found the most favorable soil for its preservation in the philosophic, introspective, oriental mind. Its presentation illustrates the typical difference in the methods of teaching followed in the East and in the West. It is customary in the Occident to present a theory and then proceed to exhaustively prove it to the listener, endeavoring to convince him in spite of himself. Our commercial spirit and bargain-counter methods of securing a hearing and a market for our wares seems to have inoculated even our teaching of philosophy. In contrast to this, the Eastern teachers simply state the philosophy which for ages has been revered as authority by their best scholars, and it remains for each one interested to prove it for himself. It is assumed that when a man is earnestly seeking the truth he will find it and make it his own; and it is futile to insist upon giving anyone a truth for which he is not yet ready. STUDENT

(TO BE CONCLUDED)

**Question** Why, then, is there so much prejudice against the Theosophical Society?

**Answer** You must bear in mind how many powerful adversaries we have aroused ever since the formation of our Society. If the Theosophical Movement were one of those numerous modern crazes, as harmless at the end as they are evanescent, it would be simply laughed at—as it is now by those who still do not understand its real purport—and left severely alone. But it is nothing of the kind. Intrinsically, Theosophy is the most serious movement of this age, and one, moreover, which threatens the very life of most of the time-honored humbugs, prejudices and social evils of the day—those evils which fatten and make happy the upper ten and their imitators and sycophants, the wealthy dozens of the middle classes, while they positively crush and starve out of existence the millions of the poor. Think of this, and you will easily understand the reason of such a relentless persecution by those others who, more observing and perspicacious, do see the true nature of Theosophy, and therefore dread it.—*Key to Theosophy* (H. P. Blavatsky)

THERE is but one Eternal Truth, one universal, infinite and changeless spirit of Love, Truth, and Wisdom, impersonal, therefore bearing a different name in every nation, one Light for all, in which the whole Humanity lives and moves, and has its being. Like the spectrum in optics giving multi-colored and various rays, which are yet caused by one and the same sun, so theological and sacerdotal systems are many. But the universal religion can only be one if we accept the real primitive meaning of the root of that word. We Theosophists so accept it; and therefore say, we are all brothers—by the laws of nature, of birth, of death, as also by the laws of our utter helplessness from birth to death in this world of sorrow and deceptive illusions.—*H. P. Blavatsky.*



### Lines of Intercommunication

**R**APID progress is being made with the railway to the interior on the Ivory Coast of Africa, and during the year 1906 about 25 miles of line were completed. In November last the railhead had reached the forty-fifth mile, where it was necessary to cross the river Agneby by a bridge 246 feet in length. This work was carried out with great rapidity, and on February 8th the engine was on the opposite bank and a start was made on the second section of the undertaking. Rails are now laid as far as the fifty-second mile. The survey has been completed for 83.87 miles. The crossing of the river N'Zi will involve the construction of a bridge 574 feet in length. The section of the railway from Abidjan to Agneby is open for regular traffic."

"It has been decided by the Algerian Government to extend the telegraph line which now terminates at Beni-Abbès to Adrar in the oasis of Touat. The length of this new line is 248 miles. . . . When this line has been completed, a further extension to In-Salah is contemplated, with the ultimate object of crossing the desert."

"An electric railroad 85 miles in length and to cost \$47,000,000 is to be built between Genoa and Milan. . . . The electric current will be generated by water power by three engines of 24,000 horse-power. To complete the line 19 tunnels will have to be built, the most important being 12 miles long, which will require six years in its construction. The cost of the road will be about \$500,000 per mile, according to the estimate. The line will have a double track, the trains being hauled by electric locomotives. The latter will be combined with baggage cars with two sets of trucks having four motor axles, each axle of 300 horse-power, and will weigh 45 tons. With this force of 1200 horse-power per locomotive they will be able to operate at the speed of about 54 miles an hour for the parts having a grade of 8 feet per thousand and at the speed of 80 miles per hour on the level. The trains will be run in three cars, each car carrying 50 persons—the whole train weighing 160 tons. These figures are for the express and local trains. The plan is to have them running from 4 o'clock in the morning till midnight. The express trains will run every two hours. The locals will run much oftener, and will collect passengers from the smaller towns and take them to the express station farther along the line, where passengers can transfer. . . . The express trains will take passengers from Milan to Genoa, or *vice versa*, in one and one-half hours while the locals will require two and one-half hours. In this way there will be 20 trains per day, carrying an average of 6000 persons. . . . To prevent accidents there will be no grade crossing along the line, and 372 bridges must be built. The principal tunnel will be perforated from both ends at once, and at the same time at eight places along the line, boring holes from above. In all this tunnel will be constructed from ten borings at the same time. By the time the tunnel is ready the whole line will be finished."

"The Government of Chile has under consideration railroad improvements that will cost \$30,000,000 United States gold all of which it is proposed to push to the front as fast as possible. . . . It is proposed to expend

about \$4,880,000 United States gold in rolling stock, double tracking and putting the present lines in first class condition, and the balance is to be expended on new lines, principally on what is known as the Longitudinal. This is the line from the Peruvian and Bolivian frontier toward the south. . . . Great things may be looked for from Chile during the next few years."

"The surveying expedition across the island of Borneo arrived at its destination, Surodong at the mouth of the Surodong river, on the southeast coast of British North Borneo on November 23, having been in the jungle seven months, during which time they covered about 210 miles. The expedition left Jessleton on May 1, 1906, its object being to determine the possibility of building a railroad across Borneo and by prospecting for minerals and observing agricultural possibilities to determine the advisability of building the road. . . . Large coal measures were discovered about forty miles from the east coast, and the road will be built to them from Surodong. Although it is possible to build a railroad entirely across the island it would not be practical, as the country is a vast dense jungle, very thinly populated. . . . The . . . expedition . . . penetrated a country never before entered by a white man, suffering many hardships and dangers from the savage tribes encountered."

In Colombia a railroad line "will be built from Ciudad Reyes, on the eastern coast of the gulf of Uraba and will extend up to Medellín, thence to Cartago, which is at the foot of navigation of the upper Cauca—a distance of 400 miles. Branch lines are also considered; also the extension of the line from Cauca to Popayan. It is also possible that from Cartago a line may be constructed via Quindic to connect at Honda with the Bogotá Railway."

H. T. P.

### Japan as a Colonist

**T**HAT Japan will ultimately become a great colonizing power there can be no doubt. Herself Eastern, she will be able to do for Eastern peoples what has been, and will be, impossible for any Western power, however sympathetic and unselfish. Great Asian areas, long empty, are beginning to be peopled. Eastern peoples, long sleeping, are beginning to awake. The New Era will ultimately equally lighten in East and West.

We cannot as yet study the rule of Japan in Manchuria, nor in Korea. We have only Formosa. What has Japan done there? Till twelve years ago it was in the hands of the Chinese—and brigands.

That the brigands have been somehow suppressed under the Japanese Governor-General, Viscount Kodama, is shown by the novel safety of the railway. How were they suppressed? They were too subtly entrenched in the hills and caves for regular soldiering operations. So instead of that futile policy, Kodama was wise enough to stoop to conquer. The brigands were offered pardon and work, or in some cases money. This curious maneuver proved its wisdom by its success. Nearly all the brigands came in and have remained loyal to their bargain. The small minority of recalcitrants were then easily dealt with by methods that would have been impossible for the whole.

But the eastern half of the island is in the occupancy of savages, separated from the

western half by a chain of mountains and where necessary a line of block houses. The savages do practically no work, though their half is even more fertile and metalled than the other. It is the other alone that has been called upon to meet, and has met, the whole expenses of administration. Clearly the eastern half is wanted for civilization, and when it is had the island will become very rich. But how is it to be had? As yet the Japanese have done nothing but treat the savages with strict justice, a policy which is slowly mollifying them. But even so, they murder anyone who crosses the line. How the problem will finally be solved we do not know. The government doubtless has its plan. A recent Japanese writer suggests a chartered company. They may be able to do that sort of thing better than we; we are apt to think of the East India company as a fair sample of the best, and of the Congo arrangements as a sample of the worst.

The other half of the island is no longer under military rule, though many of the officials are soldiers. Even these are however not answerable to the army for their conduct—a system that always breeds tyranny—but to the civil government. The Governor-General has had the extraordinary tact to invent a special uniform for the civilian officials, whether from the army or not, and to see that its wearers are saluted as equals by the military authorities. Thus friction is ended. Japan might almost adduce that single fact as evidence of her power to deal with colonies. Inspired tact is the one principle, the inspiration being the wish to govern the governed in the interest of the governed. All final failures always mean the absence of that wish, that is, mean crude selfishness.

Lastly, the courts of justice are required to administer as far as possible in accordance with the ancient Formosan code. This is being modified so slowly that the natives are able to see the justice of the modifications.

But on the other side the "liberty" of the Formosan has been hideously interfered with—he is no longer permitted to adopt the custom of opium-smoking! He may only continue it if he is actually in the toils. A lesson for us.

STUDENT

**B**UT what, are the moderate among these . . . not temperate by a certain intemperance? Though this is in a certain respect impossible, yet a passion similar to this happens to them with respect to this foolish temperance: for, fearing to be deprived of other pleasures which at the same time they desire, they abstain from the one being vanquished by others. . . . But O blessed Simmias, this is by no means the right road to virtue, to change pleasures for pleasures, pains for pains, fear for fear, and the greater for the lesser, like pieces of money; but that alone is the proper coin, I mean wisdom, for which all these ought to be changed. . . . Temperance, and justice, fortitude, and thought itself, are each of them a certain purification. And those who instituted the Mysteries for us appear to have had a true and deep meaning when they signified formerly, in an obscure manner, that whoever descended into Hades uninitiated, and without being a partaker of the Mysteries, should be plunged into mire; but that whoever arrived there, purified and initiated, should dwell with the gods.—*Phaedo*

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*Edited by* KATHERINE TINGLEY

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Edited by KATHERINE TINGLEY

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Vol. X

Truth Light and Liberation for Discouraged Humanity

No. 31

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### On the In- fluence of the Hebrew

A WORK of international importance has recently been completed; and it is deserving of some notice not only on its own account, but also on account of the line of thought which it suggests. "Forty and six years was the temple in building," and it was destined to perish within a few years: the international work to which we refer, the great *Hebrew Lexicon*, has taken just half that time from its inception to its completion; and it is safe to say that it will endure while the language of the Jews interests humanity.

This work serves to forge a connecting link between Germany, America, and Great Britain; and not only between these nations, but between others as well, for many of the learned men of the day have assisted towards its perfectionment. It helps, also, to bind the Semite and the Aryan more closely together.

It is well known that Germany, ever since the Reformation, has been a celebrated home of learning, and especially of Hebrew learning. It is also well known that Gesenius has long been regarded, the world over, as the "father of modern Hebrew lexicography."

#### Earlier Lexicography

It is not perhaps so widely known that to Edward Robinson, an American, and to Tregelles an Englishman, all English-speaking students have been largely indebted for what they knew of Hebrew. Robinson was on very friendly terms with Gesenius, and in his translation of the Dictionary into English received "valuable contributions in manuscript from Gesenius himself." That was about the middle of last century. Since then, however, much light from various quarters has been thrown on the Hebrew language and literature. Arabic, Ethiopic, Aramaic, have all been studied more closely and have yielded new treasures. The inscriptions from Babylonia, Assyria, Phœnicia, Arabia, Northern Africa, and other places have helped to a better understanding of Hebrew. Consequently it was felt that while the work of Gesenius and of Robinson should be taken as a basis to some extent, yet a practically new Hebrew Lexicon was called for by the advances which had been made in knowledge. This work has now been finished by the co-operation of Professors Francis Brown and Charles A. Briggs of America, and Professor Driver of England, and has been printed at the Clarendon Press, Oxford. It is a witness of international concord; and it shows how the works that further the enrichment and progress of all may be carried on in harmony

#### Results of Late Researches

and unity by the co-operation of people from different nations.

By a judicious use of various sizes of type, and by a whole host of abbreviations a vast amount of learning has been compressed into the moderate compass of less than 1200 pages, while the lexicon of Fuerst has over 1500 pages, but contains very much less matter. In one respect it differs from many other lexicons, in giving the words under their roots, and not in strict alphabetical order. This, while it appeals to the scholar, is not quite so convenient for the learner. For instance, to find the word *Jehovah*, we have to look up the root *Hāvāh*, to become. To pronounce on the full merits of the work rests with the great scholars, who have the right to speak on this matter; but there can be no question that it constitutes the high-water mark of Hebrew lexicography, though, no doubt, far from perfect. To take an example: that passage in *Eccles. iii. 2*, "He hath made everything beautiful in his time, also he hath set the world in their heart," has always seemed meaningless to many people. To say that men's hearts were worldly did not seem to give the true meaning! And even in the Revised Version the words in the text stand very much as in the old version, though the margin indicates another rendering. The new Hebrew dictionary explains it as meaning "eternity" or "unending duration." This seems to give the true sense, which is, that while things around us are beautiful in their season, fair but evanescent, man has eternity in his heart. Outwardly man belongs to one order of things, but inwardly he belongs to another — to unchanging being, and Eternal life. Theosophists will appreciate this change of meaning.

#### Philosophy Hidden in Words

#### The Interior Meaning of Passages

That this great work, now completed, should have been commenced not very long after the starting of the Theosophical organization by H. P. Blavatsky, makes one think of her teaching about the last quarter of each century being a time of especial help on the part of the Elder Brothers of humanity. And, while it is but reasonable to expect that these great Helpers give their aid in various ways as may be most suitable to human progress, yet there can be no doubt that for the last 3000 years the Hebrew has been an important element in the western world; and a careful study of history shows that Hebrew learning has helped the cause of light and liberty through the centuries in a greater measure than is commonly supposed. The point of attack made by the Dark Forces,

which ever war against the Cause of Human Progress, is a sure indication of where light and freedom exist. This is true from the time when the fanatical monks of Bishop Cyril of Alexandria persecuted the Jews, stoned the Roman Prefect Orestes because he tried to give fair play, and slew Hypatia, from then even until the attacks made upon the UNIVERSAL BROTHERHOOD AND THEOSOPHICAL SOCIETY the same Dark Forces have continually opposed the light.

#### **The Occultation of Light**

Of course many other sources of light, whether in science or philosophy, have been attacked also, but our present view is directed to the Hebrew influence, which means their language, literature, and philosophy.

No doubt as is shown by H. P. Blavatsky in *Isis Unveiled* and in *The Secret Doctrine*, the Jews at one time had some of the ancient Wisdom-Religion, and while much of this was overlaid by interpreters, so that Jesus told them they had lost the key of knowledge, nevertheless, in the scriptures of the Old Testament, and in the oral teaching of the wise as handed down from master to pupil, important fragments of the Ancient Wisdom were preserved. Without attempting

#### **An Element in the Service of Progress**

unduly to magnify the influence of Hebrew learning, or to ignore the defects shown in the history of the Israelites, nevertheless, the impartial student of history must see that the peculiar element furnished by the Hebrew genius is one which is important in the general evolution of humanity. Putting aside altogether the broad fact that this strange people still exerts a powerful influence even to our own day, while the great nations that surrounded them 3000 years ago are known chiefly by their ruins: Putting that aside, we have the remarkable fact, which historians have scarcely noticed, that the influence of Hebrew thought has been again and again a remarkable stimulus to the Christian ages. Without this stimulus the world would be very much poorer today both intellectually and morally. Much has been written about the influence of Rome, the lawgiver and the roadmaker; and it has been as necessary for the Race as a strong body is necessary for man. Much also has been written about the

#### **The Composite of Human Qualities**

Greek genius, and its relation to harmony, beauty and intellectual force. But other important elements necessary for the perfect manhood of Humanity have been, or are being furnished by other parts of the human family. The peculiar influence furnished by the nations of northern Europe, the Scandinavian, the Anglo-Saxon, the Kelt, and the growing influence of the Slav cannot as yet be estimated. We should, however, be able to do some justice to the influence of the Hebrew; it has been before the world for more than 3000 years, and in spite of persecution it is really more powerful today than when the victorious armies of David ruled from the Euphrates to the Nile.

It is said that the Roman Pilate put on the cross of Jesus an inscription in Hebrew, Greek and Latin; and in the New Testament these three influences are distinctly manifest — interwoven with the very fiber of it. In the course of time the Latin element unfortun-

ately became the dominating one in the Christian church. It persecuted the Hebrew element in Africa, Spain, Italy and elsewhere; and it did its best to crush out the Greek element, the Schools of Greek philosophy having been closed in 527 by order of Justinian. Notwithstanding this, it is very noteworthy that some of those men to whom even the Latin Church owes so much were just those men who had learned something from Hebrew teachers — such as Justin the Martyr, Clemens Alexandrinus, Origen and Jerome. Origen compiled his *Hexapla* in order to place before the reader at a glance the Hebrew text and various translations; and even the remains of his great

#### **Hebrew in Early Centuries**

work have been of much importance to all succeeding centuries. It is well known that the Latin *Vulgate* which has played such an important part in the Roman Church, and in the world generally, was made by Jerome; and in order to fit himself for the task he went to Palestine and lived at Jerusalem and at Bethlehem, and was taught by a Rabbi — who, however, had to visit him privately, for fear of the Jews.

But as the Latin Church gradually shut herself from Hebrew and Greek learning the Dark Ages set in. As the Empire of the West perished the Latin Church rose up, "the ghost of the Roman Empire, crowned and seated on the grave thereof," as Hobbes says. And the Dark Ages were largely caused by the "ghost" lacking the higher human principles, represented by Hebrew and Greek learning.

#### **Attacked by the Latin Church**

The Hebrew spirit was crushed, but not annihilated. It lived in the East and also in Egypt and in Spain. Spain became a veritable center of light. It is interesting to look across the centuries and see the old Iberians and Kelts having the Jewish teachers to bless their crops, a practise that continued for some time even after the Latin Church dominated the country. But the Church of Rome disliked it and stopped it. Modern scholarship owes much to the Jewish writers who lived in Spain; and the Spanish tradition of the Hebrew pronunciation is said to be the most correct.

Passing by the labors of the Massoretes, who fixed the pronunciation of Hebrew by inventing a system of vowel marks, we notice that the course of Hebrew learning was somewhat as follows, the last quarter of each century being frequently conspicuous.

About the close of the ninth century Ben Asher, at Tiberias, rose up as a great teacher, and did much to establish a standard text of Scripture. A little later we find another great teacher in Egypt, named Saadia. Later there arose in Spain the celebrated Chayyûg, who was the first to discover that Hebrew roots were triliteral, and who has been regarded by the Jews as

#### **In Egypt and Spain**

the founder of Hebrew philology. Towards the close of the 11th century we find in Spain the celebrated Ibn Ezra, logician, mystic and traveler. He went to the East, and also to Egypt, and later to Rome also, and did much to kindle there the fire of learning for future ages. Towards the close of the 12th century there flourished in Spain the celebrated Kim-

chi, who is said to have had Hebrew, Greek and Arabic philosophy at his fingers' ends; and who has for 700 years been esteemed as the greatest Jewish grammarian and lexicographer. He carried the light to the south of France, and his writings, says Professor Robertson Smith, "exercised an enormous and lasting influence, and were the chief fountain of knowledge for the Christian Hebraists of the 16th century. Our own authorized version, for example, bears the stamp of Kimchi on every page."

#### **Through Europe**

In the 13th century we find a mighty movement as of springtime. The Crusades had helped the Latin Church to tighten its grip on the property of kings and nobles, but another result, quite unlooked for, had taken place. Contact with the East had infused into the West a wider spirit, and Arab learning, which had treasured the stores of Greece, was giving them out to the Western World. It was about the latter part of this century that Jewish occult lore was committed to writing under the title of the *Zohar*; though the teachings, in part at least, were very ancient. The celebrated Duns Scotus, Professor at Oxford, and afterwards in Paris and Cologne, is said to have "nurtured his mind" on these Hebrew teachings. It was the dawn of Renaissance.

#### **The Renaissance**

It was the beginning in England of the House of Commons, the germ for the world of representative government. But while modern learning, and science, and civilization, owe their existence to the Renaissance, it is well known that this movement was not without elements of weakness, and in Italy showed serious moral defects. And it is just here where we may perceive the working of a wise purpose, for the Hebrew spirit happily supplied that higher moral quality, that moral earnestness that made the Reformation possible, and a necessity.

The Hebrew influence had made itself felt in Spain, Italy, France, England and Germany, but results proved that it had greater affinity in the Anglo-Saxon mind than among the Latin races. In the serious moral earnestness of the Reformation, Hebrew learning and the Hebrew spirit played a very important part. It was a saying that Luther had not been, had not certain Hebrew teachers influenced him. The influence of the great German humanist, Reuchlin, a relative of Melancthon, permeated northern Europe. Not only in Latin, Greek and Hebrew was he the great guide to his countrymen, but he was a great Kabbalist, as it is said "he found in the Kabala a profound theosophy which he believed might be of great service for the advancement of Christianity, and the reconciliation of Science with the mysteries of faith." Had the Reformers received his spirit more thoroughly, Protestantism might have become the heir to those inner teachings of the past, and might thereby have been saved from going too much on outer and merely intellectual lines. But as it was, the Reformation, which owed so much to Hebrew influence, became the parent of the liberty of the present day.

From the last quarter of the 14th century, when Wycliffe gave light to England and to Bohemia, down to the present day, the last

(CONCLUDED ON PAGE 16)

## Some Views on XXth Century Problems

### Materialism as a Malady

THE editor of one of the departments of a political and literary contemporary writes a sentence which would have been impossible ten years ago, even five, so rapidly is thought moving:

Research and investigation have done much to induce or confirm belief in miracles and in the ecclesiastical legends of the middle ages, so that we are enabled to see nothing impossible in such extra-natural occurrences as the levitation of Marie d'Oignies, or the appearance of a double of St. Francis Xavier. These phenomena are admitted to be credible by men like Flammarion and Lombroso. Such incidents are credited by many scientific investigators.

It is not that there are new facts in any great numbers. There has always been a great volume of them, from every time and country, connected with every religion and with none. It is the general attitude of mind that is changing now almost month by month.

When the ecclesiastical dogmas became too grievous to be born the tendency was to throw them to the winds *en bloc*. A lot of valuable matter was thrown with them — so much that it seemed for a while as if there were nothing left. Materialism more or less strongly tintured every mind. One devout Cambridge professor even said that in his opinion a direct miracle was necessary for every believer, so that the otherwise impossible existence of consciousness apart from matter should be achieved!

Materialism was not scotched or slain by argument. It is a periodical malady of the human mind, and the human mind duly gets well of itself. It goes on doing so for a long time without knowing it. Suddenly some one says or writes something, not by way of argument but of annunciation. Then there is a sudden sense of freedom; the power to have faith returns; life is looked at in a higher light. The book or saying is called "epoch-making." It was merely epoch-marking, the epoch being the spiritual convalescence following that form of congestion of the "liver" in which "bile" gets into the brain-cells — called materialism.

Some time, the waves of illuminated faith — really unformulated, unworded knowledge — and materialistic obscurantism which have alternated throughout history will get a real interpretation, and we shall hear less about the "swing of the pendulum." That phrase itself comes from mechanicalism, materialism. When materialism steals in dangerously far upon human mental consciousness, the World-Soul begins to thrill with greater power in human hearts. The few who know their own hearts, know that. Then the heart consciousness by which real things and not appearances are known, presses more and more upon the other. If that responds, as it now has responded with us, the materialism vanishes and a new step is taken. If it does not respond, that nation, or even a whole civilization, is lost.

Christian writers have talked and speculated much about the Logos. Sometimes they have patronized the idea as a pagan conception, even in spite of their own fourth Gospel. When they have accepted it, they have never re-

garded it as a spiritual conscious power, doing what man will permit, to guide him Lightwards. It works with men's hearts, for in the heart is each man's own Logos. It is gradual forgetfulness of *that* Logos, with disinclination to take the daily work of finding it little by little to its ultimate, that is the real cause of materialism. Materialism had set in with us long, long before the dogmas went to the wind, whilst as yet they held sway in nearly every mind — indeed *because*. STUDENT

### Burning the Asylum

THE introducer of a bill into the lower House of the Legislature of an Eastern State, for the sterilization of idiots, epileptics and the feeble-minded, stated that whereas the total population of that State was only increasing at the rate of 30% in ten years, the increase among such persons was 153%. The House approved the wild-cat proposal, but finally referred it to a committee.

The proposition assumes far more than knowledge warrants. The scope of heredity is still *sub judice* in science. We do know enough to say that were the measure carried into effect, the numbers of the people at whom it is aimed would not be sensibly affected; *for their ranks are mainly recruited from those whom the measure would not touch*. The idiot and epileptic are the expression of causes at work in the general community — the general community's vices and ignorance. We would recommend that the committee appointed by the House examine the heredity of say 100 idiots and epileptics; in the great majority of cases it would find the parentage what it would call good. It would have to say that, because it would not have been able to look deep enough. It would not consider that a child may be born the registration of the almost momentary physical and emotional state of the parent or parents, individually and in relation; that for instance, one hour's intoxication, or rage, may warp all the child's future growth; or that a specific disease of one parent, apparently long cured, may blight the nascent brain. In a general way, understanding little of prenatal physical and mental influences, and unable to get the data from which an understanding would arise, the committee would probably conclude that idiocy was an inexplicable "mutation." But at least it would learn enough to consign the bill to the waste-paper basket.

This proposition comes from the same hidden department of human consciousness as some others of which one hears from time to time: as, for example, the proposals to vivisection criminals and chloroform the victims of incurable disease. The instinct is the same as that under which Margrave, in Lytton's *Strange Story*, flung away without further heed the child he was playing with and carrying, as soon as it cried.

Mark Twain relates that after having killed his conscience, he placidly burned down a lunatic asylum that obstructed a view from his window. The principle is the same as that here involved. The idiots and epileptics spoil our view, perhaps cause conscience to prick

in a vague way. Those who are vaguely shocked by this proposal, and such as it, yet can hardly give reasons, may be assured that the higher part of their nature is protesting as best it can against the intrusion of the truly infernal part. STUDENT

### At School to Shakespeare

THEY have just celebrated the 343rd anniversary of Shakespeare's birthday in England and done it well. We do not read whether Mr. Bernard Shaw was present; and Tolstoy looked on regretfully from Russia. New editions of the dramas are appearing in honor of the anniversary.

The chance of a millionaire seems to present itself. Next time one of them is casting about for something to do, let him consider the idea of establishing a free Shakespeare theater. Shakespeare has never yet done all the work he is capable of doing. Whoever would submit himself to the superb work Shakespeare would like to do upon him must spend a good deal of time in the submission. He may see the plays (if he can) or he may read them, according to the necessities of his imagination. But he must read and re-read, or see and see again, saturate himself, fill up his mind. Let him get the plays separately, in an edition that is of good type and will go into the pocket. Then, when he sees another man reading the newspaper or the last novel, let him get out his play.

His mind will gradually fill with the most musical English ever written. His keyboard of vocabulary will quadruple its octaves. His imagination will have been lit and will remain glowing. Nature and men will present themselves to him in a new way. His inner world will be large and rich. He will be more alive in every mental and physical nerve. He will have a larger sense of humor, more charity, more compassion, more light all through his being. His intellect will stand upright instead of crawling on all fours. He will have the right sense of proportion and see the little as little and the great as great. Shakespeare had no "message"; what his private philosophy of life was we do not know; but if we place our minds at school with him, he will expand them and clarify them so that they can get *their own* message according to their needs and stage of growth. After giving the mind freedom he leaves it free. And so there can be no "Shakespeare School"; we can never have neo-Shakespeareans and orthodox Shakespeareans; no wranglings as to doctrine. His message has to be breathed, not munched.

The Greek tragedians had considerably more freedom than he. In their choral and lyric passages they could present definite teaching of various kinds, and the audience knew what was of the drama and what was of the author. The poets knew how to deal with philosophy and even politics without ceasing to write poetry. So if there were a free Shakespeare theater, the poorer classes would have this highest of literatures — it is a whole literature — instead of the lowest, as their constant temptation. The effect would be almost measureless, and might end the dime shocker. H.



# Archaeology

# Palaeontology

# Ethnology

## Science Confirms Babylonian Antiquity

THE issue between modern science and Theosophy has been confused by the attempt to make it an issue between facts and imaginative speculations. It is true that there have been so-called Theosophists who have put speculation before facts; and it is true that some scientists have insisted upon facts as against unbased conjecture. But the honors have not always been thus distributed; and, as often as not, it has been the scientists who have indulged in unlimited speculation, and the Theosophists who have appealed to facts. Indeed the true Theosophist is the true scientist, and the one least likely to indulge in unfounded speculation. So confident is he

the Babylonian language in the earliest inscriptions; that the grammar already shows phonetic degeneration, and that there is little difference to be observed in the language nearly four millenniums later, we are prompted to inquire: How many centuries must be accounted for in the history of this tongue since its separation from the original Semitic language, when their common ancestors used a common tongue?

The same writer also shows how the Babylonian discoveries have confirmed the historical character of some of the Old Testament stories. This does not conflict with the fact that these stories are universal, for each people localized the myths by using their own names and places as a setting. STUDENT

The education takes years and goes on till all is perfectly memorized. If we could get that history and literature and mythological religion, we should have another link with America of Atlantean days. STUDENT

## Ancient Inhabitants of Santa Catalina

RESIDENTS of Lomaland are familiar with the name of Santa Catalina Island, which can be seen, except in dull weather, across the ocean to the Northwest, though it is seventy miles distant in a straight line. The island lies twenty miles from the nearest coast, which is near San Pedro. Lying like a gem in a setting of purple waters, it preserves the beauty which associated it with the visions of Eldorado. It was discovered in the sixteenth century by Cabrillo, who called it San Salvador. About the beginning of the seventeenth century Philip III sent out an expedition under Sebastian Vizcaino, who landed on the island and changed the name to Santa Catalina. With him was a priest named Torquemada (not the Inquisitor) who made a careful report of everything he saw.

According to Torquemada, the island was at that time densely populated, and had numerous villages and farms. He describes a temple, which was a large circular place, elaborately decorated with feathers, having in the center an immense stone image, on each side of which were representations of the sun and moon. In this temple all the natives worshipped, and offerings of birds were made. The raven, however, was never sacrificed and was held in great veneration.

There is evidence that the island continued to be populated until about the middle of the seventeenth century, after which all trace of its inhabitants mysteriously disappears; and whether they succumbed to the pestilence which the coming of the white man so often induces among ancient races, or whether they migrated to the mainland, is a matter of conjecture.

This race evidently belonged to the milder and more refined type which, as Prescott shows, existed in ancient Mexico and the neighborhood side by side with a rougher type addicted to human sacrifice. STUDENT

## Ancient Icelandic Books

THE University of North Dakota has a unique collection of old Icelandic, Danish, Swedish and Norwegian books, partly donated by the Scandinavian inhabitants of the State and partly purchased in Norway and Sweden. It has recently added to this collection some specimens of old Icelandic literature. These books are written in ox-blood on paper now faded and brown, and bound in rough strips of beechwood. They deal chiefly with religious topics. E.



Lomaland Photo. and Engr. Dept.

THE STANDING STONES OF STENNESS, ORKNEY  
A CIRCLE OF PREHISTORIC MENHIRS

of the truth of Theosophy that he has nothing whatever to fear from the facts.

It has been shown in this Review that science, when it leaves speculation and gets down to facts endorses Theosophy. The same is true of that particular branch of science known as archaeology. We find an archaeologist saying:

Is it not reasonable to expect the specialist who desires to theorize to confine his suppositions and conjectures to scientific journals, until he has some kind of facts on which to base them; or, in other words, that he should not popularize them?

This is from a book on Babel and the Old Testament, by Dr. Albert T. Clay, who shows how the study of facts proves the antiquity of the Babylonian civilization. The earliest tablets found, he says, show that man had attained a sufficient degree of civilization to be able to record and preserve his thoughts. In the earlier inscriptions:

Five principal Semitic languages are recognized. . . . All scholars agree that there was an original Semitic tongue from which these have sprung. Taking into consideration the fixed character of

## Oral Annals and the Hopis

A CURIOUS little spot of the far past in the very middle of the present is the Hopi cliff-dweller community in Arizona. No one knows who the Hopis are, what is their ancestry, nor in any completeness what accounts they themselves have to give on these points. In their seven pueblos there are 2000 of them, and yet they are (as an article in the *Craftsman* says) "a people without jails, hospitals, or policemen, and crime is almost an unknown thing among them." What modern community of such a size could have that said of it?

Could they not be induced to give us their history and traditions? They have no written literature, "but an almost boundless store of oral traditions, which are handed down to each generation in turn and which form the guiding principle of their religious belief and their whole life." The process of handing down begins with early childhood. Each clan or small group of families has its own underground chamber or temple. Here the boys gather daily and are instructed by the priests in the literature, traditional history, and myths.

# ✻ The Trend of Twentieth Century Science ✻

## The Touch of Dawn

**D**R. WOODRUFF'S theory of the effect of light on the human body seems to some extent supported by experiments on metals. Any object that is illuminated becomes positive to one less illuminated; that is, it begins to disintegrate, and a current, consisting of its disintegrating stuff, tends to set towards the other. This has been found to happen when two silver plates, immersed in a suitable solution, are differently illuminated. To a minute extent, one of them begins to increase at the expense of the other. We have long known that when two connected metals are differently heated, a current passes; and the current is a measure of the heat. In the experiment we have quoted, part of the current is due to the heating of the plate by the incident light ray; but part only.

Light, then, is a disintegrator, setting up electro-chemical action. Perhaps the silver plate likes the excitement set up in its molecules, and regards the light as a "stimulant."

Are we then to suppose the sunlight to be injurious to all the living things upon which it falls? Is the noonday sun really slightly fatal to the plants whose growth it seems to encourage? Not if another, a constructive, force is properly present. That needs that the molecules of the cells and other matter in which it is working, should be, as it were, shaken up a little in order that it may build them into new combinations. Possibly Dr. Woodruff would be all wrong in his belief in the injurious effects of light if we had more vital energy.

The silver experiment may account for the thrill we feel at sunrise if we are in the open air. Our bodies begin to become positive at the first touch of light. At sunset they experience a reverse change—which is the chance of the inner man. STUDENT

## Genius and Epilepsy

**A** STRIKING theory of epilepsy has been evolved by an Italian physician. He seems to have been led to it by a consideration of the general lack of the power of concentration. Noting in himself the progress of thought or memories, he discovered that in the attempt to recall a word or to pass without break to a subsequent thought, there was an extremely brief moment of instability. If that were passed, the mind went straight ahead. But more usually the chain was broken. Time was lost and the resumption was imperfect; the mind had to revert to an earlier link and go on from that.

What happened in that moment of instability? Usually a slight bodily movement, a readjustment of one leg, a small change in position somewhere. At other times a slight and ordinarily imperceptible movement of the eyes brought some new object unconsciously into view and that suggested a chain of ideas irrelevant to the matter under consideration. He believes that in all such cases of discontinuity of thought, lapses of attention, the irrelevant item is suggested by, or preceded by, a slight or an obvious bodily movement. The nerve force, which should have passed from cell to cell in unbroken sequence, slipped off

along a muscular track. In some cases it would pass to a massive muscle, in others to a minute one, in others to an involuntary one belonging to one of the viscera. He argues that if this straying dribble becomes suddenly voluminous, draining considerable brain areas of their stored force, the effect would be an epileptic convulsion. He relates the case of a young man, a patient of his, whose lapses of attention, even when the patient himself was speaking, were very marked and prolonged; who sometimes did not resume his thread for several seconds; and in whom, at these intervals, there were premonitory symptoms of epilepsy, small involuntary muscular contractions. He was cured by being taught to concentrate unvaryingly on whatever he was doing, and especially to memorize things.

The physician makes epilepsy the obverse of genius. If the force drained from large areas, instead of descending along muscular tracks, gathers under the control of will into the desired ideational center, an illumination of that will follow, an act of creation, an invention, poem, philosophical new concept or realization, musical theme or what not. Genius and epilepsy are therefore in his view near related, though opposites. In one case will has full control over the nerve force and can accumulate it anywhere; in the other, will is ineffective and the accumulation escapes in volume along muscular tracks. And as the small muscular movements for a moment obliterate consciousness with respect to the matter being pondered, so the great muscular spasms of epilepsy obliterate it with respect to all matters. But is genius then only the resultant of a stream of nerve-force acting on these "ideational centers"? This makes it a passive effect instead of the moving cause! STUDENT

## Earthquake Difficulties

**P**ROFESSOR SEE'S theory of earthquakes, to which we have already referred, designed to replace Professor Milne's, seems to involve consequences which we do not find existing. According to Milne's theory, the current theory, the great mountain ranges along the shores, sloping steeply to the sea and unsupported on the sea side, tend to slip suddenly from time to time. He says:

If we find slopes of considerable length extending downwards beneath the ocean steeper than 1 in 35, at such places submarine earthquakes and their accompanying landslips may be expected.

Against this Professor See points out that there are mountain ranges near the coast with much more than the slope of danger, but which yet do not slip; that the resistance of deep water is quite competent to prevent such a slip; and that if it does occur the disturbance could not affect such immense areas of crust as are thrown into vibration by even small earthquakes.

The weak point of his own theory is that consequences should follow which do not follow. He assumes that water percolates through the sea bottom to hot and molten rock, lava in fact. An explosion follows and the lava is forced radially from that area. But

that area of ocean bottom should thereupon get deeper, the water thus finding access to yet hotter lava and provoking another explosion—and so on indefinitely. Which does not happen. A circular mountain should rise from the sea around the area; and that does not happen.

Mountain ranges and earthquakes are most frequent along the shore lines. Professor See's explosion, to account for this, occurs along a line of ocean bottom parallel with the shore some distance out to sea. Since the lava would be forced both ways, another chain should be rising still further out to sea parallel with the first. Both continuing to rise, the sea, according to the Professor, will drain out of the space between, and we shall have two parallel ranges of mountains on the land. But if we follow the theory, the space between would be sinking exactly as fast as the ridges rose. Given time enough (and there has been) our continents should consist of parallel ranges of mountains separated by enormously deep sea. And there would be a series of earthquakes of ever-increasing violence. Are things so? It would seem that if the author of the theory has upset Professor Milne's, he has not produced a viable one of his own. We have in that case the advantage of knowing that we do not know. Perhaps the difficulty of accounting for earthquakes may be like that of accounting for the phenomena of ether—due to the fact that something transcending our present experience is at work. STUDENT

## The Function of Aromatic Oils

**S**OME researches into the formation of essential oils by plants suggest that these interesting bodies are in some way reservoirs of vitality, and that the labor of flowering makes a marked demand upon them.

Long before flowering, when the production of leaves is the main business, such leaves as there already are, in whose axillae the new ones are sprouting, contain most of the oil. They have eleven times as much, weight for weight, as the stalks; and the roots have none. When flowering begins and the work of the leaves takes a temporarily second place, the roots contain oil in increasing quantities, even more than the stalks; whilst though the oil in the leaves is also increasing, that in the stalks is increasing faster. They and the root are serving the young flowers. As flowering advances, the root keeps up its supply, while that in the leaves and stalks becomes exhausted. When flowering is over, the old leaves do not renew their supply. The root contains most of the oil that now exists. In the plant which was taken for experiment, Wormwood, a supply of new leaves was developed in the early autumn. And the cycle would begin again with them as the time of flowering again began to approach.

If the oils are reservoirs of vitality, it would seem probable that they would differ in some subtle way from their chemical equivalents made artificially. The difference might come out in the study of their relative radio-activity, or other subtle quality. STUDENT



## Nature

## Studies



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THE RAPIDS IN THE CITY PARK OF GEFLE, SWEDEN

## Some Rainfall Figures

**F**ORTY-ONE inches in thirteen hours is surely a record rainfall for all places and times. Yet we have it on the best authority, quite recent. In a paper read before the Royal Meteorological Society, in London, an account was given of a very remarkable fall of rain which occurred during a thunder-storm at Suva, the capital of Fiji, on the night of August 8th last. Very little rain fell before sunset, but from 6 P. M. it continued in a ceaseless downpour until sunrise next day. At 10 P. M. the assistant found the gage overflowing with 12.50 inches of rain in it. At 2 A. M. the gage was again overflowing, and at 6 A. M. again. These measurements make over 37 inches. Taking into account the fact that the gage was 25 feet above the ground, the observer thinks that 11% should be added for overflows, which makes the total 41 inches.

In England, Seathwaite, in Cumberland, seems to hold the record for rainfall, according to a paper read before the Royal Horticultural Society. The daily fall has once at least exceeded 8 inches, and on several occasions has amounted to 6. The average yearly rainfall is rather more than 137 inches.

The wettest parts of England are of course the hilly districts of the western coasts. On the Devon and Cornwall moors it rises to 60 inches; in North Wales, the Lake district, and

the western Highlands of Scotland, to 100. In and around London it is 24; south of London it is 35 inches.

As instances of extremes, the cases of Egypt and India are mentioned. In Egypt the rainfall does not exceed 2 inches a year, and in Cherrapungee it is 500, and occasionally exceeds 600.

STUDENT

## Storage-Organs in Desert Plants

**T**HE study of desert plants, with a view to finding how they store water, has occupied the attention of several botanists whose reports are summarized in the *Yearbook* of the Carnegie Institution. Plants have been examined *in situ* by means of sluicing.

One of the discoveries resulting from this investigation is the fact that such seedlings as those of some opuntias develop storage organs in the roots, which function for the accumulation of a reserve water supply, until the succulent stems reach a size when they may hold a comparatively large amount. Then these organs atrophy. In some species these storage and accumulation organs occur on all parts of the roots and shoots. Investigation justifies the conclusion that plants develop these organs in regions where there is plentiful rainfall for a short season; but do not develop any in regions where the precipitation is slight but is distributed throughout the whole year.

*Ibervillea sonora* ("guarequi"), one of the cucurbits, develops a storage organ at the base of the stem, the size of squash, which is furnished with a heavy outer covering highly resistant to evaporation. During the dry season these structures lie on the surface of the hot sands unaffected. With the beginning of the rainy season, roots are quickly formed, shoots are sent up, and fruit and seed quickly matured, when the thin stems die away and the guarequi goes into a resting condition for another year.

Some of these plants were collected and placed on a dry shelf in a museum case in February, 1902, where they have since remained. Every year since, at a time corresponding with the rainy season in the native habitat, thin stems have been sent up, which after a time die back after having developed leaves. Five years' growth has thus been made at the expense of water stored up in October, 1901, and the great storage organs are still sound and give evidence that they may furnish supplies for the annual formation of stems and leaves for a decade.

Many other equally interesting items are given.

STUDENT

## The Scilly Isles

**D**URING the month of March there were exported from the Scilly Islands, off the coast of Cornwall, to the markets of England, Ireland, and Scotland, 100,000 boxes (weighing 552 tons) of cut flowers. Owing to the exceptionally fine weather which prevailed these were all perfect flowers, daffodils, narcissi, violets, etc., developed to their full beauty and undamaged by gales or wet weather.

The growth of this industry, which is now the principal one of the islands, has been remarkable in recent years. It commenced 30 years ago in a small way. In 1887 the export was only about 100 tons. Last year it exceeded 800 tons, and it is estimated that this year it will reach a total of 1000 tons.

As this represents about ten million blooms distributed over the large towns of Great Britain and Ireland, it must bring brightness into thousands of homes in the crowded cities, that would otherwise have no breath of early spring, in addition to lending a wonderful charm to the beautiful scenery of the Scilly Isles themselves. Small as they are, these famous islands have contributed much to the uses and beauty of the world. At the dawn of history they were one of the chief sources of tin, for which they were visited by the Phoenicians, and called the Cassiterides, or Tin Islands. They are about half the size of Point Loma, being under 6 sq. miles in area, and have a population of about 2300. STUDENT



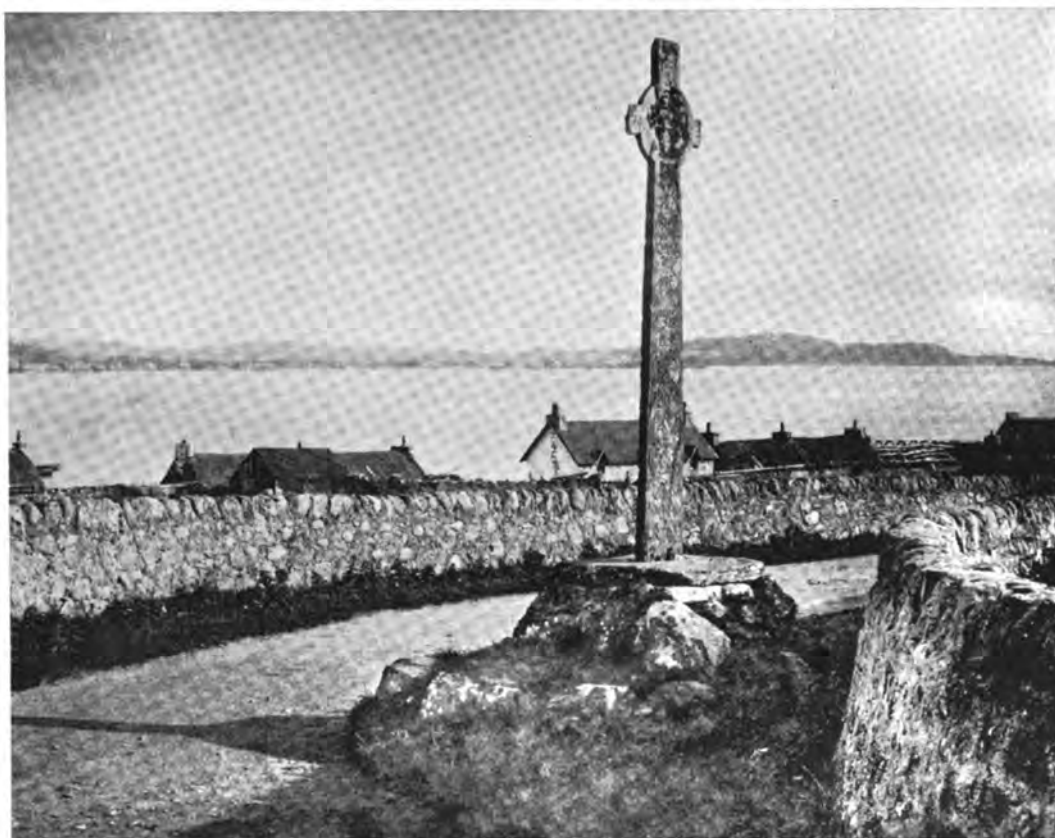


**T**ARA, for a long time the chief abode of the Irish kings and queens, probably has a very ancient history, for it is involved in many events belonging to what is known as the "mythological" cycle of Ireland's past. And when we remember that many Irish words naturally come from Chaldaea and the far East, it is perhaps significant that Târâ meant the personification of one initiated into the secret wisdom. Again, it was the symbol of one who though wedded to dogmatic religion still longs for true wisdom. There is little doubt that the huge yet somewhat artificial-looking mound of Tara Hill is at least as ancient as another huge and indubitably artificial mound, some miles to the north of it, where is located the Brug na Boinne (Castle of the Boyne) or Sid Maic ind Og, the enchanted palace or Castle of the Sons of the Ever-Young, known also in Irish tradition as the Palace of the Dag-da, who were divine beings. It was an underground palace. At about the time when a new exoteric religion was imparted, it is said that the last remnants of the god-like Tuatha de Danann suffered death and their remains were buried at Brug na Boinne. There is, if we mistake not, a tradition of some subterranean connexion between Tara, Brug na Boinne, and other places.

Jubainville, in his *Irish Mythological Cycle*

## The Land of the Ever Young

traces many points of resemblance between Irish and Greek mythology. H. P. Blavatsky writes:



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MACLEAN'S CROSS, IONA, HEBRIDES

Not only Herodotus—the "father of History"—tells us of the marvelous dynasties of gods that preceded the reign of mortals, followed by the dynasties of demi-gods, heroes, and finally men, but the whole series of classics supports him: Diodorus, Eratosthenes, Plato, Manetho, etc., etc., repeat the same, and never vary the order given.

"It is indeed," as Creuzer shows:  
"From the spheres of the stars wherein dwell the gods of light that wisdom descends to the inferior spheres." "In the system of the ancient priests (Hierophants and Adepts) all things without exception, gods, the genii, *manes* (souls), the whole world, are conjointly developed in Space and duration. The pyramid may be considered as the symbol of this magnificent hierarchy of spirits. . . ." (Ch. iv of *Egypt*, p. 441)

In the Turin papyrus, the most remarkable of all, in the words of the Egyptologist, de Rougé:

" . . . Champollion, struck with amazement, found that he had under his own eyes the whole truth . . . It was the remains of a list of dynasties embracing the furthest mythic times, or the reign of the gods and heroes."

Just so. The history of Tara and its connected centers goes back to the same times—to the beginnings of the Aryan or Fifth Great Race of the present human cycle, following upon the destruction of the great Atlantean Fourth Race. And it should be remembered that the first Aryans, survivors and

descendants of the Atlantean epoch, were true giants in stature. The so-called Druidical remains, such as Carnac in Brittany, and Stonehenge in Great Britain, and some in Ireland, are symbolic records of the world's history. They are *not* Druidical but *universal*. Nor did the Druids build them, for they were only the



heirs to the cyclopean lore left to them by generations of mighty builders and — “magicians,” both good and bad.

In nearly every mythology — which after all is ancient history — the giants play an important part, as in the Norse mythology, Irish mythology, the traditions of Cornwall, etc. There is a range of mountains south of Point Loma called the “Sierras de los Gigantes.” In certain localities on the Andes and in Ecuador we have traditions of a race of giants who combated gods and men. Russia teems with legends about mighty giants of old. (It must be kept in mind that up to a period of only 100,000 years ago cremation was universal.) The original Druid priests were the descendants of the last Atlanteans. Like the Initiates among the Hindûs, Greeks, Romans, Chaldeans and Egyptians, the Druid Initiates “knew of a succession of worlds, and of seven ‘creations’ (of new continents) and transformations of the face of the earth, and in a seven-fold night and day for each earth or globe.” This refers to the invisible, to us merely, globes of the earth-chain. For one of the keys of interpretation of ancient mythology is the interpenetration of not only different states, or globes, of objectivity, but also of consciousness.

And another key, more clearly evident perhaps in Irish mythology than in any other, is that of Re-incarnation, or the successive appearances on this earth of the same divine kings, or races, at different epochs. For the same word in all mythologies, including those of the Pentateuch, etc., frequently denotes both a King or Initiate, and the race or rather sub-race of which he or she is the leader. It almost seems self-evident that when certain Initiates incarnate, the host of souls with whom they are especially associated re-appear along with them, or at about the same time. This, like all else in Nature, must be under the Law.

The god Lug, for instance, who in the mythological cycle is the destroyer of Balor, the god of Death (spiritual death), re-appears in full life and power in the cycle of Conchobar and Cuchulainn. We find him again in the Ossianic cycle. Etain appears more than once, Find is reborn as Mongan, Tuan re-appears, and so on. This does not militate in the least against the other fact that a new life and a new world follow death in this world according to the Celtic mythology, because both are true, and were at one time well known and understood by the earlier Aryan races. It is only the modern commentators (and by modern is meant those of the past fifteen hundred years or so) who, ignorant of the grander sweep of man's spiritual existence, see inconsistencies where there are none.

In the cut is seen an upright stone, stated on the ordnance maps to be the “Lia Fail,” which is generally confounded with the “Fatale Marmor.” The latter was a syenite (like Pompey's pillar at Alexandria) of the dimension of the stone now at Westminster, upon which the English monarchs are crowned, and which first came from Ireland, not improbably from Tara, to Argyllshire, under Fergus, leader of the Dalriadic colony, who possessed themselves of the western parts of Argyllshire nearly seventeen hundred years ago. The islands of Staffa and Iona are especially asso-

ciated with those times and with Fionn Mac Cumhail, who belongs both to that time and the mythological cycle, and the celebrated cave in Staffa bears his name. In Iona, the place shown in the cut on page 13, the Reilig Oram, was the burial place of a number of Irish, Scotch and Danish kings. The probability is, therefore, that the Fatale Marmor was first taken to Iona, whence Kenneth II removed it to Scone, Scotland then taking the name of the Kingdom of Scone. In 1296 Edward I carried this stone to London. It was upon this stone that Cambry, in his *Monuments Celtiques*, says he saw the inscription:

Ni fallat fatum, Scoti quocumque locatum  
Invenient lapidem, regnasce tenentur ibidem.

It must be remembered that “the Scots” was the ancient name of the Irish, or, in fact,

under him, so that it was heard not only by Conn and those that were with him, but all over Tara and beyond Tara even, as far as Breg.

Then Conn asked of the three Druids that happened to be of the company, what the stone screamed for, what was its name, and where it came from, where it would go to, and who brought it to Tara. The Druids replied that at the end of fifty days and three they would answer these questions save one only. “The stone has prophesied,” said one of them; “the number of its screams, I have counted them, and they are the number of kings that shall come of thy seed. But it is not I that shall name them for thee.”

As they were there after this they saw a great mist all around, so that they knew not where they went from the greatness of the darkness; and they heard the noise of a horseman approaching. The horseman let fly three throws of a spear at them.



Lomaland Photo. and Engr. Dept.

#### CROPPIE'S GRAVE: TARA HILL

of the Celts. The prophecy was supposed to have been fulfilled when James VI of Scotland became James I of England.

There are some curious points to note about this Fatale Marmor. One is that Irish tradition asserts that many of the stones, found specially arranged there, were brought from Africa by a “sorcerer.” The second is that Chartou (*Voyageurs Anciens et Modernes*, vol. i, p. 230) speaks of a specimen of such rock from Ireland which had been submitted to the analysis of an eminent English geologist, who assigned it a foreign origin, “most probably African.” The resemblance of the Fatale Marmor to the syenite of the pillar at Alexandria has already been referred to.

Now let us turn to the Irish legend about this stone:

One morning Conn Cetchathach, high king of Ireland in the latter part of the second century, went up at the rising of the sun upon the royal rath of Tara. By some accident he put his foot upon a magic stone which had been brought originally into Ireland by the Tuatha de Danann on their coming into it before the arrival of the sons of Mile. As soon as Conn's foot touched the stone, it screamed

The Druid cried out and the horseman desisted. Then he bade welcome to Conn and invited them to come with him to his house.

They went forward until they entered a beautiful plain. Then they perceived a kingly rath and a golden tree at its door; and a splendid house was in it, thirty feet its length. Within the house was a young woman with a diadem of gold upon her head, a silver kieve with hoops of gold was by her, and it full of red liquor. The stranger sat down in the king's seat that was there. And never had Conn beheld a man of his great size or of his comeliness.

Then he spoke to the high king. “I am Lug, son of Ethne, grandson of Tigernmas,” said he. Whereupon he told him the number of years he would reign, and the battles he would enter upon. He revealed to him the names of his successors, the duration of their reigns, and all the things that would be done in them.—(*Harleian MS.* in the Brit. Mus.)

Without going into the subject of the living, speaking and moving stones of antiquity, universally used during long prehistoric ages for purposes of prophecy and magic, we may recall that Vormius and Olaus Magnus show that it was according to the orders of the

(CONCLUDED ON PAGE 15)

# OUR YOUNG FOLK

## Boy Life in Ancient Greece

**T**O take up again the subject of how Greek boys and girls were educated is to open a volume of the past as one might open some rare and precious book to pore over one of its golden pages. Much of profit and inspiration can young and old find today in the records of old Greece, although there are dark places, here and there the text is obscured, and there are even a few blots. Yet as a whole the page is fair and beautiful and inspiring. How suggestive of Râja Yoga is the story, for instance, of how Greek children were instructed in music and poetry, for the Greeks held these to be inseparable.

Greek schools, sad to say, existed in Athens only for boys, not girls—a mistake for which the whole nation later paid dearly—and the very beginnings of education included music and poetry. Heroic poems were read to the boys, copied and learned, then chanted and sung. Children were never permitted to play and sing merely to show off their own skill. The Greeks held that this was debasing to an art so divine. No, technical skill was held by them merely as a means of interpreting the poem or the song. And for this reason, in music, among all of the Greek Modes (of which a certain group of Râja Yoga students could tell you a great deal just now) the Dorian mode was most esteemed, for the Greeks believed that it brought out the manly characteristics and aroused the soul and the will. Sparta was a Dorian city, you know, while Athens was not.

In the education of the Spartan youths education was esteemed equally, but in a different way, more seriously, less beautifully. Where in Athens a child might learn much or little of music, depending on his own love for it or on the sternness of his instructors, in Sparta music was made a means of disciplining the child; for from his seventh year in that stern place the boy was accounted as belonging to the state and his education was insisted upon by the state, according to the ideals of that time and place. Reading, writing and counting—of course these things were taught, as now, and they even had blackboards, or what corresponded to these. But while in Athens life was beautiful and joyous, with poetry and music, gymnastics and the dance inseparably united, Spartan training was very much like the Samurai training of old Japan, as conducted under that unwritten code of Shinto known as Bushido. Stern was the discipline of youths then—too stern, we may think—

## SONG

From THOMAS MOORE's *Evenings in Greece*

**"RAISE the buckler—poise the lance—  
Now here—now there—retreat—advance!"**

Such were the sounds to which the warrior boy  
Danced in those happy days when Greece was free;  
When Sparta's youth, ev'n in the hour of joy,  
Thus trained their steps to war and victory.

"Raise the buckler—poise the lance—  
"Now here—now there—retreat—advance!"  
Such was the Spartan warrior's dance.  
"Grasp the falchion—gird the shield—  
"Attack—defend—do all but yield."

Thus did thy sons, oh Greece, one glorious night,  
Dance by a moon like this, till o'er the sea  
That morning dawn'd by whose immortal light  
They nobly died for thee and liberty!  
"Raise the buckler—poise the lance—  
"Now here—now there—retreat—advance!"  
Such was the Spartan heroes' dance.

NOTE.—Leonidas and his soldiers are said to have spent the eve of battle practising their gymnastic exercises and their music.

in Lomaland have not stood in admiration before the pictures of Myron's two wonderful statues, each known as *Discobolus*, one representing the player at rest, the other with discus in hand, preparing to cast it? Of course a certain class made a trade of gymnastics, lowering them to the level of mere contests of brute force, but this class was despised indeed and only applauded by the unrefined.

Both men and boys considered these games a part of education not to be neglected, and we realize how purely they sprang from the heart of free Greek life when we learn that the Olympian games survived long years after Grecian liberty became but a name. Training in horsemanship was another means of education, and the Greek youths became most expert, treating the animals, however, always with the greatest kindness. Horses were never "broken" by cruelty and force, as is sometimes the case today; for the Greeks, in spite of the fact that they did indulge in hunting, loved the whole animal world as they loved

nature, for they held all things to belong to the great abiding Soul of Nature, of which they themselves were a divine part.

In outdoor games the girls took no part in Athens, but in Sparta and the other Dorian states they practised gymnastics and had their own contests by themselves. No wonder they became the mothers of warriors with the courage that made them glad when a son went to battle for his country and which enabled them to say, "Return with your shield, my son, or upon it!" While not permitted to take part in the great Olympian games, the Dorian women alone, of all the women in Greece, were permitted to witness them.

Spartan education was indeed strenuous. In fact, it was said that Lycurgus,

the great law-giver of Sparta, provided that only the aged and feeble should ever rest! In Athens we see the other extreme, a youth without the hardness that sometimes showed itself in the Spartan character, but also without that stern adherence to morality and duty that would have saved Athens, if her young men—all of them—had had these when the crisis came. So we know that even Greek education was not perfect. Yet it is the rich and inspiring legacy of Râja Yoga students wherever they may be today, for the mistakes made then are not being repeated, while Greek virtues are being accentuated and wrought into character. The future invites all young folk the world over. How few can answer the hero-call! It is, indeed, "a call to warriors." AUNT ESTHER



Lomaland Photo. and Engr. Dept.

CUBAN RÂJA YOGA CHILDREN VISITING A U. S. SHIP, SANTIAGO DE CUBA

but under it they became inured to hardship, pain, hunger and cold.

There was another significant educational advantage given to Spartan boys, and that was the privilege of associating with men and women of culture, learning and patriotism, a privilege not included in the scheme of things in Athens, where boys were supposed to be better off when not in men's company.

Gymnastic training, both in the Dorian states and in the Ionian, had a twofold purpose, beauty and skill. The prize was but a simple wreath of olive or laurel. All the great contests were fivefold—*pentathlon* is the Greek word—consisting of wrestling, hurling the javelin, running, leaping and throwing the discus. How many Râja Yoga boys



# THE CHILDREN'S HOUR

## THE LITTLE KNIGHT IN GREEN

KATHERINE LEE BATES

WHAT fragrant-footed comer  
Is stepping o'er my head?  
Behold, my queen! the summer!  
Who deems her warriors dead.  
Now rise, ye knights of many fights,  
From out your sleep profound!  
Make sharp your spears, my gallant peers,  
And prick the frozen ground.  
Before the White Host harm her,  
We'll hurry to her aid;  
We'll don our elfin armor,  
And every tiny blade  
Shall bear stop a dewy drop,  
The life-blood of the frost,  
Till from their king the order ring:  
"Fall back! the day is lost."

Now shame to knighthood, brothers!  
Must Summer plead in vain?  
And shall I wait till others  
My crown of sunshine gain?  
Alone this day I'll dare the fray,  
Alone the victory win;  
In me my queen shall find, I ween,  
A stardy paladin.  
To battle! Ho! King Winter  
Hath rushed on me apace,—  
My fragile blade doth splinter  
Beneath his icy mace.  
I stagger back. I yield—alack!  
I fall. My senses pass.  
Woe worth the chance for doughtiest lance  
Of all the House of Grass!

Last hope my heart gives over.  
But hark! a shout of cheer!  
Don Daisy and Count Clover,  
Sir Buttercup, are here!  
Behold! behold! with shield of gold  
Prince Dandelion comes.  
Lord Bumble-Bee beats valiantly  
His rolling battle-drums.  
My brothers leave their slumbers  
And lead the van of war;  
Before our swelling numbers  
The foes are driven far.  
The day's our own; but, overthrown,  
A little Knight in green,  
I kiss her feet and deem it sweet  
To perish for my queen.

### What the Trees Said

ON the west side of a large farmhouse, bordering an apple orchard, stood a long row of trees. They had sprung up in the primitive forest and had been mere saplings when the house was built on a clearing. Now they had stood for so many years protecting it from the cold west wind that they felt like its guardians, and loved every one who had ever lived in the old house on the farm where they grew.

One beautiful morning, when the birds were singing and all nature seemed to be in a joyous mood, a sound like a sigh was heard among these trees.

"Who is that sighing?" asked a large Oak which stood near the middle of the row.

"I think it is the Basswood," answered a Choke-cherry tree that stood next to the Oak.

"What is the matter, I wonder?" asked the Oak.

"She is thinking of the children who used to play in her branches," said a willow Elm. "I often think of them too."

"Yes, so do I," exclaimed the Oak, "many a time have they climbed to my very top, for they knew I was strong enough to bear them, and that my branches were always ready to catch them if they fell. And how fond they were of acorns! 'Twas really a pleasure to watch them pull off the caps my acorns are in the habit of wearing."

"They enjoyed my choke-cherries too," cried the black Choke-cherry tree.

"But not so much as mine," said the red Choke-berries.

"Well," spoke up a harvest-Apple tree from the orchard, "you know it was my fruit that their mother thought best for them. She had no fear of my ripe apples."

"Nor of mine," said a Northern-Spy tree.

"Small danger from your apples," laughed the Harvest-Apple tree, "they are so hard no child could eat one, unless he waited until the middle of winter."

"Well," said a Baldwin tree, "Northern-Spy and I are not so lavish of our treasures as you are. We are wise enough to keep them until fruit is scarce in the North. Then, in winter, our apples are appreciated. However, I do not wonder at the children for liking

your fruit, Harvest-Apple. We are all good in our own season."

"I declare!" exclaimed a Bitternut, who stood next to the Basswood, "one would think that children cared for nothing but apples!"

At this all the trees laughed for it was a well-known fact that no child had ever thought of tasting a bitternut more than *once*.

"You may laugh," said the Bitternut, who knew the joke was on her, "but it was our branches that supported their swing, and I know they preferred a piece of our wood to make whistles of."

"And how often they have built their play-houses in my branches!" said the old Basswood, still sighing a little, "they played around me when they were mere babies, the girls especially."

"The boys were my favorites," cried the Elm, "they climbed to my top and how they laughed when they bent my branches almost to the ground again, and what fine bows and arrows they used to make from my twigs! I was so glad to be of service to the lively fellows."

"I remember," spoke up a Raspberry bush which grew near the fence, "how the boys and girls made pretty green baskets from the leaves of the Basswood—they are so cool and so large—when they wished to carry home wild berries to their mother."

"The girls had rare fun swinging in the Sumach-bob," cried an old Butternut, "and what a fine red dye their mother used to get from it too!"

"But it was the handsome brown dye you gave her that dyed their mittens," said the Sumach-bob, "my dye was used in the carpets."

A beautiful spreading Beech tree standing a little apart from the others, now said gently, "I love to hear you speak of the children. It was in the shade of my branches that their mother used to gather them all around her and tell them stories. And here she often comes to sit for a while with her book."

"Here she comes now," called the Poplar who was always rustling her leaves and looking about for what might happen.

Down the walk from the farm house came the old Mother. She looked tenderly at every tree as she passed, pausing under the Beech.

"They are all brave men and good women," she said aloud, "doing their duty in the world. And while they are away I have these dear trees which they loved as children, and played in. Nature gave me these companions even before I had my children, and they are still the faithful guardians of the home."

And a gentle breeze wafted the words as a message of love to all the trees. C. H.

### Our Old Ladies

THEY were very old ladies, were Mrs. Cookens and Mrs. Chilix. Where they got such strange names I cannot tell—nor, indeed, could any one else. Mrs. Cookens was tall and slender and held a very prominent position in life, while Mrs. Chilix was short and large and round, and quite ordinary.

We loved them both, but each in a different way. If an imaginary bear, or a real live woodchuck appeared, it was to Mrs. Chilix we flew for protection, for she was always ready to receive us; whereas, if we wanted to know whether the cows had left the pasture, or some other such important fact, we usually sought Mrs. Cookens.

We were not alone in our admiration of these two fine ladies; the squirrels and chipmunks were equally fond of them. To Mrs. Chilix they always carried their beechnuts and acorns, trusting that she would guard them sacredly; but though they never took their treasures to Mrs. Cookens (for such a very fine lady really had no place to keep them) yet they loved to frisk and gambol around her fully as well as around Mrs. Chilix.

We knew several old ladies, and yet, though these two were fully a century older than any of the others, they alone remain. But you see, they were different—in fact, there are many learned people who have traveled the world over who, I am sure, would not have considered them ladies at all, but *we* did.

To tell the plain truth, they were really only two old tree-stumps; Mrs. Cookens, the tall one, standing at the top of the hill, while Mrs. Chilix stood just along the lane, with a large hollow in her trunk; but then, we—ah! we were little children, and just like all other happy little children, to whom all things were full of life and joy. COUSIN CHARLOTTE



# The Theosophical Forum in Isis Theater

S a n D i e g o C a l i f o r n i a

## Last Sunday Evening at Isis Theater

Interesting Addresses by Mrs. Faith Kent and Dr. Herbert Coryn

THE theme of the meeting of the UNIVERSAL BROTHERHOOD AND THEOSOPHICAL SOCIETY at Isis Theater last Sunday evening was: "Theosophy and the Nations." There were two addresses, both on the same topic, one by Mrs. Faith Kent and the other by Dr. Herbert Coryn. The speakers were greeted by a large audience and were listened to with marked interest.

The musical program was, as usual, a delightful feature. It was rendered by members of the Isis Conservatory.

"Theosophy," declared Mrs. Kent, "would bind the unselfish workers of all nations into a conscious brotherhood of souls, living to serve humanity. In every nation as in every being there are the different principles that go to make up the whole. There are the lower, mere transitory elements which must be transmuted, and there are the higher elements of mind and soul and spirit, which by their union with, or presence among, the lower, and their nearness and the openness to what is above all, will accomplish the purpose of life, will lift life to a higher level, and help on the progress of each particular family of human beings known as a nation."

Dr. Coryn spoke in part as follows:

"There is an inner self of each nation, struggling to come forth. We sometimes picture the American nation as a glorious youth, strong, radiant with life and energy, clear-eyed, clear and swift of thought, liberty-loving, instant to the defense of the weak. We know that that hidden ideal is a fact somewhere in our common inner being, and that sometime it will come out.

"And in the same spirit go round in imagination among all the nations, and see in the clear sky above each the perfect figure of its ideal self, its angel, waiting, waiting. No two are alike; the Christos of the regenerated world will need them all for the coming symphony; and each needs all the rest. Yet we, blind bats of today, look around at the rest and call them foreigners! The sun of a new morning has arisen; but before it can be seen the nations must open their hearts to each other and become one company."

OBSERVER

PUBLIC Theosophical meetings are conducted every Sunday night in San Diego at 7:30, at the Isis Theater, by the students of Lomaland, assisted by the children of the Râja Yoga School. Theosophical subjects pertaining to all departments of thought and bearing on all conditions of life are attractively and thoughtfully presented. An interesting feature is the excellent music rendered by some of the students of the Isis Conservatory of Music of Lomaland. Theosophical literature may always be purchased at these meetings.

## Theosophy in the Ancient Mythology of Sweden

Interesting Address at Isis Theater, San Diego, by Dr. Osvald Sirén, of Stockholm, Sweden

THE following is the report and translation of the address delivered at the Isis Theater, San Diego, on Sunday evening, May 26th, by Dr. Osvald Sirén, of Stockholm University. Swedes resident in



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OSVALD SIRÉN, PH. D.

San Diego and vicinity had been cordially invited to attend the lecture, and a glance over the packed house showed that they had responded in extraordinarily large numbers. The deep interest manifested by them in the subject of the evening, was proof enough of their appreciation of Katherine Tingley's invitation and of the lecturer's able and interesting discourse. It is Katherine Tingley's intention to give a further opportunity to Scandinavians to attend lectures in Swedish and to form a Scandinavian center in San Diego. OBSERVER

FRIENDS:—It is possible that Swedes have never before been gathered here in such great numbers as tonight; perhaps the Swedish language has not before echoed in this theater.

No explanations are necessary to understand that the moment is of special significance for us, Swedish people present here, and also for our far-away homeland. We feel it in our hearts, even if we now are

unable to comprehend the real meaning of the cause.

When the Leader of the UNIVERSAL BROTHERHOOD AND THEOSOPHICAL SOCIETY, Katherine Tingley, asked me to address you tonight and to touch upon the truths in the Wisdom-Religion, in Swedish, it seemed a great deal more than a kindness to us, Swedish people. It seems to be an acknowledgment of the help which the Swedish people are privileged to give in this world-wide work for the liberation of humanity from spiritual darkness and moral degradation.

Perhaps Katherine Tingley also gave us this opportunity to feel again in our hearts the ringing of a language which in olden times has borne far and wide the same truths once more proclaimed to the world through H. P. Blavatsky, William Q. Judge, and their successor, Katherine Tingley.

Even the slight knowledge which we all have of old Swedish mythology gives plain evidence that our northern ancestors looked deep into that well of universal wisdom whose clear flowing streams again have been led to the West through the work of our great Theosophical teachers. The ground has been prepared in the North since ancient times for the Theosophical truths—it needs only to clear away the weeds which during dark periods have grown up. Therefore it cannot be a surprise to anyone that Theosophy has taken such deep root in Sweden. It might interest those present to know that King Oscar attended one of the meetings which Katherine Tingley held at the time of her visit to Sweden in 1899.

Only a few indications can be given here of the great Theosophical truths, and of their existence in the old Northmen's picture of the universe.

The basic foundation for all our conceptions about the universe and man, is the doctrine of the oneness of the divine life and its existence in every organism. This great life flows out from an infinite source, uniting all, as the solar rays flow through all the forms of life on earth. The forms in which the Divine Life manifests itself are transitory and subject to vicissitudes. They form a progressive chain of evolution from the atom up to the human organism. If we question why the spark of Divine Life must go through such an enormous and, for the human mind, unmeasurable process of evolution, we may answer in one word: to gain

self-consciousness. We might imagine that the sunbeams first become conscious of the power and effect of light, when they appear in the crop on the field, in the colors of the flowers or in the joyous warble of the birds.

It is man's great privilege to be the "crown of creation"; in him the Divine Life has reached self-consciousness. He is responsible for his actions, the former of his own fate. He has the freedom either to act with or to delay the action of the eternal laws which rule all life. The divine Voice lives in his heart, but no one, save himself, can force him to listen to it. If he does so listen, if he seeks to apprehend the voice and to feel the pulsation of the Divine Life which flows through all, then he is lifted as on an inner spiritual tidal wave over many dangerous and sunken rocks, towards which others are helplessly steering, blinded as they are by selfishness and greed to get ahead of their fellows. The restless, infuriated personal compen-

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# Art Music Literature and the Drama



## Death of M. Julian

A Running Commentary by the distinguished English Artist, R. Machell, R. B. A., who some years ago removed his studio from 19 Avenue Road, London, England, Madame Blavatsky's old home, to Point Loma, California. Mr. Machell was one of the pioneer students under Madame Blavatsky, the student-work begun then by him being later continued under William Q. Judge and now under Katherine Tingley. His symbolic and mystical paintings have an international reputation.

THE art world has lost a notable figure by the death of the well-known founder and proprietor of the celebrated *Académie Julian*, which for the last forty years has been quite an international institution in Paris. Thousands of art students of various nationalities have studied in the school and the name of Julian is as well known in England and America as in Paris.

It was in 1875 that I first entered the school, and its success was then fairly established and it has steadily increased from that time on. M. Julian was always on hand to look after his institution, had a keen eye to the financial success of his enterprise, and was always genial and willing to give a word of advice and of encouragement, though the teaching was in the hands of well-known and capable artists who visited the school regularly and gave their help to all those who sought their counsel, without fee or reward other than the acknowledgment made by all painters in Paris — who sign themselves to the last days of their lives as "pupil of so-and-so," whenever exhibiting their works.

Students of all ages and both sexes met there on a footing of perfect equality, wealthy amateurs and needy young students working side by side, often packed like sardines in a box and, like sardines, often freely smeared with oil, and steeped in tobacco smoke. I well remember one quiet American who would occasionally blow such a dense cloud of smoke from his beloved clay pipe as to obscure the view of the model from those behind. Then pandemonium broke loose, as it did frequently; but the noise was not serious and the general good-humor was rarely disturbed by any serious fracas. On such occasions Julian would emerge from somewhere and with his huge bulk and formidable strength would gently and kindly restore order, and with his natural tact and strong common sense rarely failed to adjust matters peaceably. He would point out to all that if they made the school too un-

pleasant to hold certain objectionable elements he would be the loser; and this argument appealed to the general sense of justice. No one wished to injure the good-natured Julian and his own warm-hearted generosity was blended so with a shrewd perception of his own interests that I think he could not himself have told which motive predominated; but the result was that a large number of strange characters were able to work harmoniously together for years without a serious disturbance. This I think it was that made the *Académie Julian* such a success.

I remember the advent of one new student, an amiable, well dressed, middle-aged English-

his *abonnés* the best opportunities for the study of art that were attainable at the time. Much may be said against the evil influence of the lax moral tone pervading such schools and many persons in England and America choose to speak of French schools as wholly vicious, but I know that the French character is essentially sober and rational and the greater part of the apparent immorality is mere talk and affectation. And it is perhaps an open question whether such affectation of immorality is really more vicious than the Anglo-Saxon affectation of prudery, which may conceal worse vices than the French laxity ever contemplated. Be this as it may, I think Julian



VIEW OF THE TOMBS OF THE KINGS, IONA

Lomaland Photo. and Engr. Dept.

man, who called himself Mr. Temple, but who was promptly nicknamed "the Ambassador." One day an American girl student happened to be his neighbor and, while giving him some information about her own country, was so astonished to find him so well up in the details of the subject that she subsided. He was Lord Dufferin, just returned from completing his term as Governor-General of Canada and enjoying in this art work a characteristic holiday before taking up his duties as Ambassador to Russia.

Many distinguished men and women today will regret the loss of an old friend in the genial, easy going, shrewd and able Julian. He was a good draughtsman and could paint a good portrait, but his art work stopped when the school began. He was no advocate of a strenuous life, but I think he got as much enjoyment out of life as falls to the lot of more ambitious men; and I am certain that he gave

deserves all credit for the way he managed to keep his schools up to the level of such decency and efficiency as was there maintained for so many years.

When I think of Julian I am reminded of Etty's dying words, "My life has been a long, sunshiny holiday." R. MACHELL

HIDDEN in the shelves of the library at the University of California, a book on mathematics, formerly owned and used by Napoleon Bonaparte, has been discovered by a number of students who were examining the contents of the shelves. Besides the imperial seal of the Emperor Napoleon, there is the French coat of arms and the inscription, "This book belongs to Napoleon Bonaparte." On an inside page are the words, "This is one of the vols. that formed Bonaparte's library at St. Helena."

The title of the book is "Cours de Mathématiques," and it is by Bezout. It was published in 1812 and is finely bound in French leather. It is still in good condition.—*Exch.*



# THE UNIVERSAL BROTHERHOOD and THEOSOPHICAL SOCIETY

FOUNDED AT NEW YORK CITY IN 1875 BY H. P. BLAVATSKY, WILLIAM Q. JUDGE AND OTHERS  
REORGANIZED IN 1898 BY KATHERINE TINGLEY

C e n t r a l   O f f i c e   P o i n t   L o m a   C a l i f o r n i a

The Headquarters of the Organization at Point Loma with the buildings and the grounds pertaining thereto, are no "Community" "Settlement" or "Colony." They form no experiment in Socialism, Communism, or anything of similar nature, but are what they stand for: the Central Executive Office of an international organization where the business of the same is carried on, and where the teachings of Theosophy are being demonstrated. Midway 'twixt East and West, where the rising Sun of Progress and Enlightenment shall one day stand at full meridian, it unites the philosophic Orient with the practical West

## Theosophy in the Ancient Mythology of Sweden

(CONCLUDED FROM PAGE 12)

tition which now exists in the great civilization centers, too often, alas! silences the inner Voice.

The man who has come to full consciousness that he is a soul, a spark from the Divine Fire from which all life radiates, feels also his limitless possibilities; he knows that these are his just to the extent he makes himself a willing channel for the royal power of the soul. In this lives the secret of all great and true success. He understands that even his least effort will be of importance, not only for himself, but for many, many others—in some measure to all the forms in which the divine life is manifested. Life has for him no longer any empty, desolate wastes to wander through alone; for he knows that the opportunity is his to take part in the great cosmic evolution of the world, by his thoughts, his words and his deeds. He feels himself a co-worker in the infinite world-mechanism; he is responsible not only for himself but for many others who live and work in similar circumstances.

We must never forget that all evolution is law-governed. Everything that takes place in our own inner life as well as in the outer objective world is dependent on definite causes, which, however, we seldom clearly recognize. No power exists, human or divine, which can change the Great Law. The Norns are unbribable, they measure out every effect in strict accordance with the causes which by our acts and thoughts we set into operation; even the gods have to bend themselves to their judgment. The old Northmen did not know of any vicarious atonement to lift the burden of sin from off the shoulders of man; they did not know of any eternal punishment, nor of need for grace or remorseful penitence for their deeds. With firm and fearless minds they walked to the portal of death, trusting in their *fylgia*—the divine protector—who stood by them at the judgment before the gods, as a witness of the good they had done. But woe to the man who came there without his *fylgia*; his sentence was heavy, because he had broken the link with his divine guardian (the Soul). For a whole age (*tidsdlder*, limited eternity) was he rejected. If we fully accept this ancient truth of strict moral retribution and self-responsibility for all our actions, then also must we admit that we are in a position to repair our errors, and reap the fruit of all our efforts. How often do we not seem to lack the opportunity for this, in our present earth-life? How seldom we can point out a definite reason for those most varied abilities and circumstances with and under which man appears! Some are born feeble and sickly, unable to work; others with brilliant talents which even in tender youth make them remarkable. No theories about heredity or education are sufficient to explain these things; the only explanation is the doctrine of

## MEMBERSHIP

in the Universal Brotherhood and Theosophical Society may be either "at large" or in a local Center. Adhesion to the principle of Universal Brotherhood is the only prerequisite to membership. The Organization represents no particular creed; it is entirely unsectarian, and includes professors of all faiths, only exacting from each member that large toleration of the beliefs of others which he desires them to exhibit towards his own.

Applications for membership in a Center should be addressed to the local Director; for membership "at large" to G. de Purucker, Membership Secretary, International Theosophical Headquarters, Point Loma, California.

Reincarnation. For the sincere man who is convinced of justice in life, it is a moral necessity that we return to this earth life after life, because the perturbations which we caused in the conditions here on this earth cannot be neutralized on another planet. If we have wronged another man, then it is to him that we must make due reparation. But to how many of those whom we have wronged have we in due measure repaid in this life, before we are taken away by death? It is these infinitely small as well as the great misused opportunities which return to us for our improvement and progress, thanks to reincarnation. We grow through our experiences, and when we have acquired new strength the opportunity comes to us to make amends for what we have done amiss. What a deep wisdom and blessing is there in such a law! It gives the necessary means to self-correction, and for true evolution, that the man may become perfect as his Father in heaven (his inner Self) is perfect.

Moreover, Reincarnation is but one phase of the great cyclic law, that great law which divides all life into periods of rest and activity. We can trace it even from our rhythmical out-breathing and in-breathing, through the ebb and flow of life, days and nights in an ever-growing scale, even up to the disappearance and re-appearance of solar systems. It lies in the nature of life to come and go in rhythmic alternation. Why should not also the inner man be subject to periods of rest and work? We can not easily deny this, if we adhere to an absolute law-governed nature. And it is by this law of moral as well as physical evolution that disturbances are restored to harmony in a natural way. All of the great founders of religions, and indeed among them Jesus the Christ, have, therefore, taught Reincarnation as an understood, natural thing.

But no one must think that it is those personalities which we see before us that are reborn. No, they are perishable—but the inner divine man is the imperishable actor, who takes different parts in the dramas of our separate lives. Only to the extent to which we are able to raise our life to the soul's plane, do we win immortality and our actions become of lasting value. No great deeds or heroic achievements are demanded, only pure motives and loyalty in doing our duty. A duty well done is something which is never effaced, for its effects are for all time; it becomes one of the stepping-stones on which humanity shall mount from darkness into glory. In the light of Reincarnation death stands

forth only as one of the portals on the way of life. As during the night we live a subjective dream-life, more or less clear, depending on the relation in which body and soul stand to each other, so also our divine soul lives its subjective life after the death of the outer man. When a new day dawns, the soul again enters the objective world and takes up its work at the point where it was left off. In the school of life all

classes must gradually be passed.

Our knowledge about the state of man after physical death is very limited: a natural outcome of the many generations in which we have mainly turned our interest to material things. We have to such an extent identified ourselves with our outer personal shells, that many people live exclusively with their thoughts turned towards indulgence and pleasure, trembling with fear for the time when the shell shall meet its inevitable destruction. Different, indeed, were the conditions among the old Northmen! Their ancient knowledge about the mysteries of death and life gave their minds light and peace at the time of death.

The earthly death, they taught, consisted in that the "earth-stuff," the "growth essence"—as they called it—and the blood separated from man's higher constituent parts: "the spirit, the soul and the divine body," these forming together the inner, spiritual man, who went to the peaceful regions; while the beforesaid earthly parts were consigned to the sepulchral mound. Slowly those earthly parts met their dissolution; it was taught that for a time after the physical death the "dweller in the mound" could be called out by the magnetic power of sorrow, or prayers, and by invocations. But such an invocation was looked upon as an awful sin, and its performer was given over to the "punishing spirits." This ancient warning seems to have been totally forgotten in our day by some. It is one of those pearls of wisdom we can gather from the old Swedish mythology, and forms one of the many evidences of the ancient foothold which the Theosophical truths had in Sweden. And the Swedish people, as they come to know themselves, shall gradually find again their own ancient wisdom in the high knowledge which Theosophy unfolds to us.

Then again shall the old heroic powers awake; the Northman's mind shall be free and light, for he shall have again learned to listen to his voice within.

## Notice

THE Woman's Theosophical Propaganda League have in preparation a new pamphlet, containing a reprint of the interview which Mrs. Tingley recently accorded to the noted journalist, Mr. John Hubert Greusel, of the *Detroit Free Press*, and which appeared in that paper on May 19th last. OBSERVER





## REST

GORTHE

**R**EST is not quitting  
The busy career;  
Rest is the fitting  
Of self to one's sphere.

'Tis the brook's motion,  
Clear without strife,  
Fleeing to ocean,  
After this life.

'Tis loving and serving  
The highest and best;  
'Tis onward, unswerving;  
And this is true rest.

## Brotherhood

**T**HE study of any proposition always yields returns according to our interest in it. If it be but a passing item, we give it passing attention and gain knowledge in like degree. The more intimately we find it associated with our personal concern, the more intimately do we devote ourselves to its consideration. That which we deem vital naturally makes stronger appeal than the purely theoretical, and so the subject now to be presented will yield a return proportionate with its attraction, whether it appeals simply as an abstract proposition that promises a possible evening's pleasant mental gymnastics, or as a solution that is really desired of world conditions that are rapidly becoming more acutely intolerable.

A modern lifeboat on exhibition stimulates a certain interest, but it is an interest of a very different order from that stimulated by the same lifeboat struggling in the teeth of a raging storm to rescue fellow human beings from some stranded wreck.

Another factor that also militates against ready grasp of whatever wears the garb of radical newness, especially in ethical and kindred matters, is the established habit of mind-action, which wages such bitter warfare whenever the citadel of preconceptions is assailed, or the reverence deemed to be due to established custom is threatened. Then too, such pairs of opposites as duty and desire, reward and punishment, honesty and expediency, praise and condemnation, through their almost unconscious appeal, sway the intellect and increase the labor of honest judgment.

Considering also our capabilities as well as our limitations, it would seem advisable to note the manner in which the higher truths that may rightly be deemed essential have been brought to human attention. In this realm finite reason does not appear so well qualified as a primal discovering agency as an expounding one, a contention apparently verified by the fact that the basis of every religion that ever flourished was established not by a consensus of opinion, however well devised, but by some single enlightened one, who pronounced the law, leaving its exposition to those

to whom it made appeal, the results being commensurate not only with mental acumen, but also and especially with heart responsiveness.

Few of us seem built to grasp formulated truth first-hand from Infinitude, nor yet have our deductive methods brought a very thorough understanding of divine philosophy. But from time to time there have been those amongst us, who would seem to have especial authority, and whose lives have been epoch-making in their results. Distant from each other though they have been, by many centuries, yet is the singleness of purpose of each and every one identical, and whatever may be the dogma and exotericism that in time have been allowed to cluster about their simple teachings, yet there is a single tenet that has ever been the pivotal point, its latest re-enunciation taking the twenty-centuries-old form: "Whatsoever ye would that men should do to you, do ye even so to them." In outer forms, ceremonials, and codes of belief, a comparison of religions shows as many variations as there are both religions and sects; but the absence of the Golden Rule from none is a fact of impressive significance, and argues a basis of more than ethical expediency; while the remoteness from each other, both in time and distance, of the several givers of this rule, may well suggest a common source of knowledge—and knowledge is consciousness of truth, in other words, law.

To demonstrate visibly, especially to those who are strongly wedded to other prior conceptions, the actual fact of Brotherhood, if not impossible, would seem an almost herculean task. Truth dawns but slowly on stubborn minds. Demonstration, however, covers a broader field than the evidences that may be gathered by the five senses. Perceptions of the sense order have often led to wrong conclusions, while some of the most wonderful discoveries have finally been made solely at the dictation of reason that certain facts must be inevitable. A number of most important astronomical discoveries, for instance, have resulted from inability to explain certain sidereal movements otherwise than by the existence of a hitherto unknown and unseen planet; while many a star, giving no light to which the human eye is sensitive, can yet make a visible record on the photographic plate.

In the light of reason, then, if there be no universal medium embodying all the members of the human family, how is it that anyone has any influence upon another beyond that which can be exerted by physical force? Why is it that what in the physical realm is called the law of contagion has its exact counterpart in the realm that lies back of the physical, as is so fully exemplified by the very pronounced influence of character? Why, too, does anyone, regardless of ethics and religious beliefs, entertain aught but indifference regarding the condition of his fellows? Why does the distress of another arouse one's sympathies, or his imminent danger call forth a spontaneous self-forgetful courage? Why, also, at sight of the thrilling rescue from peril of some utter stranger, does the incidental spectator, with a heartfelt sigh of relief, murmur a fervent "Thank God!"?

Continually are there coming to us stories of distress, want, injuries, and injustices, concerning those whom we never saw or knew

and probably will never see or hear of again, and it is a very pertinent fact that an indefinable something tugs for sympathy at our hearts, nor will it be permanently silenced, however energetic the brain's insistence, by "It is no concern of mine." It is my concern, simply because I cannot escape the involuntary sympathetic response; and though science can find no connecting links, yet is this spontaneous sympathy profoundly significant of an intermediate stratum that is shared by everyone in common, that responds as readily and delicately to every human impulse as do our sensory organs to what they contact, and that manifestly co-ordinates all humanity into a single unit as completely and compactly as does the nervous system the several members of man's physical body.

Surely a soul that is possessed of feeling and versatility, that is at all awake to human possibilities, splendid as they are on the one hand and equally grave on the other, will not lightly dismiss such evidences of a natural law that can so thoroughly account for all complexities of condition, that has the avowed sanction of every great world-teacher, that so successfully meets the severest analytical test of human reason, and that in no wise is incompatible with the teachings of religion and the dictates of conscience.

"If a man will do his will, he shall know of the doctrine," is the familiar statement of one who claimed to know, and our own lives give daily confirmation in the constantly repeated demonstration that understanding comes only with experience. Another great leader once said that "the secret"—for release from all our difficulties—"is sympathy—not simply for the material wants, but—"for the souls of men;" and each one of us knows there is a something in our natures which is always reached by kindness, which ever responds to consideration as do the drooping flowers to gentle rain. And this is true helpfulness, the true mutual helpfulness that stimulates and unites the best that is in us.

By giving it regard and bending ear to its purpose, will we more and more recognize that desirability in anything may not be measured so much by the satisfaction of immediate personal enjoyment, as by the reach and character of its effect upon others; and in time we will bow in gratitude to this very compulsion of conditions, which has forced us, even against our stubborn wills, to realize what all the universe is proclaiming, that Brotherhood is a Fact in Nature.

L. B. C.

## The Land of the Ever Young

(CONCLUDED FROM PAGE 9)

oracle, "whose voice spoke through the immense rocks raised by the colossal powers of ancient giants," that the kings of Scandinavia were elected; superstition, perhaps, and *perhaps not*.

The Lia Fail was a pillar "nine feet high," which corresponds with the stone seen in the cut. Lia means stone, while Fail has a deep significance which may be rendered—the divine fires in the *Land of the Ever-Young*. If those fires were allowed to die out in Ireland during past centuries, there are some of us who remember what was said at Killarney not many years ago by one of Those Who Know. They have been re-lit.

AN IRISH STUDENT IN LOMALAND

## THE DAFFODILS

W. WORDSWORTH

I WANDER'D lonely as a cloud  
That floats on high o'er vales and hills,  
When all at once I saw a crowd,  
A host of golden daffodils,  
Beside the lake, beneath the trees,  
Fluttering and dancing in the breeze.

Continuous as the stars that shine  
And twinkle on the milky way,  
They stretched in never-ending line  
Along the margin of a bay;  
Ten thousand saw I at a glance  
Tossing their heads in sprightly dance.

The waves beside them danced, but they  
Outdid the sparkling waves in glee:  
A Poet could not but be gay  
In such a jocund company!  
I gazed—and gazed—but little thought  
What wealth the show to me had brought;

For oft, when on my couch I lie  
In vacant or in pensive mood,  
They flash upon that inward eye  
Which is the bliss of solitude;  
And dances with the daffodils.  
And then my heart with pleasure fills.

## THEOSOPHICAL FORUM

Conducted by J. H. Fussell

**Question** What is Universal Brotherhood, and what are the ethics, the rules of conduct, of your Organization?

(CONCLUDED FROM LAST ISSUE)

**Answer** In the *Bhagavad Gita* Krishna says: "Mankind was created by me of four castes distinct in their principles and in their duties according to the natural distribution of the actions and qualities." This refers to the four great castes of India. The Brāhmin, the soldier, the merchant, and the servant. Though many persons have qualities which partake of several types, the majority have characters which are related in the main to one of these classes. The perfected man, having had all experience, could play any part, but it would be manifestly impossible for one whose natural development placed him in the servant class to successfully fill the position of guide and teacher in the Brāhmin class.

When Arjuna refuses to fight, lest he kill some of his kinsmen on the other side, Krishna says:

A soldier of the Kshatriya tribe hath no duty superior to lawful war. . . . But if thou wilt not perform the duty of thy calling and fight out the field, thou wilt abandon thy natural duty and thy honor, and be guilty of a crime . . . Make pleasure and pain, gain and loss, victory and defeat the same to thee, and then prepare for battle, for thus, and thus alone shalt thou in action still be free from sin.

The rule for conduct is a general one; each man is to do the duty at hand to the best of his ability. It is not a question of whether it is a sin to go to war; in certain stages of human development, warfare is common. Therefore the virtue of a soldier is to be a good soldier, and defender of the society to which he belongs. It is equally creditable for the servant to give good service, and in time he will have learned his lessons and will go on to other work. W. Q. Judge said:

"It is not what is done but the spirit in which the least thing is done that is counted." The most humble position is no bar to an outgo of helpful kindly thought and feeling for others. "If you are at all cast down, or if any of us is, then by just that much are our thoughts lessened in power."

In the karmic adjustment of cause and effect, each one's life presents the conditions necessary for the soul's further development. If, instead of resenting and seeking to evade the results of former action, we could courageously accept the situation presented, we might easily master it, and also gain knowledge and strength for future use. Often the failure to overcome some minor fault, or the submission to some self-imposed limitation, holds back the whole nature from the greater light and liberation for which it suffers. The less developed races are not capable of feeling as large and fine a happiness as the civilized people are. Yet they are often happier because their natural lives more nearly express their possibilities. The man who is living up to himself, who is breaking away from the narrow confines of old limitations, lives in the liberating sense of an ever-widening world and has found the key to happiness.

The more enlightened a man becomes, the greater is his responsibility, and the more discrimination is called for in deciding what course to choose. As Krishna says:

Even if the good of mankind only is considered by thee, the performance of thy duty will be plain; for whatever is practised by the most excellent men that is also practised by others. The world follows whatever example they set.

An action might be harmless for an individual who understood its full significance and yet it would be wrong if it confused and misled others who would misunderstand it. As St. Paul said: "All things are lawful for me, but all things are not expedient." A rigid creed of action would fail to meet the wants of the changing conditions of any active life. Even the Nazarene whose life was an example of his teaching of gentleness and love, scourged the money-changers out of the temple with no uncertain hand. They had made a den of thieves of a holy place and this desecration of the temple and degradation of themselves was not to be met with meekness.

The Theosophical philosophy fully explains the physical and also the inner constitution of man. The ill effects of indulging the physical appetites or of starving the body are explained, as are the evils arising from wrong thought and feeling. But the individual is left to decide what is right for his particular stage of growth. The happy medium between indulgence and asceticism is advised:

This divine discipline, Arjuna, is not to be attained by the man who eateth more than enough, or too little, nor by him who hath a habit of sleeping too much, nor by him who is given to overwatching.

Much time is wasted in hair-splitting attempts to properly catalog actions as right or wrong, which have no inherent vice or virtue except that given to them by the actor.

Renunciation of action and devotion through action are both means of final emancipation, but of these two, devotion through action is better than renunciation.

St. Paul agrees in this method of "working

out salvation." When one is puzzled as to the best course to pursue, he can apply the test of his motive. If he can satisfy himself that his motive is unselfish, he can confidently do things which seem threatening in their consequences and leave the results to the law that regulates. L. R.

**Question** What, as a Theosophist, have you to say to the injunction, "Make something of yourself," so commonly given to young men entering on the threshold of life?

**Answer** Theosophy would not banish from the world the teaching, "Make something of yourself." For in this expression, when viewed in the light that Theosophy throws upon it, may be found the aim of evolution.

"For the sake of the Soul alone, the Universe exists," says an old book. All evolution up to man is carried on by the agents of Nature. Man must progress by self-induced and self-devised efforts. The efforts of our civilization are almost entirely along material lines, and to achieve success according to modern standards one must acquire wealth, or position, or fame.

But there is also a spirit of evolution, an emancipation of the soul from the bonds of matter, a realization of one's conscious Godhood, an evolution quite new to the people of the West. The station that is humblest in the eyes of the world offers as great, if not greater, opportunities for spiritual growth than does a position that brings wealth and great honor, for the stumbling-blocks in the path of progress are selfishness and personal ambition, which are often the only motives for action in the lives of those who have, in the opinion of the world, been successful.

What Theosophy would change is the motive for making something of one's self. One must care whether he treads the path of right or wrong, and, having chosen the right way, should make the effort to do his best, to be his best, not that he may receive the approbation of men, but that he may work on with Nature and the evolution of the whole human family. STUDENT

## On the Influence of the Hebrew

(CONCLUDED FROM PAGE 3)

quarter of each century is marked by the following notable things: the printing press; a Huguenot king in France; the great Protestant movement in England and in other countries; the American Revolution; and in 1875 the starting of the Theosophical Organization.

The time has surely come for the gathering together of all nations and peoples and tongues that each may contribute its best, its whole soul, to that higher unity: that great united and happy family of Man, of which, seeing it afar off, the Hebrew prophet spoke, saying: "Behold I create new heavens and a new earth; . . . there shall be no more thence an infant of days, nor an old man that hath not filled his days; . . . the wolf and the lamb shall feed together, . . . they shall not hurt nor destroy in all my holy mountain."

May these things be! (REV.) S. J. NEILL

UNIVERSAL Unity and Causation; Human Solidarity; the law of Karma; Reincarnation; these are the four links of the golden chain which should bind humanity into one family, one Universal Brotherhood.—H. P. Blavatsky

### A Theosophical Crusoe

ENGLAND appears to be demanding new things for her daily reading. Not only is she buying in vast quantities books on new aspects of religious subjects, but she is turning to the mysticism of the past and of other nations. Various publishers are finding it profitable to issue lengthening series of very cheap reprints, ranging in price from a few cents up to thirty or forty.

In one of these has recently appeared that mystical little Arabic story *The Awakening of the Soul*. The translation is partial but the very full and excellent introduction fairly fills the hiatuses. The translator justly says:

The author of the story, Ibn Tufail, though he is not generally reckoned among the most prominent in that brilliant array of Arabian philosophers for whom Spain became the rallying-point in the eleventh and twelfth centuries, yet his name will outlive centuries. For the romance which he has given to the world is a work of everlasting beauty, of immortal freshness; one that will never grow stale in the flight of ages.

The story has been called the Arabian Robinson Crusoe, but it is much more than that. The author makes his hero, who has been left by his mother on a desert isle and reared by a roe find out for himself those mysteries of higher religion which had hitherto been kept in secrecy. He thus quaintly explains his policy:

The reason that readily persuaded us to divulge this secret, and to break through this veil, was, these evil opinions which have risen up in this our time, the corrupt notions which are being devised by some pretenders to philosophy in this world. . . . and the mischief and evil arising therefrom have grown epidemical. . . . Therefore it seemed good to us to give them (the weak and misled) a glimpse of this secret of secrets, whereby we may lead them into the way of truth and divert them from that wrong path.

He might have been speaking of our own time! He apologizes to his brethren in the mysteries for making the way clear and simple, pleading with them that otherwise the common people could never find it:

For I would not have done this, unless I had been carried and elevated to such heights as transcend the reach of human sight, which cannot attain thereunto. I endeavored to render my discourse easy to be understood by fitly placing and ordering its parts so that I might stir up in men a keen desire to enter upon the right way.

The hero grows up without any human companionship, nurtured as long as he needed it by the roe. The death of this his foster-mother gave him his first serious moments of contemplation. What, he ponders, can have departed from the dead body? So far as his eyes can serve him, all is still there as before. Yet there is no motion or intelligence. At last he concludes that some incorporeal principle that moved and knew, has departed. But if the roe had such a principle, must he not himself have one? So he decides that his own real self is incorporeal and may at some time depart. Long pondering upon the world and the sun and moon and stars convinces him that some mighty incorporeal being is also concerned with their motions and life, enabling the earth to produce living beings. And since his corporeal self has senses that place it in relation to the corporeal world, may not his

incorporeal self also have some way of sensing the great incorporeal being? He resolves to try, reducing his physical wants to a minimum in order that he may give the maximum of time to the great quest. He spends most of every day in raising his soul in search of God.

At last his quest was successful; in an unspeakable state of exalted ecstasy he came into relation with "the Absoluteness, the Existence, the Perfection, the Beauty, the Glory, the Power, the Knowledge, the HE IS HE."

The constant induction of this glorious state occupied him for a long time. But at last he began to see and understand the relation of the glorious HE IS HE to the creatures far below. He comprehended a Being of light who stood to the Supreme as the *image* of the sun in a perfect mirror is to the sun itself. And below that was a second Being like the reflection in a second mirror of the image in the first. So the light was handed down undimmed from plane to plane.

In each essence he observed also the like splendor, beauty, loveliness and pleasure that he had observed in the essence of the other highest sphere; the same splendor and delight he saw also in other essences.

Finally the reflections came down to man and the lower creatures. He perceived that all men had in them the pure glory of the Supreme, handed down to them hardly dimmed. It was their real self.

He perceived in his own essence, and in those other ones that were in the same rank with him, infinite beauty, brightness and light,

not to be described in words, only conceivable by those who have found it in their hearts.

But all men were unfortunately not alike. Many had soiled the immaterial essence that was themselves. They "resembled rusty looking-glasses covered over with filth . . ." They were not happy and gave forth groans and sighs. They were "scorched with the fiery veil of separation."

At last a man came to the island, and when they had learned to communicate, Havy found that the new-comer was profoundly versed in all mystic books that described God and the hierarchies, though he had not put himself through Havy's disciplines and labors. But as soon as he heard all that Havy had to tell him about the orders of creation from the Supreme downwards, he recognized that it was even as his books had described.

As said, this little volume is a *partial* translation. It may be hoped that some one will undertake the republication of the fine Pococke version of 1671, issued in English and Latin from Oxford. STUDENT

### Ancient Street-Lighting

IN old times the streets were lighted by lanterns, provided according to law by householders. In 1418 the Lord Mayor of London enacted that all householders above a certain low rating should hang a lantern, lighted with a fresh and whole candle, nightly outside their houses, for the accomodation of foot passengers, from All Hallows Evening to Candlemas Day. In 1544 at Canterbury, it was decided that every dark night during the winter, lanterns with candles should be hung out at six, and continue until burnt out, with dire penalties on anyone who should steal a lantern.

With regard to the introduction of coal gas, we are reminded that among the people who

scoffed at the idea of illuminating streets by this means were Sir Walter Scott, the President and members of the Royal Society, and even Sir Humphrey Davy, the celebrated pioneer of chemistry. It is not wise to scoff; but perhaps the scoffers score a success most times and we only hear of their notable failures. Gas was first tried at Redruth, Cornwall, in 1792, and was introduced in Birmingham in 1798. Its progress was slow and it met with little support. To make it popular it was supplied free for a year or two. Everybody was astonished at the flames without wicks, and not a little afraid the streets might blow up. Contemporary cartoons represent all sorts of calamities happening in connexion with it: streets full of visible fumes, people holding their noses and so on. STUDENT

### Red Weddings Fashionable

THE dazzling red bride is the latest sensation in Paris, and not the red bride only, but the bridesmaids and pages are all in red. A brunette was the daring originator of this fashion, and her beauty was so enhanced by this brilliant setting on her wedding-day that the regulation, time-honored bridal white has received a severe shock. Already flattering imitators are substituting bright red roses for orange blossoms, and bridal gowns of vivid scarlet for those of white satin and lace. —*Press Clipping*.

What influences the fashions in color? The proximate cause may be some prominent personage, but that is only a link in a chain. Through a variety of such intermediate causes certain symbols are forced upon us, and they are the outward expressions of the prevalent qualities of the world-atmosphere.

A certain quality of Soul is predominant at a given time, and its appropriate color appears forthwith, people blindly following out the law. Doubtless coincidences could be traced between these fashions and other cyclic happenings. E.

### The Plight of the Cardinals

A WRITER on the old city of Viterbo tells — in *Blackwood* — the story of how in the thirteenth century there arose the still existing technique of electing a pope. After the death of Clement IV the Conclave of Cardinals met to choose his successor. There were many conflicting interests; disputes ran high; ambitions waxed red hot with friction and delay. Three years passed, no pope had been selected, finality was nowhere in sight. The people of Viterbo, instigated one regrets to notice by Saint Bonaventura, became disgusted and at last took action. The Conclave was shut up in a hall, and informed that it would not be permitted to leave until a pope had been hatched; and moreover that less and less food would be served from day to day. Even Cardinals, it appears, get hungry and thirsty — and at last there was good prospect of a conclusion. Things did not however move quickly enough for the citizens, and so they took the roof off the hall. Then only was Gregory X elected. Mindful of what he had gone through, one of his first edicts was that at all future Conclaves the Cardinals should be sequestered from the world and that their rations should be reduced in quality and quantity the longer they took in reaching a decision. We do not know whether this last part of the ruling is still in force. Recalling that at the election of the present pope one cardinal brought his cook some two or three hundred miles with him, we should suppose that this rule is not now in operation. C.



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### The "World-Machine"

A scientist, in a book called *The World-Machine*, says that when we regard the cosmos with open mind, there comes inevitably a sense of bewilderment and perplexity that seems hopeless, for the universe has no purport or moral object that the intelligence can discern or conjecture.

It is in vain that we seek for evidence of any purpose when we survey the heavens and contemplate the probability that therein is an endless welter of dead suns, perhaps hundreds of thousands of millions of them, incapable of bearing life, and, so far as we can perceive, mindless and dumb.

He says that we seek in vain for any evidence of purpose in the vast lizards of the reptilian period, the tactics of a shoal of salmon entering a narrow pocket to destroy themselves by the inrush of their own numbers, the labors of the ant and coral polyp, the scum on a duck pond. We can recognize no infinite goodness or intelligence in the avalanche, the cyclone, or the eruption; nor do we see the good of an arrangement which

### Personal Nescience Usurping Omniscience

covers half the earth with an ice-sheet. Nature is not wise, not loving, not economical, not moral. So far as we can see, the evolution of worlds is a phenomenon incessantly destroyed and begun again. The aims of Nature seem as various as her phenomena. And so on; ending with a dreary picture of final destruction, and humanity as ignorant of its fate as of its origin.

We have known people taken like this before; but why publish the diary before death? This scientist has been so occupied with contemplating objects, both within and without, that he has lost sight of his own existence as subject. If there is no purpose, no morality, no intelligence, what and whence are these things anyway? If I can set up standards contrary to, and (*ex hypothesi*) higher than, those of Nature, then I at least am superior to Nature. My denials become affirmations.

The attempt to get an objective expression of the universal Intelligence must always result in these limits and dilemmas. All phenomena are unreal. The real cannot be contemplated, either outwardly or as a mental conception. Hence all our perceptions and conceptions are in reality only symbols. For the reality we must explore the realms of consciousness, the gateway to which lies within our own mind. Why be sad because we cannot form an objective picture of the Universe? Indeed it would certainly overwhelm us if we could.

### Truth is always Greater than Perception

Then what do we know of "infinite goodness and intelligence"? What has it to do with finite goodness and intelligence? We cannot expect our little selves to be in tune with all the vast Universe. Universal plans are too large for our finite minds to grasp their "purport and design."

We see things die by millions. But what is death? Rebirth on another plane. It is perfectly true that all manifested Nature is an endless succession of the changes we call birth and death. Everything emerges upon our plane of perception and disappears again.

Our own body is a theater of ceaseless birth and death; yet a continuous life reigns over the whole.

### Universal Order really an Axiom

Too much speculation without the divine faculty of the imagination, breeds diseases of the mind which oppress the spirits. When so taken, we need to shut up our mental workshop and escape into the world of happy healthy life. And we can imitate the exuberant all-sufficiency, the boundless fearlessness and trust, of Nature, and throw ourselves boldly back on the infinite Life that sustains all. After all, "I AM" is the great fact, beside which nothing seems to matter much. Let us give up painting mental pictures of world machines and study how to AM. That at least is the ethical aspect of Theosophy as regards man. STUDENT

### A Tragic Pot-Pourri

AN Italian poet, Ferdinando Fontana, thinking that the modern playgoer is not so well acquainted with Greek tragedy as he should be, and finding the reason to be the "unplayability and prolixity" of these dramas, has decided to cast some of them into modern stage form. He thinks this can be done by omitting the long religious lyrical portions and whatever else stays the action and obscures the *personae*. In this way a dramatic story which in the hands of Sophocles, Euripides, or Aeschylus, required three or four tragedies for its complete unfoldment, can be compressed into one.

For a beginning he has taken the story of Oedipus, availing himself — judging from his long explanatory letter to *La Tribuna* — of the three tragedies of Sophocles which deal with that, of two dramas of Euripides, and one of Aeschylus.

The Greeks seem to have had a greater power of sustained attention than we, and to have had a higher estimate of the educative value of the drama. They liked the sublime lyrics; they liked to hear the poet himself address them through the mouth of the chorus. For the lyrics, without losing their inspira-

tion, often managed to be sermon, philosophy, exhortation, criticism, veiled discourse on public affairs, on religion, on ethics, on the gods; sometimes they glossed the old myths so as to bring out their inner meaning.

The lyrical part of, for example, the *Eumenides*, carefully sketches the Nemesis-Karma law. It explains that from him who lives sinfully nothing can avert fullest retribution. While to the virtuous come in the end not only divine peace, but wisdom, as the flower of whatever calamities the gods have sent them.

Blest the man in whose heart reigneth  
Holy Fear;  
Blest, from troublous woe who gaineth  
Ripest fruits of wisdom clear;

Whoso, with no forced endeavor,  
Sin-eschewing liveth,  
Him to hopeless ruin never  
Jove the Savior giveth.  
But whose hand with greed rapacious,  
Draggeth all things for his prey,  
He shall strike his flag audacious,  
When the god-sent storm shall bray,  
Winged with fate at last;  
He shall call but none shall hear him,  
When dark ocean surges;  
On the rock of Justice dashing,  
Dies unwept, unseen.

If only Shakespeare could have given us his philosophy in the poetic setting he could have made for it! Could we not stand another hour of Hamlet for that, and the interposition, here and there, of a lyric chorus?

But the Greek would have had so much to say, would have been so anxious to show us the long thread of Nemesis, that in his hands Hamlet would have been spread through three parts.

In the first part we should have had the youth of Hamlet's father, showing him as committing some grave sin. The sin, the injury of someone else, would, incidentally, be explained as itself the nemesis of that someone for some sin of his. But that would not lessen the sin of Hamlet's father, to whom the gods would prophesy due retribution.

In the second part we should have had the reign of Hamlet's father, wise, beneficent; but closing with his murder. From the Chorus we should learn that the account against him was now square, and that in the fields of Elysium he would have the reward of his beneficent reign.

The third part would be about as we have it. The murderer would meet with his doom, and Hamlet, for his vacillation, with his.

The Greek would have given the day to this trilogy. He would have watched the action and pondered the lyrics. Tragedy was to him, just a picture of retribution for crime: second, the picture of man pitted against overwhelming fate. In this case his troubles were not nemesis, and were often due to the "enmity" of a god. But even then if he struggled nobly, Elysium was his at the end; and from his struggles and sufferings came a larger wisdom. Either way, the Law squared the account. The wise Greeks recognized that this Law may reward latent virtues through the pains that force them into bloom. This was the secret beneficence, iron-gloved, of "Jove the Savior": one of the ways of Karma we are apt to overlook. Pain is not always punishment; it is a kindly teacher. C.

### Mind in Low Organism

IN a recent book on *Science and Evolution*, the author maintains that mind exists in all animal organisms, even the smallest. The real point of this assertion is its implied opposite—that some animal organisms are without mind—a belief presumably held by some scientists. He bases his belief on observation. Taking as the criterion of mind the "power of choice," he finds that even the lowly one-celled amoeba exhibits this power. When it comes across a diatom, its chief food, it opens a mouth in whatever part of its body happens to be in contact with the diatom and swallows it; but a particle of flint is disregarded. But what about the sensitive plants that will absorb flies but reject dirt? Do they not also exhibit a power of choice? And, passing lower in the scale, let us look at a chemical reaction. In a fluid are motley ingredients churning about, exchanging partners, building up new forms. The action is as complicated as the busy throng of a city seen from a balloon. Is there no power of choice here? The microscope shows us that crystallization and all other chemical or molecular phenomena are complex and exhibit every sign of intelligence in their workings. Is there no power of choice here? Or shall we invent something else to take the place of choice—say affinity, attraction, or what not? If so, what do we mean?

Just imagine three chemical atoms; A quits B and combines with C. What is this? Affinity or choice? What is the difference between the two? We do not say there is no difference, but we want it defined; science should be definite and exact, not imaginative. The truth is that nobody has the ghost of a notion what attraction or affinity are (except as mental attributes). We can just say that one atom goes to another; but we cannot say that it is either pushed or pulled, because to explain pushing or pulling we must assume attraction first. There can be no mechanical explanation of attraction; to reduce all pulls to pushes, as some gravitation theorists try to do, does not help matters, because the problem of *actio in distans* still remains. To explain attraction we must assume mind. But we have got to assume it some time, in any case, unless we mean to assert that the universe is not ruled by mind but by—something else.

So, while it is interesting to study the behavior of amoebas, it is altogether ridiculous to make a fuss about their having mind. For no action of any sort whatever can possibly take place without mind. STUDENT

### Halley's Comet

SOME people are developing a little excitement over the near approachment of Halley's comet, scheduled for May 10, 1910. They think there is possibility of a collision, and even prophecies of the end of the world are not wanting. They forget that in the event of a collision it is rather the comet than the planet that would be hurt. The matter of a comet is of a very rarefied order; indeed it is not known at all what kind of matter it is. Though a comet is greatly affected by its proximity to a planet, the planet itself knows nothing about it—at any rate does not show its knowledge by perturbation. The comet of Lexell once swept so near to Jupiter that had it had any appreciable mass

the great planet and its moons would have had their orbits much altered. The comet indeed came nearer than the planet's own fourth moon. Yet neither planet nor moons took any notice.

Halley's comet appeared, and was studied by "its inventor," in 1682. He found that its elements were nearly the same as those of a comet of 1607, studied by Kepler. They were also nearly the same as were presented by a comet reported in 1531. Halley assumed that the three appearances were really of one and the same comet, that its period of revolution was about 75 years and that it would therefore come again in 1758. It did come then, or rather a year later, having stayed to argue about something with Jupiter and Saturn. In 1835 we were favored again, and a simple calculation shows that by 1910 there should be another visit. If only this thing would keep a log-book, what fascinating reading it would make! With the data to hand, aided by records in Chinese annals, the previous visits of this comet have been traced back with fair probability to the year B. C. 12. Their intervals vary between 77 and 75 years, the difference being due to the comet's habit of loitering in the neighborhood of big bodies he encounters. STUDENT

### License and the Licenser

THE English have been apt to consider the licensing of plays as a State function, which if not obsolete, ought to be. But besides that its mere existence acts as a check, it has recently done at any rate one emphatically good thing. It has refused to sanction the revival of the old Gilbert and Sullivan opera, *The Mikado*. The opera is really a musical farce in which the Mikado and in general the Japanese, are made ridiculous. The English were a little hurt at the way in which Mark Twain, in one of his few deviations from good taste, treated their legendary past. If Americans want to get the flavor of the situation involved in the opera and Mark Twain's work, let them suppose Lincoln, Washington, and the ceremony of signing the Declaration of Independence, treated in the spirit of farce by a Japanese troupe, or in a Japanese burlesque story. To the Japanese, the Mikado is an almost divine being, and most of their customs are invested with a kind of sanctity. It is as fatal to an understanding of another nation to look at it through ludicrous as through hostile spectacles. To understand the Japanese spirit, and the inner meaning of the Arthurian legends and the search for the Grail, would be two extremely important and corrective steps in our American education. STUDENT

### A Centenarian

A CONGREGATIONAL minister in England completed his hundred years in April, and is still able to conduct service. He was cradled the year after Pitt and Fox died, and was a full-grown man when George IV was on the throne. He has been preaching for more than three-quarters of a century. He has a rival in a Methodist who has been a minister for eighty-one years and is now within three years of his century. Another clergyman, in Anglesea, also recently reached a hundred, and has been until recently a keen sportsman and lover of exercise. T.



## ✻ Some Views on XXth Century Problems ✻

### The Prayer-Picture

UP until recently, those who wanted to be silent, were silent; those who wanted to develop compassion or power in their natures, devoted themselves to compassionate or strenuous conduct; those who wanted health took appropriate exercise and diet.

But now we have found much easier and more roseate ways to all these: to Silence, to Love, to Power, and to Health. (The capital letters are essential to distinguish the new and gorgeous varieties of these things from the old commonplace ones.) A reporter describes his visit to a Silence Room recently opened in an eastern city famous for its facile cults. One whole wall was covered with a painting that to his philistine eye must have seemed the work of a lunatic. It was in an enormous gilt frame, flanked by the folds of a violet velvet curtain. "In the center is a golden brown sphere from which sprouts an enormous pair of conventional wings of a pale lavender hue, the whole having for background an expanse of light turquoise blue paint. On each feather of each wing is painted in gold letters some such mottoes as these: 'I am Love,' 'I am Power,' 'I am Strong,' 'I am All in All,' 'In Peace is Health.'" At this the neophyte gazes in Silence (not silence merely); and gradually Love, Power, All in Allness, Peace and Health, come upon him or her without effort. When they have inhaled enough of these great qualities they go away—presumably laying a trifle upon the altar (we cannot write counter) outside; and can thereafter uncork, and keep uncorked, the vials of talk without breaking the Silence they have within.

We were once recommended on good authority to pray, to seek the Source of every perfect gift, in our own sancta, strictly avoiding publicity. We learned by implication that every good and perfect gift would thus be gained. But that has to be unlearned. The way is to enter the sanctum belonging to some one else and used by any number of some one elses, and gaze at a brown bird with lavender wings painted all over with phylacteric sentences until hypnotized into the belief that the qualities named are come upon us. And we go as often as may be necessary to maintain the hypnotic state, taking care to associate and chatter, in the intervals, only with those in and under the same spell.

Yet the master of these people wrote: "The law of nature is that they who do the thing shall have the power; they who do not the thing have not the power." And powerless they will remain accordingly.

They have also discovered a substitute for active charity. Active charity is low and horrid and breaks the sweet spell of the brown bird with lavender wings. They meet in a room near one of the slums, and, after suitable readings and purrings, "radiate thoughts of love and helpfulness into the surrounding district."

We are protesting against self-hypnotism and inaction; never against the silent secret search by every man and woman in their own

hearts for the God there dwelling, the Father in Secret. But the mark of every real step in that search is *action*, sane, strong, compassionate action. If that is not forthcoming, there is either self-hypnotism or hypocrisy. In the first case the mind ceases to think and is now but a fluent parrot; in the second it is blackened.

STUDENT

### Attenuated Miracles

THERE are now on the market several distinct phases of belief respecting the "miracles" reported of Jesus Christ in all the Gospels, apocryphal and canonical. The first has it that all the reports are mere samples of human credulity. The second accepts them all—in some cases, however, drawing a line of disbelief between them and a part or all of the *Old Testament* miracles. The third and most recent, which is at once a reaction from the first and an attempt to compromise between it and the second, regards them as examples of faith-healing or psychological suggestion, not differing, except perhaps in degree, from what takes place in our own day. The maladies cured were functional, not structural, and were therefore curable by a strongly taken mental attitude.

This argument Dr. Ryle (M.D.), in the *Hibbert Journal*, drives into a very tight place. Jesus is shown in the Gospels as having made it part of his ordinary work to heal disease. It is not shown that he did not heal all who were brought to him. The fame of his healings went everywhere and multitudes accordingly came. Now though cases of strictly functional (as opposed to structural) disease bear but a small proportion to the other kind, it follows either that at that time Palestine presented the extraordinary phenomenon of a country with no structurally diseased people; or that Jesus made a selection of about one out of every twenty or thirty, having strict regard to the limits of his own powers! Must not such an obviously limited selection have provoked comment? Yet there is not an indication either of such a selection or of any sort of comment.

Moreover the cases reported will not bear the gloss. Were the dead who were raised to life, only functionally dead? Was the water changed to wine really wine which had fallen into a morbid belief that it was but water? A man blind from birth was made to see. It may be said that congenital functional blindness does not exist; if functional blindness occurs in later life it is hardly ever, if ever, in men. Mark relates that cases of paralysis were cured. Purely functional paralysis is rare in comparison with structural. Curiously enough, of all the cases brought to Jesus, not one was of the ordinary type! Then there is another group of cases, such as the wilting of the fig-tree, in which the hypothesis would be an absurdity.

Clearly the pleading will not pass. The compromise is not successful. You cannot at once run with the hare of faith and hunt with the hounds of unfaith.

The dwindling of the realm permitted to

miracles is very interesting to watch. First, they never happened in connexion with any other religion than our own. Second, only those recorded in the canonical (as distinct from the apocryphal) books, may pass. Third, only those in the *New Testament*. Lastly, only those susceptible of the explanation of healing by suggestion. It has in fact been decided—*against*, be it noted, the voluminous evidence of all times and peoples—that no point of evolution to which man can attain will enlarge the present area of phenomena subject to his will. Is this egotism or materialism? Fortunately, facts are very discourteous and altogether decline to pass into non-being at the behest of any number of learned and reverend gentlemen.

STUDENT

### Mind as a Unit

SOME recent experiments seem to show that mind is not a set of loose and disconnected factors accidentally bound together, but a unit-being which, if capable in one direction, tends to be equally capable in all others. The experiments are detailed in a German psychological journal and commented on in *La Revue Scientifique*. The report says:

Recent investigations make it probable that different mental faculties are not only connected, but that there exists for each person a general factor of intelligence, with which all his faculties are in some way connected.

In other words, an intelligence which is superior in one field is likely to be so in all others. The tests set were: (1) To distinguish between the pitch of near tones. (2) To combine fragments of given texts. (3) To note and distinguish fine touches, and touches of increasing nearness—as of the points of a pair of compasses. (4) To add figures. (5) To memorize numbers.

In a general way all these powers varied together in different individuals. The mind, setting itself to these tasks, accomplished any one of them with the same speed and facility as any other. That is a rough statement of the results of the experiments. The experimenters do not, but might, draw the inference that it is a unit and not a temporary bundle.

But all these belong to the lower grade of mental powers. How would it be with the higher? Surely the same. Set a hundred men to write a poem on the sunrise, would it not be probable that one of them who was a creative musician would write the poem with most expression of high feeling? In other words, is it not probable that the mind which is capable of high feeling, but expresses it through natural tendency along one special line, music, poetry, painting or what not, will also express it better than the average man along any other? In other words again, this sort of feeling is not a bundle of separate feelings of which one may happen to be lacking, one supreme, one average: but one feeling essence or soul. And the feeling may or may not be intense enough to pass on to creation, to expression in forms which will compel others also, in their measure, to feel correspondingly.

STUDENT

# Archaeology Palaeontology Ethnology



Lomaland Photo. and Engr. Dept.

VIEW OF THE ISLAND OF PHILAE FROM THE SOUTHWEST OF THE WALL

## Pre-Roman Arches at Pergamon

**M**ORE excavations have been carried on by the German Archaeological Institute at Pergamon. Pergamon, near the west coast of Asia Minor, is a very ancient city. It was founded, traditionally, by Arcadian colonists, led by Telephus, son of Heracles. It came into prominence under Ly-simachus, successor of Alexander the Great; and its splendor culminated under Eumenes II in the second century B. C. Its civilization seems always to have remained Greek and to have withstood the Orientalizing influence that affected neighboring cities.

The recent excavations show that arches were used in various forms in the second century B. C., before Roman influence was at work; which somewhat upsets current theories as to the Romans having invented the arch, which always was absurd, as the Egyptians, Babylonians and Assyrians had used it centuries before the traditional founding of Rome. Some of the aqueducts found are astonishingly large and of interesting construction. E.

## Ancient British Water-Clock

**B**Y the side of a watercourse, near Baschurch, Shropshire, has been found a large bronze vessel of very thin metal, with a maximum diameter of  $17\frac{3}{4}$  inches and 12 inches high, and a present weight of  $3\frac{1}{2}$  pounds. There are traces on the vertical neck of two iron attachments of anchor forms, exactly opposite each other. The base is rounded and has in the center a perforation  $\frac{1}{8}$  inch in diameter, recalling a similar feature in copper bowls until recently used as water-clocks in Ceylon. The bowl was probably placed on water and allowed to sink, after which it was emptied again, thus indicating time. Other

such bowls have been found in Great Britain, always near water. As it was too early for the Romans, and the Greeks used a different sort, an authority surmises that the Britons may have gotten the idea from Babylonia or India.

STUDENT

## Our Parents and Their Primitive Pots

**A** RECENT writer on the pottery found in the graves of the prehistoric inhabitants of the Nile valley, traces an evolution of the art of pot making. He enunciates the rather dogmatic statement that "Man learned the art of making pottery from the bird's nest." The nest showed him how to make baskets, and the clay-lined nest showed him how to make the clay-lined basket. The baking of such basket-pots gave pots marked with a basket pattern; and afterwards, when man learned to make pots without a basket, he still kept the basket pattern as an ornament. Afterwards pots grew higher and necks were added to make the liquid easier to pour. It was a difficulty to account for the perfection of these pots when, as is alleged, no potter's wheel was known. But the presence of blobs of clay inside some of the jars indicates that they were first made solid, then partly baked, then scooped out, and then finally baked.

Possibly there is some truth in these ideas—as regards that particular race of people. But to speak of "Man" is too hasty a generalization. We should certainly find, if we examined the subject of ancient pottery on anything like a comprehensive scale, that pottery of all degrees of perfection has been made at all accessible periods. Indeed it is admitted that there were advanced civilizations flourishing in various quarters long before these rustics made their rude vessels. It is possible that

some particular people may have copied birds' nests. But to say "Man" learned the art of pottery of the birds is mixing up the order of the kingdoms. If the birds are to be placed ahead of Man in the scale of intelligence, we must give them a very high place. It is indicative of the very low estimate which some scientists take of Man that they will not concede to him even so much intelligence as they admit the animals to possess.

They are perhaps hoodooed by the word "instinct"; but what is this instinct that can teach to animals more than Man can find out?

As to these tombs, H. P. Blavatsky has

quoted from Laing's *Modern Science and Modern Thought*, as follows:

In the early Egyptian tombs, and in the remains of the prehistoric cities excavated by Dr. Schliemann, images of owl and ox-headed goddesses, and other symbolical figures or idols, are found in abundance. But when we ascend into Neolithic times, such idols are no longer found.

The quotation occurs in the midst of an argument that races of men follow a cyclic law, which brings civilized and uncivilized alternately to the front in different regions. These Egyptian savages were merely the occupants of a particular place at a particular time. At the same time there were civilized peoples living near them. The great Egyptian civilization did not spring from them; it simply followed or replaced them, moving thither from another locality. Their presence at that time in that valley does not indicate any graduated scheme of the succession of human races, such as many students try so vainly to establish.

For these reasons we must be excused from attaching much importance to this evolution of pottery, amounting, as it does in the opinion of a Theosophical student, to nothing more than the discovery that a certain inferior race once improved itself in that art. But this little episode has about as much to do with the history of "Man" as a study of cross-bedding in the delta of a babbling brook has to do with the entire system of sedimentary deposits.

In all ages tribes of men have wandered over the earth, the civilized settling down for perhaps a few odd thousand years, and the gypsies and traveling tinkers preferring to live on the outskirts. And so we find, now a marble fireplace, now three fossil sticks with a suspended pot. Still today man makes rude pots and stone weapons, and buries his dead along with their spoon and necklace. H.



# ✻ The Trend of Twentieth Century Science ✻

## Ether and Aether

A NOTED English physicist, who has been publishing a series of extraordinary articles on the "Supra-world," and the "Infra-world," pleads with his confrères that they should study psychology. That is, he thinks, the condition of further progress. Pressing into the minute or the immense, after a certain point, becomes futile.

Suppose a physicist desires to understand the laws that govern the formation of crystals, and should imagine that by breaking one into small pieces he will gain his end. But on examining the pieces he finds that they are exactly the same shape as the larger one they formerly composed. So he breaks one of the pieces, looks at the sub-pieces with a microscope and finds that they too have the same shape. Suppose his microscope is fine to the limit of mechanical possibility. At last he has broken his fragments into such minute sub-fragments that the crystalline form exists no longer; what he now has are round molecules. But they do not tell the secret of the force that causes them to combine into the angular crystalline form.

So his next course is to break the molecule. We will suppose him to do so and to find that its fragments have the original crystal shape. That is as far as he can go; and he is no nearer the cause of that shaping.

Then he turns the other way. Taking crystals of ordinary size, he finds means of making them combine. The bigger one resulting is of the same shape again. He goes on and on until at last he has a leviathan crystal a mile long. So he has learned almost nothing. If he is to learn that crystal he may just as well take one an inch long as one an infinitely small fraction of an inch or an infinite number of inches. Science is actually making this sort of attempt, and is beginning to be within far sight of the limits of the knowledge it will yield.

Breaking up the molecule, itself a sphere, a set of other spheres appear, the atoms. Breaking these up, still another set appear, the corpuscles. Since there is some reason to think them also to be composite, we are almost within sight of a still smaller set of spheres. On the great scale we have the spherical planet; the planet with its moons, the sun with its planets, make larger spheres. May not the whole universe be a spherical cluster—or as some recently think, two such clusters beginning to interpenetrate? Gore and others have speculated as to the existence of other universes out "somewhere" in measureless space.

The papers on the Supra- and Infra-Worlds have attempted to show (what seems *a priori* highly probable) that in the main outlines the laws governing the structure of the little world of the atom and the interior movement of its units, are the same as those that obtain in the great atom—the sun and planets. The papers must be read for the full elaboration of the idea—which is that we can never arrive at anything ultimate by making our unit infinitely small or infinitely great. There will

always be something a million times smaller and a million times greater.

Why, not then take the bull by the horns and recognize that dimensions are only relative, that our faculties have a limited range, and that however far we extend that range on a larger or a smaller scale, the same problems are presented to us? . . . No material interpretation of the universe will ever explain anything. The elementary particle, the elementary position or motion, will be the greatest of all puzzles. Real progress must be sought for in quite another direction.

And from here he argues that real knowledge can only come from considering the universe as Mind, from study of our own minds, "from concentrating ourselves in our own higher selves," from watching what we then see to go on among our own senses and faculties and, from that understanding coming to an understanding of the great, "the all-embracing, all connecting Over-soul of the universe."

Mr. Fournier d'Albe is entitled to credit for his courage, but hardly for his originality. The essential ideas which he has been elaborating with so much skill are fragments of Theosophy and, with many others, were taught by H. P. Blavatsky thirty years ago, and by her successor, Katherine Tingley, more recently. And in various forms they have been again and again brought forward in this Review.

Mr. d'Albe suggests, without working out his suggestion, that the ether and the Over-soul are one and the same. The working out would not be difficult, and it would lead straight on to Theosophical ground.

Suppose one imagines before one's mental eye, say a rose. It is a tolerably clear mental object. Of what is it composed? It is subjective in the ordinary sense of that word; it is objective in a somewhat unusual sense of that word. It is created by will and the willer sits facing it. It could conceivably be made so vivid that some one else saw it. It is made of the stuff of the willer's mind. As he looks it changes of itself; clearly there are forces of change in it, however transcendental, that are really the forces of the mind that holds it.

Now suppose the Willer to be the Over-soul; the stuff of mind to be the ether; the rose to be all the worlds and what is on them; men to be the onlookers, perceiving what is in the Willer's mind; the changes in the objects to be the willed flow of phenomena.

Some of the ancient philosophies used, of course, the term ether, or rather Aether, but they used it for the Willer; what we call ether was also mentioned in some of them, but they regarded it as the *lowest fringe* of the stuff of the Willer's mind—speaking of several higher, up to that highest in which the self-consciousness of the Willer was directly reflected. Similarly man's mind is, so to speak, of several layers, the upper in most men almost inactive, yet capable of embodying to himself his highest ideations. So ether is in this sense part of the Mind of the Over-soul; in some of its changes objective, but only to be fully known in another way. STUDENT

## The Dew-Pond Mystery

THE rationale of what are called "dew-ponds" seems still an open question. It is perhaps more open than it might be from the fact that the formation of dew is itself a somewhat open question. The ground radiates its stored heat at night, becoming colder than the superjacent air. The air being thus chilled, deposits its moisture. But according to a later theory, the radiating heat from the depths of the soil brings up moisture which, reaching the cooled night air, is dropped back on the ground.

The English geologist, Mr. Edward Martin, writing in *Knowledge*, gives four constructions for these curious pits. The *first* was used by the Neolithic men, who excavated dew-pits within their camp lines on the tops of high downs. Remaining full of water, these pits sufficed for the camp needs, including the needs of large droves of cattle. An excavation six or eight feet deep was first made, and of any required diameter, say 50 or 60 feet. The bottom was layered with straw, and this thoroughly covered in with puddled clay. Over the clay was a layer of loose stones. Problem: why did this pit gradually fill, and stay filled, with water?

The *second* plan is to bottom the pit with concrete; then comes the straw; then more concrete. The *third* plan was used in the case of a pit of about 70 feet in diameter built in 1836 on the top of the high Thorpe Downs.

The basis of this pond was stated to be, first a layer of clay about 12 inches thick (mixed with lime to prevent the working of earthworms); second, a coating of straw; and, thirdly, a layer of loose rubble. During an interval of 40 years, till 1876, the pond had only once been dry.

This once was due to the growth of rushes which penetrated the clay floor. The *fourth* plan is the same as the third, except that broken chalk is used for the rubble. It will be observed that the common feature in all the plans is the straw. Its action is obviously that of a non-conductor. The clay or concrete are containers for the gathered water.

Throughout the day the earth is heated by the sun. But the area underneath the pit would be protected and remain cool, and especially after the pit contained a little water to evaporate. As soon as the sun departed, the water and whatever was at the bottom of the pit above the straw, would quickly lose their heat. Being colder than the surrounding surface of the earth, the air over the pit would deposit its moisture much more thoroughly than over the neighborhood. It would moreover be condensed, and more therefore drawn in from the sides. This would go on all night, continually fresh air being presented to the pond by the movement of breezes. Evaporation during the day is insufficient to undo the work of the night, and so the pit remains full notwithstanding heavy drafts upon it. It is obvious that the facts of these pits tell against the new theory of dew. For if the dew comes up from the earth with the radiated heat, to be immediately re-deposited, it is just over such ponds that none would form. STUDENT



## Nature

## Studies

## Water in the Desert

**I**F the man who makes two blades of grass to grow where one grew before is a public benefactor, how much more so is he that turns hundreds of square miles of hot and thirsty desert into fruitful fields and smiling orchards.

The work which the United States Government initiated in 1902, by means of which the desert lands of the west are being once more returned to the use and service of mankind, is progressing with marvelous energy and rapidity. In the April number of the *Geographical Magazine* is a deeply interesting article on this subject from the pen of Mr. C. J. Blanchard of the U. S. reclamation service, which is worthy of more than a passing notice. It is therein related that:

The twenty-five projects upon which the government is now engaged, when developed to their full extent, will add 3,198,000 acres to the crop-producing area of the United States. Add to these, thirteen other projects which are held in abeyance, pending the completion of the first mentioned, and which will reclaim 3,270,000 acres, and we have a grand total of 6,468,000 acres. This enormous area today is practically worthless. . . . Potentially it is the richest, the most fertile and productive land in the world.

That these works are not entirely new in their origin, is evident from the traces continually found of ancient irrigation works which followed much the same lines. Mr. Blanchard says:

Owing to the absence of decipherable hieroglyphics, and to the poorly preserved examples of aboriginal workmanship which our ancient Americans have left us, an atmosphere of impenetrable mystery envelops the age in which they lived. Today their ruins stand alone in the desert, and the passage of time is marked in the crumbling walls, or in the ancient canals, choked with the wind-swept drift of centuries. They were the first American irrigators, and their works evidence no small skill in engineering. The modern canals of today follow closely the line of their ancient ditches.

So rapid has been the progress made in these new works that several of the most important are now on the verge of completion. On the 1st of January, 1907, 1267 miles of canals had been dug, 9½ miles of tunnels had been excavated, 376 miles of wagon roads had been graded out, and 717 miles of telephones were in operation.

The phenomenal fertility of this virgin soil, when vitalized by irrigation, is almost without precedent. Containing, as it does, not only the constituents of the best loam (washed down by many an ancient river into the beds of long-forgotten lakes), but also the detritus of decomposed lava and other igneous formations containing phosphates and potash, it is the ideal soil for the cultivation of fruits and every kind of grain. The climate is unsurpassed for the supply of those nature forces which go to nourish and animate vegetable life.

As an example of productiveness, Mr. Blanchard gives illustrations of a 40-acre orchard

in the Yakima Valley in Washington. Here the fortunate farmer was able to gather in one year 21,000 boxes of apples worth \$1.00 per box, f. o. b. cars, and the land is now worth \$2000 per acre.

One of the most satisfactory features of the government reclamation law is a careful provision that the benefits conferred shall be carefully guarded so as not to fall into the hands of speculators. These sharks in the sea of human necessity have been rigorously excluded from the benefits of the reclamation service by a very strict regulation that no one person may become proprietor of more than 160 acres.

A very trite adage points out that "man can not control the elements." This is no doubt very true, and is of especial moment only from

man's ingenuity and creative industry to produce the necessary control of the fertilizing elements. It is impossible to foretell how great an effect this new and remarkable effort at promoting the growing attraction of the West may have upon the civilization of the 20th century. It is at once clear that if carefully carried out, the influence will be against that fatal segregation in large cities which is so destructive to the health, morals and manhood of those who thus herd themselves together. Mr. Blanchard has well voiced these dreams and hopes in his concluding paragraphs. He says:

You cannot fix the possibilities of this land of silence and sunshine. Here the harvests are always



Lomaland Photo. and Engr. Dept.

A BEAUTIFUL NATURE BOWER, BUNDANOON, N. S. W., AUSTRALIA

an agricultural point of view in those countries where the weather is a very inconstant quantity. Much humor has been expended in the past upon the British farmer who had generally something to grumble over. If it was a good year for corn, it was a bad year for turnips. True, he generally compromised the situation by growing both, and one generally turned out pretty well. But of this he took no account. He grumbled about the poor crop of the other one.

But this is a situation which is largely outside the prospect in the irrigated desert. Once get the water there, and the climate is fairly constant. It is a land of perpetual sunshine. And it is worthy of note that all the great civilizations of the past seem to have owed their agricultural wealth to these favored places where a constant climate is aided by

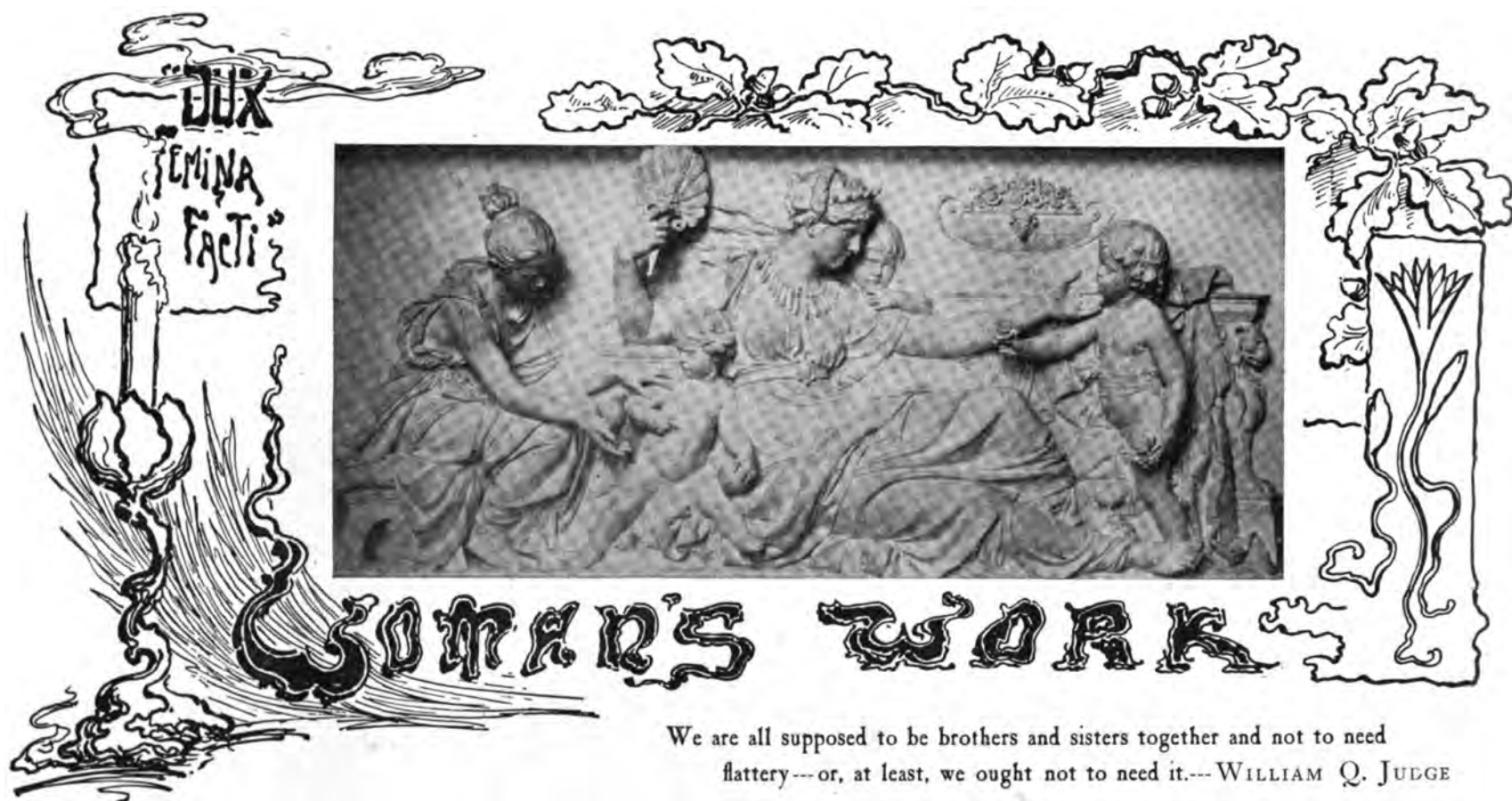
assured. Here the farmer can estimate by a mathematical calculation the reward of his labors.

The influence of its extended horizon and its true perspective may be potential in character molding and building. Instead of the dead level of mediocrity which prevails where people are overcrowded and underfed, the desert offers the uplift of unmeasured distances, the perpetual sunshine and the individual home of contentment and prosperity. May not these develop new systems of ethics and morals leading us back from the material to the spiritual, into ways of gentleness and simple living?

In this empire now asleep, awaiting the coming of the builder, perhaps the dreams of Plato and Socrates, who imbibed their splendid imagery, their stately rhetoric and their sublime metaphor from the desert, may be revived.

Perhaps after all the long-sought Eldorado of other dreamers may prove to have been no dream but a glimpse of destiny. STUDENT





We are all supposed to be brothers and sisters together and not to need flattery—or, at least, we ought not to need it.—WILLIAM Q. JUDGE

#### "The Nobility of Their Calling"

THE International Brotherhood League, which was organized by Katherine Tingley for the purpose of doing practical humanitarian work, announced for its first object:

To help men and women to realize the nobility of their calling and their true position in life.

To twentieth century women, particularly to those who are to pioneer this struggle which is to reclaim for woman her rightful place, the place denied to her through long centuries, this means much. The International Brotherhood League has for its fountain-head the all-embracing philosophy of the Wisdom-Religion, the same philosophy, the same wisdom, that the world-teachers have ever taught. Brought to the Western world thirty years ago by Helena Petrovna Blavatsky under the name of Theosophy, it has blossomed in many ways, one of which has for its object the *practical* working out of the teacher's ideals. Therein lies the key to the redemption of mankind, for Theosophy teaches that reform must attack and transmute evil at its source, which is forever and ever within the human heart.

Neither men nor women, as the world goes today, realize the nobility of their calling. How are they to realize this when they dream not of the innate nobility of their own natures—that nobility which lies sleeping beneath the surface of appearances and outer events—when they are not as yet conscious of the fact that they are divine?

Plainly, the first step is to awaken in the hearts of both women and men the knowledge that they are souls, working out a Heaven-appointed destiny, and that all experiences, whatever they may be, provided they lie in the soul's path, are necessary to the soul's development, and are all equally worthy and beautiful.

It is not chance, but law, which places one woman in the position of mistress and the other in that of maid, one man in charge of a

business and another as clerk; nor is one position less dignified than the other in essence, for it is not of the least importance *what* we do or whether our position be exalted or lowly, according to the world standard, so long as the work is honorable and there is need of its being done. It is the spirit in which the duties of any position are performed that is the all-important thing. With an awakening consciousness of their own divinity, there will come to women, no matter how humbly situated, a deep realization of the loveliness and supreme fitness of their own appointed des-

THE sweetest lives are those to duty wed,  
Whose deeds, both great and small,  
Are close-knit strands of an unbroken thread,  
Where love ennobles all.  
The world may sound no trumpets, ring no bells;  
The book of life the shining record tells,  
Thy love shall chant its own beatitudes  
After its own life working. A child's kiss  
Set on thy sighing lips shall make thee glad,  
A sick man helped by thee shall make thee strong.  
Thou shalt be served thyself by every sense  
Of service which thou tenderest.—*Author Unknown*

tiny, in a word, of the nobility of their calling, whatever that calling may be; of the sacredness of their position, whether as wives or mothers, as teachers or as women workers anywhere in the world.

Envy and jealousy find no place in the mind of the woman who gladly takes up the duty of the hour, no matter what its nature, and discharges it to the utmost. The whole being is lifted into the sunlight of life when every hour of the day is filled with the conscious effort to do well one's own duty, *not another's*. It is *our* work that links us to the gods, not the work of another. Can there then be question as to whether our calling be noble when we realize that it is ours and, as such, is and must be the only passport to Olympus? R.

#### Continuity of Effort a Necessary Factor in Evolution

THAT continuity of effort is a necessary factor in evolution, seems so self-evident that it would be unnecessary to talk about it, were it not also evident that it is a fundamental principle quite overlooked in practice. The characteristic of effort in the present state of evolution, is spasmodic. The only common exception to this is that which is directed toward the attainment of some intensely desired personal end. When an overmastering passion takes possession of one, the personal will is not relaxed. Everything that comes in the path as an obstruction is swept away. Difficulties, which under other circumstances would seem impossible, are easily surmounted. The same sacrifices which might exhaust one, through rebellion against them, will, if they further the desired end, be endured with ease—indeed, will pass almost unnoticed, and thereby cease to be sacrifices.

The character will even, under the dominance of such a passion, mold itself to suit the end. Whatever qualities are needed, though they may have seemed not to exist, will come to the front, and make a part of that man's equipment. Even a semblance of unselfishness, and a surface regard for others, will cover the man with a virtuous garment, provided such a garment is necessary to success; while underneath and buried deep may be a selfishness so supreme that the suffering of a nation would not weigh in the balance against the loss of the object of ambition.

Continuity of effort of this kind we see very often, whether it be recognized or not. It is the explanation of many a marvelous success which the world applauds, worships and emulates. The result of the success is rather overlooked in the glory of its accomplishment. The world may not have been advanced one step by it; the man is not likely to enjoy any



degree of satisfaction when his end is attained, and he is almost certain to be more deeply confirmed in his selfishness. But all this is not very generally understood. The great fact is that the man has marched forward with bold, confident and certain step to the goal before his eyes.

Although there are thousands of such exceptions, it is nevertheless true that as a rule effort is spasmodic. It is a move in this direction today, and in that tomorrow; or a move forward today, and the actual annulling of this tomorrow by a move backward. A host of good resolutions, giving promise of great things—and then a general moral relaxation, leaving the body and mind a prey to any evil force which in the journey of life they chance to meet; a lifting of the eyes to vision of perfection and beauty which belong to a true life—and then a dropping down for a short residence in hell. This is the type of modern effort—and what can be expected from it? Who would dream of acting in this way in the ordinary simple undertakings of daily life? Very quickly would he be discarded for any useful purpose, and be denounced as insane. Nothing can account for this in the higher conduct of life, except an utter ignorance and carelessness as to its purpose. In other words, however great and intellectual they all may be, people who so live are as foolish children, playing at life instead of living it. Neither such, nor those who persist in their personal ends, are real factors in evolution. They are only obstructors. But an observation of the army of selfish marchers will teach a great lesson. What could one do, who had an overmastering passion to serve the race!

One who had such a love for humanity, such a yearning to bring it true peace and happiness that all obstacles melted in the fire of his enthusiasm; one to whom all sacrifices, hardships, persecution and misunderstanding were nothing in comparison with the goal before his eyes. What could possibly intercept the success of such a one? All nature would come to his aid. All the beneficent forces of the universe would be with him and behind him, and he would march forward with a triumph such as the world has never dreamed of.

Such as these have been the Leaders of the Theosophical Movement; and it is for this, that nothing can withstand it. The army of

souls who ally themselves with it in heart and soul must of necessity be led forward to a victory, which shall crown the world with light. The awakening world will turn its eyes and ask the secret of this mighty thing which sweeps everything before it; the world will find it in the unremitting, overmastering love which is behind it, and which is one with the Light of Ages. STUDENT

### Jottings and Doings

THREE women were among the twelve Americans honored upon the occasion of the re-

tory of the world." The next was in honor of Mary Lyon, another leader in the cause of woman's education, foundress of Mount Holyoke College. The third tablet bore the name of Maria Mitchell, America's first great woman astronomer.

The remaining nine tablets were those of men, among them being three who were foreign-born yet who, by their devotion to higher American ideals, were considered particularly to merit the honor: John Paul Jones, Louis Agassiz and Alexander Hamilton.

The names of those so honored are chosen by ballot, the number of the judges being one hundred and the university senate being the receiver of the ballots.

The first selection was made in October, 1900, and the returns disclosed the fact that out of the large number chosen there were no names of women. Those honored by the ceremony of May 30 were the first so far chosen. H.

It is said that Princess Louise Augusta of Schleswig-Holstein not only exhibited some of her handiwork at a recent exhibition of the London "Society of Artists at Work," but that she was also seen there at work upon her art-craft, which is enameling. Her craftsmanship is of a high order and her enameled pieces are prized by those fortunate enough to possess them. It is one of the rules of the Society referred to that all who exhibit must actually do some work there, showing how they make the things exhibited. The example set by royalty in thus openly dignifying hand work—what the unthinking too often discredit, to the hurt of society and themselves—must be great. It is but another evidence of the slow turning of the

mental tide of the world's life. STUDENT



Lomaland Photo. and Engr. Dept.

### METOPÉ—JOVE AND JUNO: PALERMO MUSEUM

From the Temple of Juno, site of the ancient Selinus, s. w. of Palermo. A composition remarkable for its freedom and pliancy, in view of the archaism of the style

cent ceremony held in the New York University Hall of Fame, a beautiful rotunda in the Greek style of architecture. With befitting dignity and brilliancy, in the presence of the Governors of New York and Massachusetts, who came with their respective staffs, the twelve commemorative tablets were unveiled, the ceremony being conducted by the chancellor and faculty of the university, assisted by military, naval and municipal representatives of the highest rank.

The first tablet unveiled was that of Emma Willard, that noble and womanly educator who surely deserves the name of "pioneer in as great a revolution as ever changed the his-

TIME "the destroyer" has many modes of effecting changes. A correspondent writes that the palace of the Capulets in Florence, Italy, in whose proud halls Romeo and Juliet loved and found their destiny, is shortly to be turned into a motor-car garage. As if this were not sufficient it is said that the glorious old ducal palace which Dante immortalized in his romance of *Paolo and Francesca*, will soon be fitted up for a macaroni factory! The palace, it is true, has been falling more and more into ruin since the earthquake of 1860, but still it is to be hoped that the report is not true. R.



# OUR YOUNG FOLK

## Brilliant Celebration of Cuban Liberty Day at the International Headquarters of the Universal Brotherhood and Theosophical Society Point Loma, California

THE international character of the work of the UNIVERSAL BROTHERHOOD AND THEOSOPHICAL SOCIETY is never more strongly marked than at the annual celebration of the Cuban Liberty Day held at Point Loma, California. This year, on May 20, as before, the students of a large number of nations, from far-off Finland to New Zealand, assembled to do honor to brave Cuba who stood out against overwhelming odds for so many years in the cause of liberty when all seemed dark and hopeless, and who now, in the persons of so many of its noblest representatives, who have learned through the most severe sufferings, hardships, and sacrifices, the realities of life, has welcomed the redemptive work at Lomaland so heartily.

As the young people from Cuba who are receiving the blessings of the Râja Yoga training at Point Loma, under the direct superintendence of Katherine Tingley, the creator of the system, are now growing older and more capable in every way, it was decided that the celebration should be conducted entirely by themselves and that all the pupils of other nationalities should be included among the guests. The magnitude of the success was a great surprise to everyone. The pleasure was great for the Cubans who felt that they were able to do credit to the unceasing efforts of Katherine Tingley and their teachers, and that they were rapidly becoming well

qualified to assist effectively in the great plans which are materializing for the higher education of the Cuban people. Cuba was once, before the un-

rest of the last thirty or forty years, a leading center of enlightenment in educational matters for Spanish America and it seems to be destined to take that position again under the beneficent sway of Râja Yoga; and who dare say what these ardent and devoted young souls who are rapidly attaining proficiency in the educational methods originated by Katherine Tingley will not succeed in doing for their country, for Latin America, and for the world at large!

The Rotunda of the Point Loma Academy was crowded by hundreds of the students, the non-Cuban children, and a few guests, who all stood as the procession of Cuban children entered to the orchestral music of the Cuban National Hymn, and grouped themselves about the banners of Cuba, America, and the UNIVERSAL BROTHERHOOD AND THEOSOPHICAL SOCIETY. Beautiful floral tributes were then presented to Katherine Tingley and the teachers, and wreaths were laid on the central pedestal in honor of the heroes, Cuban and American, of the war. Then came the presentation of an exquisite illuminated address which had been prepared as a token of gratitude to Katherine Tingley by one of the Cuban boys who possesses considerable artistic ability and who received no assistance whatever from anyone in painting it.

After the singing of "America" all were seated, a little Cuban girl, most picturesquely attired in a costume of the national colors, taking a chair on the platform. Then followed the reading of the tributes of the Cuban children, and a well written and instructive address on Cuban history by Antonio Castillo. Señora Domingo, one of the students, although



Lomaland Photo. and Engr. Dept.

CUBAN AND AMERICAN RÂJA YOGA PUPILS AT POINT LOMA, CALIFORNIA



Lomaland Photo. and Engr. Dept.

WREATH PRESENTED TO KATHERINE TINGLEY, CUBAN LIBERTY DAY, MAY 20, 1907



# THE CHILDREN'S HOUR

a grown up person, had been specially invited to say a few words. She read a beautiful tribute of gratitude on behalf of Cuba to the Leader of the UNIVERSAL BROTHERHOOD AND THEOSOPHICAL SOCIETY. Concise and interesting papers describing the activities of the Industrial Arts and Domestic Economy, the Forestry, Bee-keeping, and the Photo. and Engraving Departments were read by Cuban representatives from each of these important branches of the Râja Yoga Training School; they were followed by an impromptu address by Señorita Octavia Franco one of the older girls, who was full of the fire of devotion and gratitude.

The large hall of the Rotunda was decorated tastefully with nature-garlands of smilax and flowers of rare and brilliant varieties. Over the center of the platform the portrait of Senator Emilio Bacardí was placed, draped in the Cuban flag, and on either side were the portraits of H. P. Blavatsky and William Q. Judge, all three pictures being surrounded by wreaths. The whole, with the girls and the smaller boys in white, the former with garlands of flowers, the older boys in their neat uniforms, the banners of all nations which so strongly impress the international nature of the work, the bright and happy faces of the children, made a picture of Promise that could not be surpassed at any time or at any place. Surely the bad Karma of Cuba, the Pearl of the Antilles, must be rapidly lifting now that this band of Young Crusaders is so nearly ready to go out to fight ignorance and selfishness!

By the request of Katherine Tingley the committee of young Cubans in charge of the arrangements for the evening despatched telegrams of congratulation to Senator Bacardí and the Governors of the Provinces of Santiago de Cuba and Pinar del Rio.

During the evening Katherine Tingley addressed the pupils of the Academy, expressing her delight to find all the Cubans so happy and their efforts so full of promise.

The program is appended, copies of which were given to all present. It was beautifully printed by Antonio Lopez, a Râja Yoga pupil who is rapidly acquiring proficiency in the art of printing at the Aryan Theosophical Press and Bindery. STUDENT

## LOMALAND

RÂJA YOGA ACADEMY ROTUNDA  
MAY 20, 1907

### ANNIVERSARY OF CUBA'S LIBERTY DAY

“VIVA CUBA LIBRE”

“THE ETERNAL STARS SHINE OUT  
AS SOON AS IT IS DARK ENOUGH”



Lomaland Photo. and Engr. Dept.

## CUBAN RÂJA YOGA PUPILS AT POINT LOMA, CALIFORNIA

- 1 MARCH.  
Flags symbolize "The Triple Alliance of Cuba, America and the Brotherhood."  
ROYAL STANDARD BEARERS:  
Arturo Alberni, Francisco Llera, Joaquin Cos
- 2 TRIBUTE of Cuban Children to Katherine Tingley  
Read by Arturo Peralta  
Presented by Mercedes Puente
- 3 WREATH presented by Cuban Children to Katherine Tingley in the name of Emilio Bacardí and all true Cubans  
Bearer: Adelaide Bacardí
- 4 TRIBUTE of Cuban Children to their Râja Yoga Teachers  
Read by María Castillo
- 5 TRIBUTE of Cuban Children to American soldiers who died to free Cuba  
Bearers: Pedro Baza and Rosa Bustillos  
SONG—America
- 6 FACTS from Cuban History Antonio Castillo
- 7 SPANISH APHORISMS read by:  
Lucia Bacardí Teresa Domingo  
Isabel Cos Angelita Cos  
José Jardines Esmeralda Cheda  
Antonio Planos Alberto Jardines  
Victor Lopez Maximo Ferro  
Antonio Lopez Miguel Cos
- 8 REPRESENTATIVES of Industrial Arts:  
Alicia Gil Guadalupe Rodriguez  
Isabel Gil Trinidad Valerino
- 9 REPRESENTATIVES of the Forestry Department:  
Manuel Garrido Sebastian Cos  
Sebastian Betancourt Manuel Diaz  
Luis Beltran Manuel Planos  
Aristide Lopez Santiago Justiz
- 10 PAPER by Representative of Photo. and Engraving Department Miguel Dominguez
- 11 RECITATION: *Apostrophe to the Ocean* (Lord Byron) Pedro Baza
- 12 RECITATION: *A La Estrella Solitaria* Mercedes Puente
- 13 VIOLIN SOLO Juan del Valle
- 14 SPEECH on the Gods of Mythology Joaquin Navarro
- 15 HARP SOLO (Schumann) Octavia Franco
- 16 CORNET SOLO: *Piété* (M. Hauser) Antonio Sastre
- 17 VIOLIN SOLO: *Petite Polonaise* (C. Dancla) Arturo Peralta
- 18 VIOLIN SOLO: *Chanson de Berceau* (J. A. Demuth) José Gomez
- 19 PIANO SOLO: *Valse*, Op. 70, No. 3 (Chopin) María Castillo
- 20 PIANO SOLO: *Sonatine* (Fritz Spindler) Esperanza Domingo
- 21 PIANO SOLO: *Prelude* (S. Heller) Angelita Puente
- 22 HORN SOLO: *Pilgrim's Chorus* from *Tannhäuser* (Wagner) Alejandro García
- 23 PIANO SOLO: *Barcarolle—June* (Tschai-kowsky) Antonio Castillo
- 24 CORNET SOLO: *Italian Romance* (C. Hohm) José Figueras
- 25 PIANO SOLO: *Kammenoi Ostrow* (A. Rubinstein) Ana Maria Puente
- 26 VIOLIN SOLO: *Adoration* (F. Borowsky) Rafael Sierra
- 27 PIANO SOLO: 3rd Mvt. *Sonata*, Op. 2, No. 1 (Beethoven) Eloina Vinagre
- 28 ADDRESS Octavia Franco
- 29 ADDRESS: "Cuba's Gratitude" Señora Mercedes Domingo
- 30 CUBAN HYMN

Printed at the Aryan Theosophical Press  
by Antonio Lopez (a Râja Yoga Student)



# The Theosophical Forum in Isis Theater

S a n D i e g o C a l i f o r n i a

## Last Sunday Evening at Isis Theater

Students of Râja Yoga Academy Conduct  
the Sunday Night Meeting  
Choice Music

THE meeting at Isis Theater last Sunday evening was conducted entirely by pupils of the Râja Yoga Academy at Point Loma, and exemplified in a marked degree the results of Katherine Tingley's system of Râja Yoga training and education. In addition to the papers read there was a carefully prepared musical program, all the numbers being rendered by the children in a most artistic manner. The girl's special choir sang several beautiful selections and the instrumental music was provided by the Râja Yoga quintet, and was as follows:

Selection from *St. Cecilia*, (Gounod); *Harken Unto Me*, (Sir A. Sullivan); Duets for two violins, (Godard); 'Cello solo, *Romance*, (C. Matys).

One of the Râja Yoga boys read an excellent paper on "Brain-mind Fetters." In part he said:

"It is not generally held that there is a higher power than that of the mind—that the mind is only an instrument that should be used and guided by something which is higher. And to anyone who has made a study of Râja Yoga, it is very evident that in this age the brain-mind plays far too important a part in the human make-up. Now if we look within ourselves we cannot help recognizing that our whole body and life is the mere plaything of our mind, which governs all our actions, both good and bad. But you may say that the mind has its uses and is indispensable. Quite true, it should fulfil its true function, but there is a much higher governing power in each one of us if we will but see and liberate it. We have all heard of that divine spark of conscience and of that wonderful power, when used on the right lines, of discrimination that we all have. We lack that iron will to urge us forward and arouse us to noble service, and so humanity lies as in a stupor. Aside from his financial aims or love of honor and fame or the pursuit of pleasure, man goes along with apparently no higher object in life. He is all wrapped up in his little world and he sees not the suffering of his fellows. We must all agree that there is something the matter with the works somewhere, for we were not born upon this great earth without some great purpose.

"No ship ever put to sea without a rudder, but there are millions of men and women in the sea of humanity, rudderless. They simply don't know where they are going. Their engines though still there, are in a state of rest and the helm of the ship of life is gone.

"Now what is the motive force of human life? It should be an indomitable will and a clear conscience, but sad to relate we have lost sight of divine powers and we are led

this way and that by the current of material thought which we harbor every day of our lives.

"At this point let us notice that on a merely physical plane the mind can affect the body and in time destroy both health and happiness. For instance it is a well known scientific fact that every cell in the human body has a corresponding cell in the brain and that the brain cells have a mighty influence on the physical cells. Some simple demonstrations may be found in the fact that most people turn pale from fright, while in others great excitement seems to affect the organs of digestion, and numerous other examples could be cited. But with these in view is it not plausible that the harboring in mind of evil thoughts and intentions must have a degrading influence on the physical body? That is the reason why so many people are physical wrecks, for through ages and ages of bodily destruction in this way they have arrived at their present state.

"For this, and other reasons to be found on the higher spiritual plane are the Theosophists at Point Loma trying to find within themselves the Divine. Why is it that Katherine Tingley in her work with the children is seeking to bring out the Divine and is fanning into flame that spark of conscience which sleeps in each one of us? Is it not that the true self may dominate forever over the false? If such were the state of things at the present day all humanity would have a single purpose in view and we should live as a great united family, all helping and sharing in the trials and misfortunes of our brothers."

One of the Râja Yoga girls also read an admirable paper, her subject being, "The World's Need of Râja Yoga." The following is an extract.

"When we hear of the many sad things that happen in the world today, the thought often comes: 'What is the cause? Why, with so great an advance in civilization, so many inventions to make life easier, should things be in this condition?'

"Despite the fact that we have electric lights, gas, telephones, and innumerable other contrivances for giving comfort, few homes are as full of sunshine today as were those of seventy-five or a hundred years ago. The people themselves have a worn-out look, or else there is a hard expression, as if the one thing to live for were pleasure; and this could be gained only at the cost of all else. In all our large cities it seems as if the people were possessed by some evil genius which drives them on and on, while they are powerless to stem the tide.

"And the cause of all this? It is *Selfishness*. Love of self has caused man to lose sight of the fact that *he is Divine*; and so like a snail he grows, lives, and dies without ever having left his shell. What difference does it make to him if humanity suffers? Has he not all he can do to look after his own com-

fort without thinking of others? But does he ever feel the consequences of his selfishness? Ah, yes! For 'As ye sow, so shall ye reap.' We see on all sides grown up people who are miserable because they have long lived selfish lives, and the worst of it is that they do not suffer alone, for the children are brought up in this atmosphere, and at an early age learn to love money and what they can get for it better than life itself. As they in turn grow up, this lust for pleasure grows too, and gives rise to a thousand other faults, until each one is so wound up in the web he has made for himself that he can not escape.

"This is putting the matter lightly. You yourselves know too well the things that happen every day, for the newspapers are full of them. We hear of these and are horrified, but do we stop to think of our own actions in unguarded moments? Apparently of so little consequence that we take no notice of them, they are nevertheless seed sown, and will make a harvest of others to follow. Within ourselves we may look for the cause of the world's unhappiness, and when each of us learns to conquer his own faults, then he may look to make better conditions in the world.

"When shall we learn? What does the world need to give it new Life and Hope? It is *Râja Yoga*, and when we allow its pure light to shine in our hearts, being guided by it in all things, and remembering that we are *Divine*, we shall have learned.

"Râja Yoga means the Perfect Balance. In learning Râja Yoga man finds his true self and the true way of working. What a glorious day it will be when each one of us finds his or her right place and is working for the good of mankind.

"Then the homes will be flooded with sunshine; every face will be wreathed in smiles; in the place of the old unsatisfied longings there will be true joy and happiness. Man will love his neighbor better than himself, finding in little unseen acts of kindness a purer joy than he knew before. The seeds of truth will blossom in purity and from them will spring a garden so sweet and rare that the hearts of all will rejoice unselfishly.

"You ask, 'Will that day ever come?' Katherine Tingley says *yes*, and already Râja Yoga has brought the light of its dawn."

OBSERVER

## Theosophical Meetings

PUBLIC Theosophical meetings are conducted every Sunday night in San Diego at 7:30, at the Isis Theater, by the students of Lomaland, assisted by the children of the Râja Yoga School. Theosophical subjects pertaining to all departments of thought and bearing on all conditions of life are attractively and thoughtfully presented. An interesting feature is the excellent music rendered by some of the students of the Isis Conservatory of Music of Lomaland. Theosophical literature may always be purchased at these meetings.



# Art Music Literature and the Drama

## The Frescoes of Medieval Italy

THE paintings that cover the walls of the Campo Santo in Pisa are among the most interesting collections of frescoes in Europe. For centuries the most skilful artists of the schools of Pisa, Florence and Siena established their reputations by their paintings on these walls.

The Campo Santo, or "sacred field," is a cemetery surrounded by a marble arcade. In its center is a mound of earth brought from Mt. Calvary and supposed to possess miraculous qualities. The arcade contains much ancient and modern sculpture and it is the inner side of its walls whereon are still to be seen the old frescoes, some of them dating back to the thirteenth and early fourteenth centuries. Some of the earliest pictures, notably Orcagna's *Last Judgment* and the *Triumph of Death* (see the cut), illustrate what morbidness, gloom and superstition the Church then forced into the minds of men. Real orthodox devils with horns and tails and armed with forks, caper through the air, seeking victims to feed the fiery furnace; while the bodies of the victims are exposed in every state of decay with loathsome reptiles crawling over them. An old-fashioned smell of brimstone is suggested

to the beholder, not calculated to cheer him with any great comfort for the future, but to bind him more closely, through fear, to the Church. Surely a most unwholesome and gruesome subject for a cemetery!

Some of the later fourteenth century pictures are gems. Epic and idyllic scenes from the Old Testament pass in unbroken succession as we encircle the arcade: the *Drunkenness of Noah*, showing the famous vintage scene; the *Tower of Babel*; the *Burning of Sodom*; the *Sacrifice of Isaac*; the *Infancy of Moses*; the *Passage of the Red Sea*; the *Visit of the Queen of Sheba to King Solomon*—and so on, indefinitely. What scope these varied subjects from the Jewish scriptures gave to the imagination and brush of the painter and what a relief such subjects are after being satiated with Madonnas and Crucifixions—notwithstanding the greatness of many—that are so incalculably numerous in the galleries and churches of Europe.

Many of the Campo Santo frescoes are entirely obliterated. They are all exposed to the weather and faded, but amongst them are some of the most charming pictures in Europe.

The Campo Santo, together with the Cathed-

THE office of painting and sculpture seems to be merely initial. The best pictures can easily tell us their last secret. The best pictures are rude draughts of a few of the miraculous dots and lines and dyes which make up the ever-changing "landscape with figures" amidst which we dwell. Painting seems to be to the eye what dancing is to the limbs. When that has educated the frame to self-possession, to nimbleness, to grace, the steps of the dancing-master are better forgotten; so painting teaches me the splendor of color and the expression of form, and, as I see many pictures and higher genius in the art, I see the boundless opulence of the pencil, the indifference in which the artist stands free to choose out of the possible forms.

—Emerson



Lomaland Photo. and Engr. Dept.

ANDREA ORCAGNA'S *TRIONFO DELLA MORTE*, PISA

dral, the Baptistery and the Campanile (commonly called the Leaning Tower), form a world-famous group of buildings. They were begun in the eleventh century and are the result of the work of many wonderful medieval architects, sculptors, painters, wood-carvers and workers in bronze and mosaic.

They are built of white marble and will ever be a powerful attraction drawing the lovers of beauty and art to the sleepy old city of Pisa.

STUDENT TRAVELER

## Art and Nature in Japan

THE Japanese sensitiveness to the beauties of the outside world is something much more delicate and complex and contemplative, and at the same time more natural, than ours has ever been," writes the American artist, Mr. John La Farge, in his recent book.

"Outside of Arcadia, I know of no other land whose people hang verses on the trees in honor of their beauty; where families travel far before the dawn to see the first light touch the new buds. Where else do the newspapers announce the spring openings of the blossoms? Where else would be possible the charming

absurdity of the story that W— was telling me of having seen in cherry-blossom time some old gentleman, with capacious saké gourd in hand and big roll of paper in his girdle, seat himself below the blossom-showers and look, and drink, and write verses, all by himself, with no gallery to help him? If there is convention in a tradition half obligatory; and if we, Western lovers of the tree, do not quite like the Japanese refinement of growing the cherry merely for its flowers, yet how deliciously upside-down for us, and how charming is the love of nature at the foundation of the custom."

## A Recent Musical Invention

WE have already referred to an invention by Mr. Charles Parsons, the inventor of the steam turbine, by means of which the sound of a stringed instrument can be increased enormously without impairing the quality of the tone. The inventor, interviewed by a representative of one of the London daily papers, says:

The principle is the same as that applied to the gramophone to reinforce and to enrich the tone. It consists of an air valve attachment, which, in the case of stringed instruments, derives its motion from the sounding board, and is connected with the belly near the bridge. The effect is that the tone of the instrument is augmented, the harmonics are re-

inforced. The sound wave is in reality the "first differential" of that which is produced by the instrument itself. This means that the upper octaves are doubled, quadrupled, and so on, the result being a richer tone. . . . A pedal is provided by means of which the tone can be modified as desired, producing *sforzando* effects and so on.

While it may seem at first sight that the whole orchestra problem will be much simplified, there is one point to remember. The greatest value in music does not lie in what is heard, so much as in what may be conveyed through the hearing. It rises, in part, from the consciousness of the performers. Twelve men working in perfect harmony together, forgetting for the time being all personal aims in the endeavor to realize the ideal of the music, will give out more of the real essence of music than any average one of them could alone; even if the tone of the latter were as rich and his volume of sound as great as that of the twelve together.

All musical tone carries with it a certain quality from the consciousness of the one who sends it forth, whether by the voice or through the medium of string, metal or wood; and this is the potent factor after all. M.

# THE UNIVERSAL BROTHERHOOD and THEOSOPHICAL SOCIETY

FOUNDED AT NEW YORK CITY IN 1875 BY H. P. BLAVATSKY, WILLIAM Q. JUDGE AND OTHERS  
REORGANIZED IN 1898 BY KATHERINE TINGLEY

C e n t r a l   O f f i c e   P o i n t   L o m a   C a l i f o r n i a

The Headquarters of the Organization at Point Loma with the buildings and the grounds pertaining thereto, are no "Community" "Settlement" or "Colony." They form no experiment in Socialism, Communism, or anything of similar nature, but are what they stand for: the Central Executive Office of an international organization where the business of the same is carried on, and where the teachings of Theosophy are being demonstrated. Midway 'twixt East and West, where the rising Sun of Progress and Enlightenment shall one day stand at full meridian, it unites the philosophic Orient with the practical West

## "The Soul"

IN current literature there is a great deal of nonsense talked about "the soul," from various points of view. That phrase, "the soul," stands for a whole universe of unknown facts about human nature. It is like a region marked blank on a map because it has not been explored. It looks uniform and barren, but afterwards we find that there are mountains and rivers, cities and people, races and nations, the same as in other regions. Or it is like a distant nebula which the telescope resolves into suns and systems of suns. Is the "soul" of the nature of matter, or of spirit; is it mortal or immortal? Questions like these are futile, because that word "soul" covers very many principles in human nature, some of which are material, others not; some mortal, others immortal.

Some scientists are trying to weigh the soul. Here we have, if anything, the coarser vestments of the *linga sharira*, the ethereal counterpart of the body, which is the warp upon which the physical structure is woven and is the seat of the senses. It perishes shortly after the body, and is not a soul, for it is only of a finer grade of matter and merely an instrument for soul and mind to function with. The entity of the *séance*-room is not more worthy, and often less so; for it is but the galvanized remnants of the deceased, or merely an emanation from the bodies of medium and sitters. Some have thought that they have traced the soul in the "unconscious mind," which many obscure mental phenomena have shown to exist. But it has also been shown that part at least of this unconscious mentality (which is indeed rightly called "*sub-consciousness*") is of a lower order than the conscious intelligence, being connected with appetites and instincts. Clearly *sub-consciousness* is no guarantee of excellence or immortality; it may be anything from the consciousness of the physical cells to the consciousness of the stomach.

Psychic powers, and the ability to use senses beyond the body, are no criterion of the soul. Even should we find ourself floating away from the entranced body and functioning consciously in another place, still we have not reached the soul. With us might go all our selfish desires and passions.

There is much to be learned about human nature. Whether we analyse like the physi-

cal scientist, from the laboratory point of view, or whether we analyse metaphysically and study the functions of our minds, our knowledge is extremely limited and our notions equally elementary and timid.

There are some mental functions that are prompted by animal propensities started from the bodily centers, and some that are not so started but that originate from higher sources independent of the body; and many of course that are mixed. These are all jumbled together by modern psychologists.

In the Theosophical teachings human nature is analyzed into seven principles, four lower and three higher; and even this is only a summary. Clearly then, to talk about "the soul" when we know so little, is rather vague.

Anyone venturing upon research in such a vast unknown region without any other guide than his own notions, would certainly lose his way; as is seen by the innumerable wild speculations we read of, by the eminent men floundering in this or the other 'ism or "new-thought" fad, and the various mental diseases produced by loss of balance. Such investigations only bring upon us more wholly unrelated facts and psychical temptation than we are able to stand up against. Our judgment is upset by the wonder of strange "discoveries," our vanity inflamed, our desires sharpened.

Hence in Theosophy the obtaining and maintaining of moral balance and self-control is the first step. The great enemy of man is Desire. This is very subtle and deep-seated, and, if driven from one post, will establish itself in another. If we cannot master it in our ordinary life, much less can we master it in any more evolved life which we may propose for ourselves, unless we make its mastery our prime object. Desire is the force that controls and energizes the lower functions of mind and body. In its turn it should be controlled by the spiritual will guided by Intelligence. Then the man is free and not a slave to desire and to those who play upon

all emotional states.

LET once man's immortal spirit take possession of the temple of his body, drive out the money-changers and every unclean thing, and his own divine humanity will redeem him; for when he is thus at one with himself he will know the "builder of the temple."

Desire. We can all recognize in our minds those aspirations that are noble and unselfish, distinguishing them from the other kind. By cultivating these, we can put ourselves on the Path that leads eventually to the desired knowledge. Illumination can come, indeed *must* come from within, but one needs to beware of vanity, ambition, and

The fruit of the Spirit is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance.

Love suffereth long, and is kind; love envieth not; love vaunteth not itself, is not puffed up, doth not behave itself unseemly, seeketh not her own, is not easily provoked, thinketh no evil.

To those who are seeking the soul, then, let it be said: If you are seeking it from curiosity or any personal motive, you will find, not the soul, but something else. The evidence of immortality comes gradually through purification of the nature. The laboratory of our own heart is the place to seek it in. There let us try to find what is permanent, deathless; what underlies the changing desires; what is the true source of Life.

STUDENT

Duty is that which is *due* to Humanity — to our fellow-men, neighbors, family — and especially that which we owe to all those who are poorer and more helpless than we are ourselves. This is a debt which, if left unpaid during life, leaves us spiritually insolvent and moral bankrupts in our next incarnation. Theosophy is the quintessence of *duty*. . . . Those who practise their duty toward all, and for duty's own sake, are few; and fewer still are those who perform that duty, remaining content with the satisfaction of their own secret consciousness. . . . No Theosophist has the right to this name unless he is thoroughly imbued with the correctness of Carlyle's truism, "The end of man is an *action* and not a *thought*, though it were the noblest," and unless he sets and models his daily life upon this truth.—H. P. Blavatsky, in *Key to Theosophy*



Students'



Path

## LIBERTY

COLERIDGE

**O** LIBERTY! with profitless endeavor  
 Have I pursued thee, many a weary hour;  
 But thou nor swell'st the victor's strain, nor e'er  
 Didst breathe thy soul in forms of human power.  
 Alike from all, howe'er they praise thee,  
 (No prayer nor boastful name delays thee)  
 Alike from Priestcraft's harpy minions,  
 And factions Blasphemy's obscene slaves,  
 Thou speedest on thy subtle pinions,  
 The guide of homeless winds, the playmate of the waves!  
 And then I felt thee!—on that sea-cliff's verge,  
 Whose pines, scarce travelled by the breeze above,  
 Had made one murmur with the distant surge!  
 Yes, while I stood and gazed, my temples bare,  
 And shot my being through earth, sea and air,  
 Possessing all things with intensest love,  
**O Liberty!** my spirit felt thee there.

## Theosophy and the Christian Religion

**I**N the first place we must learn what is meant by the Christian religion. Is it certain truths as given forth some nineteen hundred years ago by Jesus of Nazareth, or is it that mass of accretions, so often inconsistent and contradictory, which have age by age gathered around those truths, and which now form the dogmas of the numberless warring religious sects struggling for a lost vitality? In sum, is it the teachings of Christ, or the teachings of the so-called Christian Church?

These two classes of teaching which should be one and the same, are in many cases widely divergent. By ignorance and selfishness and ecclesiastical love of power, those beautiful, simple, universal truths, which all other spiritual teachers equally with Jesus have given forth to the world in times of need, have become distorted and concealed. They have always been given in just such measure and in just such forms as were adapted to the peoples to whom they were confided. They constitute religion in its pure essence, and not religious sectarianism. They are portions of the old Wisdom-Religion, which will not and can not be presented to us in all its fulness until we, the average humanity, are much nearer the goal of perfection than we stand at the present day, but enough is always speaking to us, if we will only listen to its voice.

If we wish to comprehend in all its bearings the ethical teaching so pithily given forth by Jesus, we must study the teachings of other so-called Redeemers.

The material-minded Jews, among whom Jesus appeared, were at that period shaping their lives in accordance with a mistaken and cruel moral code, which seemingly made them unready for anything further than emphatic statement of general elementary truths, and a contradiction of their own false standards, which teaching was iterated and reiterated by the Master and his immediate followers. "Ye have heard that it hath been said: an eye for

an eye, and a tooth for a tooth, but *I* say unto you that ye resist not evil." Thus Jesus spoke in opposition to their code of laws. There was so much reformation needed that only the rudiments of wisdom could be given outwardly, though it is stated that he taught the inner truths to his disciples.

Jesus contradicted the eye-for-an-eye doctrine, yet, if a man in our Christian land commits murder our law condemns him to be murdered in turn. If an enemy injures us, even though we do not retaliate by injuring him, how many of us are there who fail to rejoice when he is made to suffer for his act? Instead of practising the brotherly love enjoined upon us by Jesus, the spirit of selfishness is so rife among us that we tread down our fellows in our mad rush for self-aggrandizement or in our greed for gold. Under such conditions, how *dare* we call ourselves Christian?

It may be said that the Christian religion does not foster such a spirit. Then why is not its pulpit teaching sufficiently vital to prevent it? Is it not a fact that each different sect is so blindly eager to force its own dogmas upon others that its own little grain of truth is entirely hidden and lost sight of?

The vast majority seem to ignore the fact that Jesus came to teach man how to work out his own salvation, and in the only way that it can be done, namely by brotherly love. Is it any wonder then if by all this perversion of his teaching the precious kernel of truth has been concealed?

Now what does the old Wisdom-Religion, or Theosophy, give us that the Christian churches fail to teach? You may say that the law of Karma, though not under that name, is taught from the pulpits today.

To be sure, the great vital truth that as we sow, so shall we reap, is in a perfunctory way repeated; but there is a failure to give an explanation of the working of this law, for in fact, no satisfactory explanation can be given without the addition of the co-operative law of Reincarnation. Is Reincarnation taught in the churches today? Certainly not. Yet a belief in it existed in the Christian church in its early ages, until it was cast out as a doctrine that interfered with ecclesiastical power. In conjunction with reliance upon the law of Karma it made man too independent of church machinery; and so at the present day, when it is again presented in Christian lands, there is a working against it; and this in face of the evidence that Reincarnation was believed in by Jesus and among the Jews of that period. Those Jews were always looking for a re-appearance of the old prophets, and Jesus distinctly said that John the Baptist *was* Elias. But these facts seem to make no impression upon the Christian world. They are not enlarged upon in the pulpits, probably because no explanation of them could be given without the Theosophical philosophy. We are permitted to think in a vague way that we shall reap what we have sown at some time, somewhere, and somehow, but at the same time we are left in the dark as to where and by whom our present reaping was sown. The vicious doctrine of original sin offers a poor solution of the difficulty.

It should, however, give us great encouragement and comfort to feel that all our ills are of our own creation, fruits of our thoughts

and deeds in past lives, instead of being visited upon us by a so-called just God with no logical reason for so doing. The further teaching that the way in which we accept our lessons will modify their effect upon us, and also that our future is in our own hands and will be in strict accordance with the course we are pursuing now from day to day, is a morally strengthening one. A belief in our being lords of our own destiny would make us realize our divinity as nothing else could do. When we see one of our fellow-beings, newly created, as we are led to believe, born into an environment of virtue and prosperity, while another comes into surroundings of vice and misery, and all without any cause except the will of Deity—so we are told—do we not marvel at such a lack of justice in the plans of the Universe?

There is something in our very nature that demands justice even from our fellow-men, and how much more so from divine law! Such justice as is thus *imputed* to the Supreme Ruler of all worlds, we would scorn to offer to one another. When with such erroneous views of law the assertion is made that God is perfect justice, does not every logical mind find itself drifting away from church religion into infidelity and atheism, unless fortunate enough to come into possession of that old philosophy of life compiled from the experiences and arranged with the wisdom of sages, who are cycles in advance of us in knowledge of the secrets of the Universe?

How satisfying to learn from our teachers in Theosophy that we, as pure spiritual beings, equal in essence, were launched forth upon a material career in order to gain knowledge and strength from our experiences in matter, and thus to fit ourselves for final freedom and happiness; in sum, to work out our salvation. The fact that we enter into this present life under such varying conditions finds an explanation in the varying courses we have pursued in the past. Some of us have made more effort than others to profit by the lessons offered in this school of life.

Now, this old philosophy not only tells us, as the Hebrew-Christian scripture also does, to work out our own salvation, but it teaches us how to do it. It tells us to direct our efforts to the uplifting of humanity and of every created thing in all the kingdoms of nature, so that our own salvation may be accomplished with no thought in that direction from ourselves. This is the pure essence of Brotherhood which the Christian churches in their laxity have forgotten to emphasize. Even if they refer to it, they offer no good reason why altruism should be the guiding rule of our every thought and act. They fail to tell us that Brotherhood is a fact in nature and if not voluntarily accepted and lived, will be forced upon us by suffering. It is in this way that Theosophy brings back to us the true meaning of Christ's teachings, revivifying and making them vital factors in life. Theosophy is not opposed to Christianity but a re-statement of the ancient Truths from which Jesus himself drew his knowledge. M. J. B.

THE Theosophical idea of charity means *personal* exertion for others; *personal* mercy and kindness; *personal* interest in the welfare of those who suffer; *personal* sympathy, forethought and assistance in their troubles or needs.—H. P. Blavatsky in *Key to Theosophy*



## JOY FROM WITHIN

COLERIDGE

**O** LADY! we receive but what we give,  
 And in our life alone does Nature live:  
 Ours is her wedding-garment, ours her shroud!  
 And would we aught behold of higher worth,  
 Than that inanimate cold world allowed  
 To the poor loveless ever-anxious crowd,  
 Ah! from the soul itself must issue forth  
 A light, a glory, a fair luminous cloud  
 Enveloping the Earth---  
 And from the soul itself must there be sent  
 A sweet and potent voice, of its own birth,  
 Of all sweet sounds the life and element!  
 O pure of heart! thou need'st not ask of me  
 What this strong music in the soul may be!  
 What, and wherein it doth exist,  
 This light, this glory, this fair luminous mist,  
 This beautiful and beauty-making power.  
 Joy, virtuous Lady! Joy that ne'er was given,  
 Save to the pure, and in their purest hour.  
 Life, and Life's effluence, cloud at once and shower,  
 Joy, Lady! is the spirit and the power,  
 Which wedding Nature to us gives in dower,  
 A new Earth and new Heaven,  
 Undreamt of by the sensual and the proud---  
 Joy is the sweet voice, Joy the luminous cloud---  
 We in ourselves rejoice!  
 And thence flows all that charms our ear or sight,  
 All melodies the echo of that voice,  
 All colors a suffusion from that light.

## THEOSOPHICAL FORUM

Conducted by J. H. Fussell

**Question** How can you uphold the assertion that life is joy when all around us we find so much misery and suffering?

**Answer** This slogan, "Life is Joy," was first given by Katherine Tingley to her students of the UNIVERSAL BROTHERHOOD AND THEOSOPHICAL SOCIETY and to the children of the world. To many no doubt it would seem that the expression "life should be joy" would have better stated what to them seems only to be an ideal, rather than the statement, as it stands, which is one of fact.

May it not be, however, that what we have been in the habit of regarding as life is not true life at all but only a dark and distorted shadow of the reality? If we look at the kingdoms of nature below man, in the animal, vegetable, and even the mineral kingdom we find order and harmony, beauty of form and color, all of which it would seem are factors in the true joy of life. All around in nature, except where man has stepped in as a destroying and discordant factor, there is joy, and it is this element of joy that man finds around him in nature that adds so much to his own joy.

The same life that animates these lower kingdoms animates man, and if it fails of such a harmonious and beautiful expression in him, what conclusion can we draw except that the life force, when it reaches the human stage, has been misdirected and misused, and so failed of its true purpose? That life should be joy when it informs man, and that it is possible for it to be so might be inferred from the fact that he so ardently desires it and so persistently pursues it. The quest of all lives is happiness, joy; but the mistake has been made for untold ages that man has sought to find happiness and joy for himself, instead of first seeking to confer joy upon others.

The secret of both life and joy, for they are one and the same, was given in the words of Jesus: "For whosoever will save his life shall lose it; and whosoever will lose his life for my sake shall find it." And that which has held us back from both life and joy has been the fear of losing that which has seemed to be our very selves, but which in reality was but the lower self. This we must give up if we would find the higher.

There is another interesting saying in this connexion in one of the other great scriptures of the world, the *Bhagavad Gîtâ*:

He should raise the self [the lower] by the Self [the higher]; let him not suffer the Self to be lowered; for Self is the friend of self, and, in like manner, self is its own enemy.

We are constantly changing, evolving, physically and spiritually, and our idea of happiness and joy evolves at the same time. As we grow our horizon widens, and we see constantly before us that which in our short-sightedness we think is the final goal. But, having attained it, having reached that which before was but an ideal, we find another in its place which beckons us still onward and upward.

Man struggles on age after age, one race succeeding another endlessly, reaching back into the dim recesses of time, always seeking and yet, apparently, never finding the perfect joy, which nevertheless, in our hearts we are so sure must exist somewhere, and which we are imperative in demanding as our rightful inheritance. Age after age there have been Teachers who have pointed the way to true happiness. Each of these has had followers, and, according as their devotion was strong, and their lives consecrated, these seem to have found their feet upon the Path and gone joyfully forward, even though outwardly their lot was one of suffering and pain. But these have been the few. The world of men in the mass seems far from joy, and yet if the words of all the great Teachers be true, joy and happiness should be for all alike.

In connexion with this subject let us consider another statement, namely that "thoughts are things." In the Christian scriptures again we find it said: "For as he thinketh in his heart, so is he", and this statement has found varying expression in all the scriptures of the world. Is it true then that we become like that which we constantly think of? From our own experience we can answer this in part, and we know that the power of thought is so great that it molds our minds and lives for good or ill. It may be a long and slow process, but all growth throughout nature is slow. From this standpoint the fact that so much misery and unhappiness exists in the world is not so incomprehensible. Long ages of wrong thinking and inevitable becoming have brought about the conditions we see around us. We see too, on this same line of reasoning that we are responsible for the happiness or misery of the untold generations who will come after us, among which we again and again shall take our place in future incarnations. We have made ourselves what we are and today we are building that which we shall be in the future, and not only what we ourselves shall be, but in degree what all human life will be; for surely it is time that we awaked to the fact that we are not only accountable for our own lives and those of our children and fam-

ilies but for the lives of all our fellows. Thus every time we allow ourselves to harbor unkind and selfish thoughts we add just so much to the burden of unkindness and selfishness of the already overburdened world.

Every time we permit ourselves to be self-indulgent, and neglect to do the duty that lies before us, just to that degree do we hold back the progress of the race of which we form a part. It is ours to choose whether we will thus add to the burdens of the world, or by helpful thoughts and right deeds help to lift those burdens and add to the sunshine and happiness of our fellows, helping them to find the true life and, finding it, to know that it is Joy.

STUDENT

**Question** I wish I might have your Theosophical idea of Christ; will you please answer this in the Theosophical Forum?

**Answer** The Theosophical idea of Christ is that he was one of humanity's great Teachers, who came to his people at a time of great spiritual need. Theosophy does not teach simply one Savior or great Teacher for humanity, but that each race and each age has had its Teacher. A little comparative study of religions from an unprejudiced standpoint will show that the main teachings are the same in all and that the same ethics are taught. All this points to a common origin for the great religions of the world, and should lead to the greatest tolerance and mutual respect for the faith of others. Viewed in this light it will be seen that those who have been taught to look up to Jesus as the Christos have no right to try to force their religion upon others who are following their teacher. The true attitude should rather be to seek to understand those others, for thus a deeper insight will be gained into the Christian religion.

How much of the story of the life of Jesus, as given in the Bible is a story of fact, and how much is merely symbolical, it would be difficult to say. But, in its symbolical meaning it is what all men, in their progress to that state which Jesus himself had attained, will have to pass through. For the teaching of Jesus the Christ, as of all the great Teachers is that it is the destiny of man ultimately to reach to the same high state of perfection. These great Teachers are then, Elder Brothers of humanity, and not separated from their fellows by an impassable gulf. They have traveled along the same road that we are now passing over, and through battles fought and won through numberless incarnations have gained the victory, and the great reward of helping Humanity.

The symbol and meaning of the Christos is that there is a spark of divinity within the heart of each; that there is the Christos in each, and that ultimately, if one would reach the highest state of perfection which it is his destiny to reach, he must become one with the Christos, and in fact become Christos.

STUDENT

I produce myself among creatures, O son of Bharata, whenever there is a decline of virtue and an insurrection of vice and injustice in the world; and thus I incarnate from age to age for the preservation of the just, the destruction of the wicked, and the establishment of righteousness.—*Bhagavad Gîtâ*

### Sven Hedin in Tibet

DR. SVEN HEDIN has sent to London detailed communications concerning his latest journey, dated from Shigatse, a town which, according to the maps, would be some 130 miles west, and a little south, of Lhasa. The British Government did not allow him to enter Tibet from India, so he entered it from the northwest, crossing the Changtang or great plain of northern Tibet and some very high country between the great lakes and the Upper Brahmâputra. He lost no men, but most of his baggage animals, which, however, he was able to replace by purchase from nomads.

Entering the high plateau of Central Asia by a pass 19,500 feet high, he came into comparatively flat country, with magnificent views of the Kuen-Lun mountains on one side and the Kara-Korum chain on the other. Water was always to be had, though not always without long marches; and some large lakes were explored in a folding boat. The inhabitants were always very friendly. The condensed account of the journey through places not on the maps, now through easy country, now through lofty mountains and snowstorms, is not easy to follow. At one place gold-mines were found, which are worked in the summer months. While camping on a frozen lake, the Ngantse Cho, the traveler was visited by a Governor who brought orders that he must return as he had no passport from Lhasa. He represented that owing to the lack of transport, he was unable to do so; and two days later the Governor came again and told him he might now proceed. While preparing for this new departure, he received a heavy mail from India, via Gyantse and Shigatse, which speaks well for the courier-post.

Journeying southwards from the Ngantse Cho, he traversed a very complicated stretch of country lying between that lake and what is called in the account the "Tsanpo or Upper Brahmâputra." But other sources inform us that *tsanpo* is the Tibetan for "river," so there is a difficulty in locating on the map the river indicated in the account. This country is left blank upon the maps, but Dr. Hedin filled it in with rivers and mountains. Several passes were crossed, some of them over 19,000 feet, and the journey was full of hardships. One of the highest ranges in Asia is here, the watershed between the Ngantse and Dangra Lakes on the north and the Upper Brahmâputra on the south. In its passes rivers flow westward to the My Tsanpo, a large river which flows into the Brahmâputra. From this elevation, the party descended a thousand feet into a region of villages, temples, and trees; thence, turning eastward, they followed the Brahmâputra for three days to Shigatse.

Reaching Shigatse on February 9, they pitched camp in one of the gardens near the town, and found the town full of pilgrims on their way to the New Year's festival at Tashi-Hlunpo, the great lamasery at Shigatse, and the seat of the Teshu Lama. The Tashi (Teshu) Lama received the explorer with truly regal hospitality; many lamas were placed at his service, and costly presents and ample supplies bestowed. *Dr. Hedin had several long conversations with the Tashi Lama and was much impressed with his charm of manner and intelligent questionings. He was*

*accorded full liberty to go where he pleased in the great Dgonpa (temple), and has secured sketches and photographs of the temple and portraits of the Lama himself.* There were nearly 4000 lamas there; and he was allowed to be present at the Festival which is described as being wild and fantastic, and yet with a fascination and picturesqueness all its own, which made the lama dances of Ladak seem poor by comparison.

Soon after the traveler's arrival, he was visited by two officials from Lhasa who informed him that they had been sent to Ngantse Cho by the Chinese Amban to stop him from proceeding farther; but that finding he had departed for Shigatse, they had followed him thither; he would now, however, have to retrace his steps, not even being allowed to go to Gyantse where the British Agent is stationed. This was the situation at the date of the report. It may be recalled that Huc and Gabet were welcomed by the Tibetan authorities and ousted by the Chinese minister.

As a result of the expedition, 200 altitudes have been fixed by boiling-point thermometer, 230 specimens of rock collected, a map compiled in 230 sheets, astronomical and meteorological records kept, and about 700 panoramas, some in colors, drawn by Dr. Hedin himself, who is an artist. With these and the information collected from natives, the final results, when written out, will be valuable. STUDENT

### Religious Chaos

IN Paris a certain French Archbishop who is establishing a religious association in accordance with the new State law, and who was reported to be a schismatic from the Roman Church, is now affirmed to be merely the head of an independent cult calling itself the "Neo-Gnostic Church." They have been at work since 1890, in several continental countries and have 300 adherents in Paris. They are revivers (or think they are) of the gnosticism of the primitive Christian age; the ritual is very simple and the idea human brotherhood. All ecclesiastical offices except that of the patriarch are open to women. The doctrine of punishment after death is repudiated. But what do they know of real primitive Gnosticism?—an esoteric system above all things.

In London the "Faithist Church" bases its beliefs on the weird bible known as "Oahspe," but claims to be independent of the American branch. Oahspe is described as "a new Bible in the words of Jehovah and his Angel Ambassadors; a sacred history of the dominions of the higher and lower heavens on the earth for the past twenty-four thousand years, being from the submersion of the continent of Pan, in the Pacific Ocean, commonly called the Flood or Deluge, to the Kosmon era." A vegetarian diet is inculcated. The membership is about 200. They believe in angelic communion and spiritual unfoldment.

There is also the "New Theology" agitation.

A minister in New York, who was expelled from the Presbyterian Church for heresies along the line of higher criticism, and especially with regard to the Virgin Birth, is reported now to have virtually recanted in consequence of the extreme views preached by others under the name of the Higher Criticism and the New

Theology. He has re-affirmed the ancient beliefs of the Church. No half-measures now-a-days!

A prominent New York D. D., one who attacked a noted Assyriologist and accused him of fraud in his discoveries, has lauded Christian Science.

A Roman Priest, described as leader of a particular body, is reported to have been suspended *a divinis* by the pope for disobeying the instructions regarding the behavior of the clergy, and criticising the action of the church in Italy and France.

In Boston the Bahais or Bahaists or Babists are followers of Baha Ullah, whom they call the "reincarnation of Jesus," and who died in Persia in 1892. They hold love-feasts every nineteen days, where light refreshments are partaken of and tablets from the hands of their leader read. They claim 50,000 adherents in Teheran and as many more throughout the world. They preach simplicity, temperance, and gentleness, and seem to be a blend of Mahomedans and Christians.

How all these people are feeling the inward urge that impels them to reach out towards the real, and striving in their various unguided ways to find something that may satisfy that craving. The combination of extreme presumption with extreme ignorance produces, in many instances, weird effects.

In view of all this, who can say that Theosophy the Unifier is not badly, sorely, needed!

STUDENT

### A Shakespearian Doctor-of-all-work

THERE is nothing new under the sun; and even the mean advertisements which we see, inquiring for well educated people to fill the posts of a teacher and of most of the servants at one and the same time, have had their parallel in the past. For instance here is an advertisement from a newspaper in Shakespeare's time, which also shows in what poor esteem the physician's art was held in those days.

Wanted—In a family who have had bad health, a sober and steady person in the capacity of doctor and surgeon. He must occasionally act as butler and dress hair and wigs. He will be required sometimes to read prayers and preach a sermon every Sunday. A good salary will be given. T.

### America's List of Americans

A CONTEMPORARY has invited an expression of opinion from a large number of prominent and representative men and women, as to the greatest and worthiest figures in American history. In reply, thirty-one lists were received. The only name contained in them all was that of Lincoln; all but one contained Washington. Next came Franklin with a vote of eighteen, and then Jefferson with twelve. Alexander Hamilton and Emerson followed, each with ten.

The journal thus comments: "Perhaps the most interesting feature of this symposium is to be found in the fact that every list without exception contains the name of Abraham Lincoln, who is thus ranked above even Washington. Such, indeed, we believe to be the feeling of the nation as a whole, thus justifying the sentiment of James Russell Lowell that Lincoln was typically and beyond all question 'the first American'." H.

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Possible sunshine, 429. Percentage, 54. Average number of hours per day, 7.45 (decimal notation). Observations taken at 8 a. m., Pacific Time.

| MAY<br>JUNE | BARO-<br>METER | THERMOMETERS |     |     |     | RAIN<br>FALL | WIND |     |
|-------------|----------------|--------------|-----|-----|-----|--------------|------|-----|
|             |                | MAX          | MIN | DRY | WET |              | DIR  | VEL |
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# CENTURY PATH

WEEKLY ILLUSTRATED

Edited by KATHERINE TINGLEY

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Truth Light and Liberation for Discouraged Humanity

No. 33

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**Evolution:** ON the subject of evolution, as on other subjects, there has been a great deal of mere imaginative speculation, both on the part of those advocating theories and those deriding them. It is well, therefore, to turn occasionally to the results of careful work in the study of facts in Nature.

In a new book called *An investigation of Evolution in Chrysomelid Beetles of the Genus Leptinotarsa*, by William Lawrence Tower, we find that the author has devoted himself to the study of a particular genus of American beetles, with a view of arriving at actual facts.

It is interesting to note that whenever scientific men turn from mere speculation and follow their own prescribed method — that of careful observation — they at once begin to adopt those broader views of Nature which Theosophy upholds. In other words, where scientists are against Theosophy, Nature herself is for it. Have we not found this to be the case in archaeology, where the facts confute the theories but support Theosophy?

Let it be well understood that the CENTURY PATH, whenever it traverses current theories, does not do so in a spirit of vain boasting, but because it knows that the facts are on its side. Whenever we turn to actual observations, we find confirmations of the teachings of Theosophy; for Theosophy is not speculation. It is not a set of provisional hypotheses, made to fit a few facts and subject to alteration as more are discovered. Further discoveries do not necessitate any alteration; they merely confirm the teachings.

The writer begins by saying that the question of evolution has not been solved but merely amplified. To quote:

Although we hold that the general proof of organic evolution is abundantly self-evident, it is unfortunately all too true that its method is still an open question. The discovery of the method of evolution and the question of the origin of species is not, if we may judge by the prevailing diversity of opinion among biologists, much nearer a solution than it was when Darwin left it. This does not mean that no advances have been made; it simply indicates that the question is deeper, broader, and more difficult to solve than was at first supposed.

The current hypotheses of the method of evolution, each supported by evidence more or less convincing, and each capable of satisfactorily explaining some phenomena, fail utterly to account for all the phenomena in the origin of species. In other words, current hypotheses seem to be partial truths only, and we are probably far from discovering the

final truth concerning the method of evolution. Since the publication of the *Origin of Species*, the amount of literature concerning the general facts and method of evolution has been stupendous. When we examine this literature, however, we find, unfortunately, that it is far too much the writings of advocates of one or the other of the current hypotheses and all too little that of the investigator. On the question of the method of evolution biologists have grouped themselves into different schools, each strongly maintaining that his method is the real one. With the facts put forward by Darwin and his contemporaries and such new ones as have since been accumulated, these advocates have built up ingenious pleas in favor of their hypotheses, but we have had little time left in which to attempt to penetrate farther into the unknown and get new facts and more conclusive evidence.

Biologists have gradually come to see, however, that any further advance rests, not upon controversial and argumentative writings, but upon new investigations so planned and executed as to bring to light new facts and evidence, whatever they may be, and regardless of how they may affect current hypotheses. Already we are beginning to have the fruit of this new line of work, such as the well planned, clearly executed research of DeVries, in which is presented a large body of new facts and evidence concerning the origin of species in plants.

The Theosophical position has no intention to deny everything that the evolutionists say. The fact that organisms become modified through the necessity of adapting themselves to varying conditions is fully admitted though it is contended that the last word has not yet been said even on this point. But the theory that all types of animals have been derived from one another in this way, to the omission of any other factor in the problem, is pure speculation. Our author declares, many times over, supporting the statement by his observations, that the tendency is towards the preservation

of the original form of the genus. Variations are induced when the animals spread geographically. But these never become permanent in the species. The theory of many evolutionists is that variations continue indefinitely and at haphazard, accumulating until the most divergent types are produced. This, the author, on the strength of his facts, stoutly denies; and shows that such a casual method of variation would produce infinite confusion and variety, whereas we find the *great tendency in Nature is towards the preservation of types*. To quote again:

In various ways selection has been shown to be actively at work in *Leptinotarsa*, but as far as discovered, *always in conservative ways*, eliminating extremes and limiting the reproductive population to the individuals nearest to the racial mean.

As to the question of the mutation theory versus the gradual variation theory, let us recall that according to the former, sudden and marked changes take place, and according to the latter, all changes are gradual and continuous. The author has found that both kinds of changes actually occur in Nature, but that the sudden and marked variations are speedily eliminated again. The only kind of variation that is general is the gradual; and that, as we have seen, tends to conserve the normal type. Artificial mutants produced in a garden would soon become eliminated if turned loose.

The real question in the method of evolution at present is whether species arise by the preservation of large variations or "mutants" or by small accumulated variations. It appears that in both plants and animals large variations occur in nature, but these, as far as all evidence goes to show, are most rigorously exterminated by natural selection, and only the mean and modal individuals survive and reproduce the species. I have failed utterly to discover in these beetles evidence that mutants have taken any great part in evolution, all evidence showing them to be most rigorously exterminated by natural selection. On the other hand the study of geographical distribution and variation gives the strongest of circumstantial evidences for direct rapid transformation in response to environmental stimuli as the result of dispersion. I am therefore of the opinion that the evolution of the genus *Leptinotarsa*, and of animals in general, has been continuous and direct, developing new species in migrating races by direct response to the conditions of existence. In this evolution natural selection has acted to determine antecedent states and the persistence of new variations, but in each race or species it acts as the conservator of the race, keeping down extreme variations through their elimination in hibernation, larval life, and selective mating. Slow variations in a given direction have not been incorporated into the species, even after many hundreds of generations. . . . Nowhere in the data presented is there anything to indicate that slow variations and natural selection have been the method of evolution.

The "germ plasm" is a hypothetical something that is supposed to be transmitted intact from generation to generation, thus preserving the type. It will be apparent to Theosophical students that this germ plasm is fundamentally the astral monad of the organism. If biologists discover any physical structure corresponding with their hypothesis, this structure will be the physical center through which the astral enters or produces the physical. Regarding the germ plasm our author says:

The acceptance of the doctrine of the continuity of the germ plasm, irrespective of how we conceive it to exist, is an absolutely necessary accompaniment to the fact of the existence of heredity. . . . Practically all biologists accept this doctrine unreservedly in one form or another.

Further he says that variations do not arise in the body (or *soma*) of the organism, to be then transmitted to the germ plasm; but that they arise in the germ plasm, and are transmitted thence to the *soma*. He describes experiments whereby he produced new species by stimulating the nucleus.

Students of evolution are coming more and more to believe in the origin in the germ plasm of all variations that are effective in evolution.

That all hereditary variations—hence factors in evolution—arise primarily in the germ plasm, and secondarily in the *soma*, is, on the basis of our present evidence the only acceptable hypothesis.

There exists at present not one single fact to show the inheritance of acquired somatic variations or their incorporation into the germ plasm. . . . It is a curious fact moreover, that the idea of the inheritance of acquired characters is supported almost entirely by the data of palaeontology and anatomy, two lines of investigation which least of all are capable of giving data upon the question. Both deal with end results, and can show only what has happened. . . . I have shown that in these beetles we can get new permanent variations by stimulating the germ-cells, and in no other way.

In conclusion let us repeat the declaration of H. P. Blavatsky in *The Secret Doctrine*, that so long as men of science confine themselves to their own legitimate and declared realm of examining facts and framing provisional hypotheses on the strength of these facts, one must admire their good work, for they can but serve the cause of truth. But when they forsake the realm of facts and indulge in speculation, and especially when they presume to dogmatize on the strength of that speculation, it is another matter. We have seen that when facts are carefully investigated, the Theosophical teachings are vindicated, and the speculations of scientific romancers refuted. The evolution is, as we know, carried on upon the inner astral or formative planes of Nature, the types so produced being then incarnated. The formal types remain during periods far longer than those of ordinary history; the indwelling astral monads change and pass on from type to type.

H. T. Edge, B. A. (*Cantab.*)

### A Sentimental Prometheus

A COLOSSAL monument is about to be erected to Shelley, the poet, near San Terenzo in Italy. It will be forty-five feet high and will display the giant figure of Prometheus writhing on the rock with one hand grasping the lightning. The inscription is, "To Shelley from the World Unbound."

Was Shelley great enough for such a monument, or to have his name linked with that of Prometheus? The fire of inspiration came upon him perhaps as intensely as upon any other poet who ever lived. But he could not hold it to its work. Through the medium of his mind it finally shone as a sort of transcendental sentimentality. The radiance was very beautiful but it was utterly feminised. He took the grandiose figure of the Titan Prometheus and his drama opens on a note worthy of the subject. But he cannot sustain it. The virile ideal, inspired by Aeschylus, which filled his mind in the early scenes, quickly feminises itself. Before the drama is half over Prometheus is no more than Shelley himself in his most sentimental mood. The Jove-defier whose mighty spirit ages of torture cannot tame, retires to a cave to sentimentalise with the fair Asia for the rest of eternity!

We will entangle buds and flowers and beams  
Which twinkle on the fountain's brim, and make  
Strange combinations out of common things  
And we will search with looks and words of love,  
Like human babes in their brief innocence,  
For hidden thoughts, each lovelier than the last,  
Our unexhausted spirits;—

And so on. The great Titan who in his compassion for mankind defied the King of Heaven, had indeed changed his nature! What would Aeschylus have said of such a picture of his hero, making wreaths of flowers and sunbeams, and babbling baby-talk?

STUDENT

### Denatured Chinamen

CHINA will have to beware of awakening too thoroughly into the shrewd and biting Western air. She must not forsake her past for our present too eagerly, for there may be infinitely valuable things buried in it, unknown even to herself, yet to be recovered and poured into the world of thought. The extent of her new enthusiasm may be gaged by the last Civil Service examinations. The highest degree in the land was conferred on eight men "whose chief claim for the honor," says Professor Yen, "was that they had graduated from some Western university." For the first time, Chinese language, literature, and philosophy counted for nothing. The examiners were also men of Western education. The candidates were permitted to write their papers in any language they chose, and nearly all the returned students from England and America chose English! One of them was hardly able to write his name in his native Chinese! Professor Yen's plea—"that all recipients of these degrees should present evidence of *some* knowledge of their own national literature and language"—is almost pathetic.

To give an idea of the excessive reaction from the old position, here are the three questions in philosophy of which the candidates had to answer two, (there were of course, many subjects):

(1) Define philosophy and distinguish it from science and ethics. Explain the following systems of philosophical thought: Dualism, Theism, Idealism, Materialism, Pantheism, Agnosticism. How would you classify, according to the *Western Method*, the following Chinese philosophers. . . . ?

(We wonder how the said philosophers—who include Lao-Tze—would appreciate being "classified according to the Western method"!)

(2) Explain why philosophy developed earliest in Greece. (Did it?! These gentlemen evidently need a good deal of instruction, and a good deal of stimulation of their ancestral memories!) What are the leading thoughts in the teaching of Heraclitus? Why will his system, at one time almost obsolete, again become popular? (Heraclitus taught the doctrine of becoming; that everything is, and at the same moment is not, for it is in the same moment passing into another form. But was this doctrine never heard of in China, that it should be necessary for a Chinese scholar to attach the name of Heraclitus to it?)

(3) Explain fully Mill's four methods of induction. . . . etc.

It may be very well to break up the crystallized *status quo*; but the Chinese scholars might turn at least some part of their liberated energies backward and dig into pre-Confucian strata—backwards, backwards; they will find more than they suspect. And the new Western fields, with their alluvial deposits of yesterday and this morning will sometime be glad to be enriched with the products of that judicious mining.

STUDENT

## ✻ Some Views on XXth Century Problems ✻

### The Teaching of "La Morale" in Schools

THE annals of contemporary thought teem with evidences that the churches are losing the confidence of the people. As abundant are the signs that true Religion is still vigorous in the hearts of men, and that they are seeking to express it in a form at once firm and free. With infinite labors the world learns that the dead forms can be abandoned without losing the living Spirit; and that those who do not profess religions are not necessarily irreligious.

In the *Scotsman* there is an article on the teaching of "La Morale" in the State schools of France, which illustrates the above points. Before 1886 the teaching of religion was part of the daily curriculum, and was conducted very largely by the teaching religious societies of the Roman Church. In 1886 a measure was passed, substituting lay teachers for clericals in the public schools. Lately the private church schools have been nearly all abolished, and education completely laicized.

The aim of this system of teaching seems to be to educate the young in practical ethics by means of appeals to the reason. There are various teacher's manuals published, and they contain as preface a general direction to the programs of instruction. *La Morale* is thus defined in one of the text-books: "The science of the principles which direct man towards his end." And what is this end? Further on it is defined as "The art of being happy." The purpose is defined as—

To create and maintain among the pupils a harmony of moral tendencies suitable to prepare them for the life which awaits them in society.

One book is entitled, *Principes de Philosophie Scientifique et de Philosophie Morale*, and is by a man described as "Professeur de Morale" to the municipal superior schools of Paris. After giving the definition stated above, it proceeds to the idea of "the Good," based on Reason, which it describes as a common possession of all men. It discusses Responsibility, and goes on to establish the existence of the Moral Conscience. Chapter I deals with the Moral Law, which is universal, the same everywhere, self-evident, necessary, possible of fulfilment, and obligatory. There are four principal *motifs d'action*—pleasure, moral feeling, self-interest, and duty. Pleasure and self-interest are condemned:

Pleasure being altogether personal, from this morality results a narrow selfishness detrimental to social order and incompatible with justice. . . . Utility is not an end, but a means; therefore it is not possible to constitute it the moral law, which ought to be an end in itself and by itself.

The doctrine of fellow feeling and sympathy as the foundation of moral law is condemned. "It is always more noble, more delicate, and less far from truth than the epicurean and utilitarian systems, but it is on an infirm and changing basis." The sovereignty of reason is established by the following argument:

A trust is confided to one; ought the trustee to restore it to the owner? Universally we answer yes. Is it in the name of pleasure, or of self-interest?

Assuredly not! Nor is it any more from a motive of sympathy. It is by Justice. The just, or the honest, is that which reason directs—it is the good.

Other quotations are:

The good is distinct from the agreeable, but good and happiness are the same.

The good is distinct from the useful.

Absolute good is that which in itself and by itself is good.

Duty is the good prescribed by reason.

The origin of the idea of duty is in conscience. Conscience does not create the notion of duty, but enables us to perceive it.

Under practical ethics, temperance, kindness to animals, honesty, justice, and other virtues are discussed, and their observance shown to be based on reason. There are sections on *Morale Domestique*, in which the duties of marriage and parentage are inculcated; on *morale sociale*; and on *morale civique et politique*. A starting point is made in the duty of the individual to himself, and is followed up by his duty to the family, the state, and the human race.

But this particular author is induced to say that

The insufficiency of earthly sanctions leads to the hope of another life;

and, after enumerating inequalities demanding future redress, adds:

It is necessary then, to lift ourselves higher to the conception of Divine Justice, and the perfect reward of moral actions in another life; but this sanction supposes the solution of two problems—first, the immortality of the soul; second, the existence of a personal and perfect God.

All this seems to indicate an earnest attempt to inculcate the spirit of Religion without religious dogmas and religious bigotry. It is evident that the prohibition to refer to Deity and so forth hampers the teachers very much as they are naturally accustomed to that vague recourse as the result of early training. It is clear that the practical teaching is most in favor with the children, and most effectual. The confession of inadequacy in our last quotation is a queer way to end a manual of instruction. What can the child be expected to infer from it? Practically the book ends by saying that all that has been written in the preceding chapters leads up inevitably to the immortality of the soul, which is absurd. So it is really an admission of the truth in Religion *per se*—an admission made by implication, to avoid seeming to sanction religious abuses. These children are instructed on the tacitly affirmed, but verbally denied principle that they are immortal Souls. But France like her sister countries is full of false intellectual teachings, not only religious, but philosophic, scientific, "occult," etc. All these confuse the truth. Perhaps getting down to practise is the best that can be done for the moment.

But moral teaching *must* in the end be based on a recognition of Soul-life; because the Soul and its invisible sheaths and the corresponding inner planes of nature are actual facts and factors in life that must be reckoned with. It is this that enables religion, how-

ever corrupt to maintain its hold. Again, what is Duty, if not the will of the Soul? We *must* do so and so. Why? Because it is to the interest of France? Because Aristippus has said this, and Bentham has said that? Or because the Soul, the true Self, wills it? Because the Higher Intelligence perceives that it is right? What a number of gaps here that Theosophy can fill! E.

### The Passing of the Surgeon

MAY it not be that in the far future, accident will rank with disease? In the old days, when disease was regarded as an inexplicable visitation of God, people used to urge that whatever might be our ultimate progress in the perfecting of life on earth, there must always be at any rate some disease. Now we know, though we cannot absolutely prove it, that all disease is the consequence of avoidable infraction of law. So the foreboding retreats a pace; whatever may be our ultimate progress in the perfecting of life upon earth, there must always be *accidents*, natural calamities and the surgeon. If the physician becomes obsolete, never the surgeon. Rudyard Kipling, speaking recently to the members of the Artists' Benevolent Institution in London, vividly voiced the conception of himself which modern man has in common with the savage—as a being who is the sport of natural forces. He spoke of "the horror of great darkness that drops upon a man unbidden, and drives him to think . . . of all the accidents whereby, through no fault of his own, he may be cut off from his work, and forced to leave those he loves defenceless to the world."

It would at one time have been regarded as not only impious but absurd to suggest that disease was always the result of infraction of law. In the same way it would now be regarded by a minority as impious, and by the majority as absurd, to suggest that accident may also be the result of infraction of law. Just as we can trace the infraction in the case of the majority of diseases, and with good reason infer it in the rest, so we can trace it in the majority of accidents—but we do not infer it as yet in the rest. In various avoidable ways, our railroads and car-lines kill many thousands of persons a year. But the penalty for one man's infraction then falls on another. Well, if one man pollutes a stream with sewage a lot of other people, and not he, get typhoid. But if they were in ideal health they would not. Is it not possible that if a man were in ideal moral and mental health, his instinct would guide him to avoid a train that was going to meet with an accident? That it might guide him not to live in a city that was going to be devastated by an earthquake? One breach of duty may travel far in its effects through a man's life, and at the end of the chain of these effects may be that which makes him the sufferer by a calamity.

The idea thus roughly and scantily outlined, may as we said seem absurd. But that, as all history shows, and as men never learn, is less than nothing in its disfavor. STUDENT



# Archaeology Palaeontology Ethnology

## Discoveries at Delos

**F**URTHER explorations at Delos have been made by the French expedition whose earlier work was described in the *CENTURY PATH*, Vol. ix, No. 16.

Delos was one of those places which the early Greeks recognized as hallowed spots. Symbology makes it the birthplace of Apollo and Diana, and there was a temple there whither people resorted for worship and enlightenment. It afterwards had a political history and shared in the general degradation which marked the decline of Greece.

Last year the excavations occupied from April 20 to September 29, during which period were removed more than 40,000 cubic

The inscription bears the name of the archon Timarchos, which fixes the date; and the statue of this Cleopatra is also there.

The great north door of the sanctuary has been excavated, and found to bear the name of Antigonos Gonatas, a Macedonian King. Among other treasures are a list of the priests at the time of the second Athenian domination, and many medals and coins. **STUDENT**

## A Pre-Mycenean Civilization

**I**T is really quite monotonous! What did we tell you? Following is a cutting taken verbatim from a newspaper.

Dr. Dorpfeld, the German archaeologist, has published some interesting details of the excavations

as to the origin of the—, and confuting the hypothesis of Prof.—.” But what would Professor Blank No. 1 have said, if Professor Blank No. 2 had made the discovery instead of him?

The Mycenean civilization was once, in common with the Trojan War, held to be a myth. But in 1876, Dr. Schliemann, the excavator of Troy, began excavations at Mycenae. He found the walls of the ancient citadel and the foundations of a great palace; also tombs containing bodies, golden masks and breast-plates, drinking cups of solid gold, and bronze swords inlaid with gold and silver. Similar discoveries were made at Tiryns. It is surely time more credit was given to traditions.

Let us also not forget the recent wonderful discoveries in Crete, of the palace of Minos. All attempts to bolster up the theory that the Greeks sprang from an inferior race, fail, and their own traditions of heroic origin are vindicated. The teaching of Theosophy is that civilization is handed down. **STUDENT**

## Ancient Mexican Remains

**F**ROM Mexico it is reported that an explorer has been excavating one of the small artificial hills to the southeast of the Pyramid of the Sun, forming one of the row of tumuli known as the Street of the Dead.

In it were found a number of rooms which are apparently part of an ancient temple; and below these, stairs leading to a room some thirty feet in length. This is part of a buried city whose houses were two and three stories high. The skeleton of a man, supposed to be a Toltec king, was found; and beside it that of a tiger; both being painted with the red paint characteristic of Teotihuacan. There were also large quantities of sea-shells, obsidian beads, jade and obsidian figures, knives, snakes, and polished stone masks. The date is put at 3000 years ago. **STUDENT**

## Modern Papyrus

**P**APYRUS is now being cultivated for the manufacture of paper, so it is reported.

An English company thinks it has found the right sort of plant near the River Jordan. Their papyrus farms have been established in Egypt, where, owing to the irrigation, three crops a year can be raised. They expect this spring to have 100,000 tons of pulp ready for the market. But this is not true papyrus; it is modern paper made from the ancient plant. **STUDENT**

## The Roots of Rome

**S**TATUES of Isis have been found buried under the foundations of churches in Paris. According to Professor Petrie the fact is symbolic of Egyptian elements in Christianity. In his recent little book on the *Religion of Ancient Egypt*, he remarks that Mother Isis changed her name, retained her virginity, and became the Virgin Mary.

Madame Blavatsky showed the same thing many years ago; the doctrines of the Virgin, the Trinity, and the hierarchies of angels were taken straight from paganism. **STUDENT**



Lomaland Photo. and Engr. Dept.

OLD ROCK CARVINGS, LINCOLN FOREST RESERVE, N. M.

yards of marble, schist, granite, and miscellaneous materials. To the north of the sanctuary was dug out a rocky esplanade with five colossal lions of Naxos marble. These are placed at regular intervals and are nearly six feet high. The roughness and simplicity of the design indicates an age which is placed at the seventh century B. C.

A Mycenean tomb, dated from the twelfth to the fifteenth century B. C., was also found. Another find was a fragment of a terra-cotta statuette of the young Herakles, thought to have come from the Smyrna manufactory which was celebrated between the second and third centuries A. D. The large terra-cotta vases are the most numerous objects discovered, 850 of these, nearly all in fragments, having been found.

A villa of the second century B. C. was dug out, and in it were a statue and inscription which show that Cleopatra, the daughter of Adrastus, an inhabitant of Myrrhinonta in Attica, erected a statue of her husband Dioscourides, who gave offerings to the temple.

made by him during the past year at Olympia in the Greek Peloponnesus. His researches were mainly in the temple of Hera and in the sanctuary of Pelops. Under the site of the latter were found signs that it was built above the ruins of a structure of an epoch still earlier. This understructure yielded art objects evidently not Greek. Among them was a lion's head with a human foot upon it. Dr. Dorpfeld regards his discoveries as pointing to a pre-Mycenean civilization dating back into the second millennium before our era.

This kind of report is getting so common that surely some impression will soon be made on the public mind that what Theosophy teaches about the ancients must be true after all. The newspapers could keep a block ready electrotyped, with just a gap or two for names, as they do with storms and fires. “Professor —, who has been making excavations under the ancient site of —, has discovered what he believes to be the remains of a still older civilization. He has found objects which indicate that there was a great empire which was old when — was young, thus vindicating the truth of the Professor's well-known theory

# ✻ The Trend of Twentieth Century Science ✻

## The Earth's Blood

ALMOST contemporary with Professor See's theory of earthquakes and volcanoes (the theories almost always bracket them) is one produced by Mr. Hudson Maxim. It proceeds on the assumption of a crust fifty miles thick, after which depth there must of necessity be fluid. For "granite flows like wax at a depth of fifty miles, and the earth is eight thousand miles in diameter." Solids, even steel and granite, can be just as well liquefied by pressure as by heat. In this case both causes are at work. The pressure is calculated at about half a million pounds to the square inch.

Water is also assumed to be present. Because of the temperature at that depth, it would fain pass into steam and even into hydrogen and oxygen. Because of the pressure it cannot. Water is very nearly the once sought universal solvent. Keep it liquid by pressure enough, while making it hotter and hotter, and there is nothing mineral or metallic that it will not dissolve.

Water at a depth of fifty miles, to which it has percolated in various ways, satisfies these conditions, and it dissolves the already molten mass of granite. "The pressure exerted by water under these conditions is sufficient to cause subterranean streams of java- and quartz-charged water to flow to long distances, even thousands of miles, leaving vast voids behind." These close by settlements of the bed-rock. Where such a stream happens to find a weak place in the roof, it bursts through as a volcano. Millions of tons of this thick syrupy solution of silica reach the air. Instantly the water departs as superheated steam. The silica and silicates are left as fluid rock. The relief leaves a cavity deep in the crust. The deeper crust layers drop in to fill it, and an earthquake results. So runs the theory.

The water seems to be the doubtful point in the conception, or one of them. How did it manage to get down fifty miles? Why was it not raised to steam and sent back long before it reached that depth? The way it came was open behind it to return by.

The weak place in the roof has to be explained. Why should the crust give in one place rather than another? What explains the location of volcanoes?

It is of course possible that water may be generated in the depths of the crust. We do not know what alchemy and transmutations may go on there. There is a theory of somebody's, produced a year or two ago, that silicon passes into carbon, its chemical cousin, somewhere in the deep crust; that that is its next step in evolution; that from being the backbone, as it were, of the mineral kingdom, it advances to be the same for the vegetable and animal. As fast as the carbon is made, it is either stored as kerosene, or exploded as CO<sub>2</sub> from the volcanoes.

Mr. Maxim's rivers of molten and dissolved granite, even thousands of miles long, are very impressive pictures. They suggest that Moth-

er Earth has a subcutaneous circulatory system. The pressure does account for the fluidity of the granite, but what makes it flow? What causes the changes of pressure, and the differences of pressure according to which the fluid flows along? Can there be anything like a central heart in the earth, and definite channels? Is there a periodicity in the continuous tremors that would suggest such an organ? We might even ask, finally, whether by means of volcanoes, springs, and in other ways, the earth is not continually turning itself inside out. STUDENT

## "The Coming Race"

IF certain retrogressive changes in man's body should continue, says Professor Hall of Northwestern University, "the race will be a bald-headed, toothless race with four toes and a protuberance on each foot." The cranium will also have developed in marked disproportion to the rest of the body.

Professor Hall is careful; we have often seen this prophecy without the guarding "if."

But his picture is very moderate. There are several details that could be added. Thus the hypothetical future race will be able to digest nothing; it will be nearly blind; at about the age of twenty-five its joints will crystallize with rheumatic gout; and most of it will be insane. Finally, owing to the steadily falling birth-rate it will not be born at all. It will also die in childhood, and in early manhood will commit suicide.

It need hardly be said that there are no such possibilities. We might as well prophesy, from seeing a man walk one yard, where he will be in twenty-four hours' time. If the present degenerations were to continue, nature herself would attend to the matter by getting us overwhelmed and satisfactorily wiped out by incursions of some race or races that had not broken so many of her laws. For the changes in question are due to law-breaking, to mis-expenditure of vitality. And already there are various influences at work which will presently stop that.

The situation will not be cured by treatises on diet and exercise. It will be cured when the world sees the possibility of so training children that the three parts of human nature, body, mind and soul, are balanced and harmonized under a steady will; and that they habitually think of duty before pleasure. Point Loma already offers some results of such a training, and ere many years will have multiplied them by thousands. STUDENT

## The Universal Flux

IT now turns out that glass decays. Give it time enough, and chemico-physical changes, occurring here and there over the surface, give rise to small pits. This is true of all glass, but especially of that made in medieval times. Some of the causes are internal, from the very nature of glass. The others are external, continual alterations of temperature, moisture and carbonic acid. The moisture and acid extract such of the silicates as are soluble, gradually thinning the plate.

The internal change consists in the formation of minute foci of crystallization. When one of these has reached a certain size it causes a strain, becomes surrounded with a microscopic crack, and breaks away.

Heracleitus, with his doctrine of flux and impermanence, would have felt quite at home in some departments of modern science. We have learned that all metals, and probably their compounds, are volatile as molecules. They are also breaking down atomically, passing into other forms, and radiating. If we were to find the remains of a prehistoric city built a million years ago, we could form no judgment of its status in civilization. The whole of its metal might have disappeared. Its glass and porcelain might have cracked into molecules. Its buildings might be dissolved and degenerate ruins. Nature would have reduced to her own conditions almost everything elaborated by man.

There are only two permanent elements — substance, always tending to revert to its protyle; and consciousness. But the latter need never go back to its protyle. It can hold its place when the wave of matter recedes; it can keep the inwoven result of its experiences, the pattern becoming richer as eternity follows eternity. STUDENT

## The Soul in Decimals

TWO English workers have attempted to place the resemblance of father and son on a statistical basis. This has already been worked out on the physical side; it remained to do it on the mental. The ordinary reader may not readily conceive of a method by which this could be done. When he has learned, he may marvel at some of that which passes for science.

The method was comparison of parental and filial academical successes, and the result comes out as a decimal fraction.

If no relationship were visible this quantity would be written as 0. If father and son showed identical capacities and aptitudes in their respective academical careers, the quantity would be written as 1. The experimenters studied the Oxford class lists, and from these records made out that the resemblance was to be expressed by the decimal fraction 0.312. Mental resemblances are therefore closer than physical, for the fraction in the latter case is 0.463.

Suppose the investigation had been of a period earlier than the college days, say of the school days. Doubtless the mystic fraction would have been higher yet. Let us investigate in the nursery. The fraction is even higher. We will not stop there. We will try the cradle. Here at last the resemblance, both physical and mental, is perhaps even 1! If, then, the farther back we go the closer is the resemblance, it would seem to follow that the further on we go, the less would it be. The more the individual takes command of his own physical tenement the more special and individual does he become. It is however more than probable that there are no two units exactly alike in all nature. STUDENT



## Nature

## Studies

## Wood-Fiber Cloth

**I**F the statements made about the new wood-fiber material are anywhere near the truth, the cotton and linen industries had better get up earlier. The Department of Commerce announces that a man in Saxony has found—and patented—a method of weaving a yarn from wood-fiber. This, woven, appears as competitor in all fields with wool, cotton, and linen. It seems to be a "true yarn" indeed. Now that it is patented, mills will be at once erected in this country. Here are some of the statements:

That a suit of clothes, equal to any demands for utility and appearance can be made for a dollar.

That the thread is neither brittle nor hard, neither shrinks nor stretches, washes and bleaches perfectly, and takes dyes as cotton will not.

That it can be woven into rugs and tapestries of any degree of richness and permanency.

That moths don't like it!

That for underclothing it is soft, comfortable, and healthful; and—That 7,000,000 towels have already been made of it.

On our own account we might add that when the above named articles are worn out, their remains can be made into paper; and that when the paper has been written and printed on, it can be used to make rails, combs, and other similar things. When these are worn out—but no; we think of patenting *that* idea! C.

## Forestry in Ireland

**T**HE problem of re-afforestation in Ireland is exercising some of the most far-sighted minds in that country. At present but 1.5 per cent of the total area of Ireland is under woods, a most distressing state of affairs. In the middle ages the climate was so much better, owing to the wide tracts of forest-cover, that the grape-vine flourished and Ireland was known as a wine-producing country; but as things are at present it would be impossible for grapes to ripen.

Pre-eminently an agricultural country, although there are advantages for a large number of the manufacturing industries that have yet hardly been touched, the knowledge of forestry ought to be taught under the auspices of the County Councils. The United States is waking to the necessity of doing something to preserve its forests before it is too late. In Ireland it is unfortunately not so much a question of preserving as of creating. The great central sodden plains can be drained by judicious planting, and with the restoration of the former climate,

## THE FARMER FEEDS THEM ALL

**T**HE king may rule o'er land and sea,  
The lord may live right royally,  
The soldier ride in pomp and pride,  
The sailor roam o'er ocean wide—  
But this or that, whate'er befall,  
The farmer has to feed them all.

The writer thinks, the poet sings,  
The craftsmen fashion wondrous things;  
The doctor heals, the lawyer pleads,  
The miner follows precious leads—  
But this or that, whate'er befall,  
The farmer has to feed them all.

The merchant, he may buy and sell,  
The teacher do his duty well;  
But men may toil through busy days,  
Or men may stroll through pleasant ways—  
From king to beggar, whate'er befall,  
The farmer has to feed them all.

The farmer's trade is one of worth;  
He's partner with the sky and earth;  
He's partner with the sun and rain,  
And no man loses for his gain—  
So men may rise and men may fall,  
But the farmer has to feed them all.—Selected

political channels. These energies ought to be spent in practical upbuilding at home—Nation-building in the largest sense of the word. Thus the tide of emigration will be stemmed.

The encouragement of forestry is one among the many efforts for the relief of the present distressing state of things which should enlist the sympathy of persons of all shades of religious and political opinions. R.



Lomaland Photo. and Engr. Dept.

"VENUS' MIRROR,"

SASSAFRAS GULLY, SPRINGWOOD, BLUE MOUNTAINS, N. S. W., AUSTRALIA

which would be effected by the presence of large quantities of trees, the dread "white plague," consumption, would be checked in its ravages.

The terrible tale of emigration too might be mitigated. Since 1851, 4,028,589 persons have left the country! In 1852, 190,322 emigrants departed, but the numbers have diminished of late years. Recently, too, various bodies of Irishmen have endeavored to turn the attention of the people to the development of the great natural advantages of the country, and to arouse a feeling of patriotic desire that the nation shall no longer be held down in its progress by spending all its energies in

## The Salton Basin

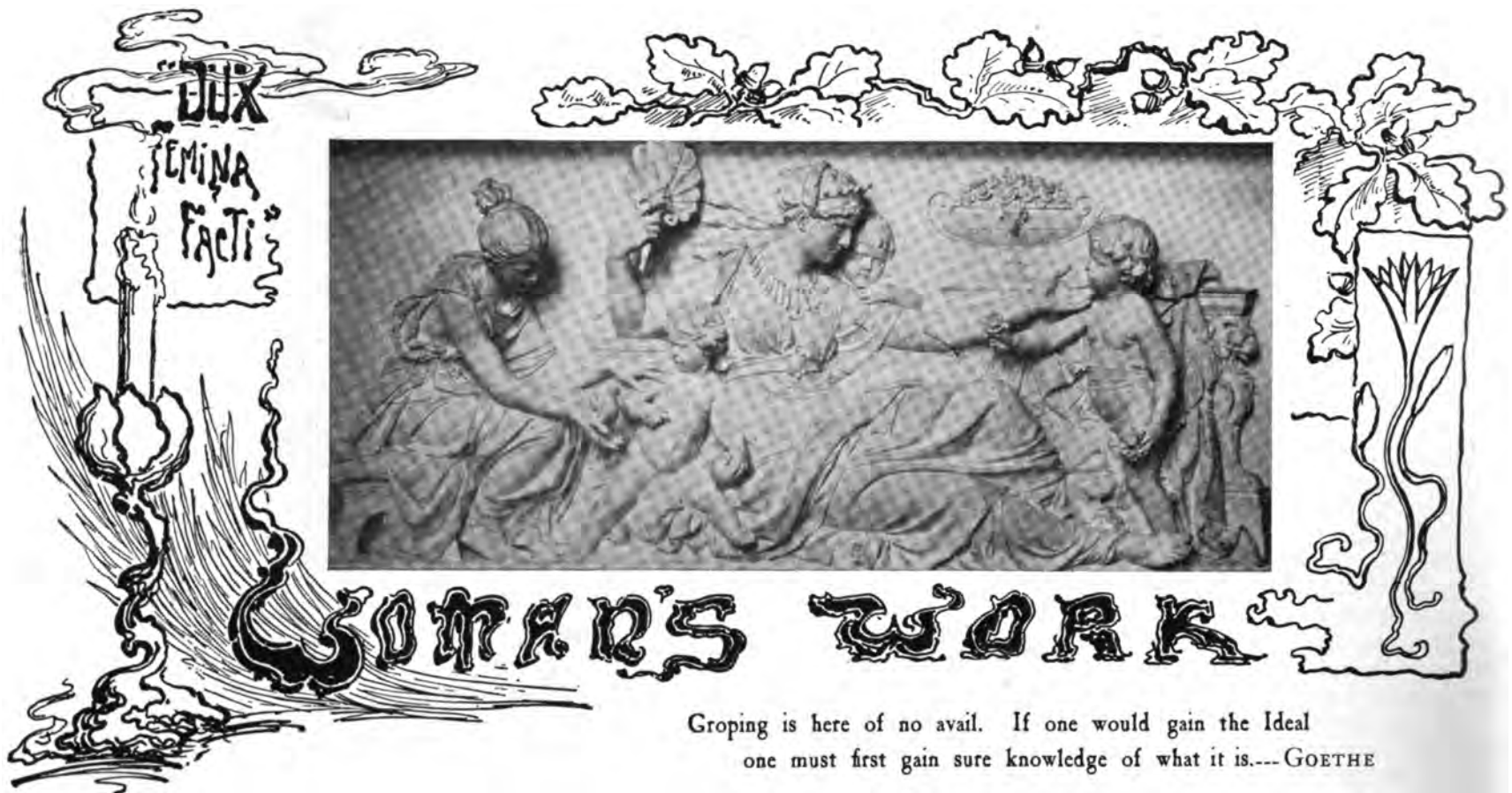
**T**HE Salton Basin is an irregular oblong depression, with an area of 2000 square miles, having its long axis lying northwest and southeast, extending from the angle formed by the San Jacinto mountains and San Bernadino foothills in California to a point across the international boundary line between the United States and Mexico, being cut off from the Gulf of California by the alluvial deposits in the delta of the Colorado River. The lowest portion of this depression is 287 feet below sea-level, and the presence of an old beach-line 22 feet above sea-level shows that comparatively recently it has been the site of a lake which emptied southwardly into the Gulf of California. Within historic times, however, the basin has been empty, and the great bowl is one of the marked features of the Colorado Desert. The rainfall is exceedingly scanty and the soil is highly charged with salts of various kinds, consequently the vegetation is of a pronounced spinose or halophytic type.

Several times within the last century the flood waters of the Rio Colorado have been diverted to such an extent as to flow into the basin and form a small lake, and the presence of several minor beach-lines on the slopes of the basin suggests that such inflows have taken place many times within the last few thousand years, and also that the level of the ancient lake was not lowered uniformly.—*Year Book of the Carnegie Institution of Washington.*

## Lizards as Insect Destroyers

**A**NATURE writer states that in Italy birds of all kinds are mercilessly slaughtered, and that in spring and fall the markets are full of birds and the land virtually depopulated of them. He thinks that the farmers would suffer greatly from insects, were it not for the enterprise of a multitude of lizards which dart about everywhere and show great activity in the destruction of these creatures. This is too good of Nature, but advantageous for the lizards. E.





### President and Madame Diaz of Mexico

A RECENT visitor to Mexico who had the opportunity of studying the government of that remarkable country at first hand, so to speak, on account of diplomatic connexions, and who was also accorded a personal interview with President Diaz, tells us that Mexico is a country of great and (by the world) unsuspected possibilities. The chief hope of President Diaz lies in the education of his people and it augurs well for Mexico that in this he is so ably seconded by his wife. A woman of unusual charm, dignity, and beauty, Madame Diaz is described as having at heart the higher interests of the Mexican people and also of having clear and logical ideas of how, through better educational means, these may be subserved.

Don Porfirio Diaz will go down in history as one of the greatest men of a great and progressive age. He will rank with Washington and his peers, with Queen Elizabeth, and the Empress Maria Theresa, with the founders of Holland's freedom, with Charlemagne, and with the Mikado of Japan. Under his hand Mexico has been completely transformed, as completely as Japan under the guidance of the ruler whom all nations today so thoroughly respect, Mutsuhito.

The President's own grateful reference to his wife gives but another hint of what we all learn sooner or later, in this stirring School of Life, the fact that as the real things are today ever the unseen, so, as yet, the real history is largely unwritten.

Katherine Tingley's interest in Mexico, home of a mighty and ancient race, a fact as yet practically undreamed of by the world, has long been far-reaching and sincere. In ancient days, long, long before the appearance of the white man on this continent, Mexico was ruled by Initiate Kings and her people had the benefits of an educational system that was based upon a clear knowledge of human

nature and full cognizance of the facts of life. Progress is ever cyclic. Though the birthright of that glorious ancient race has been so long lost that the knowledge of it has been forgotten, the nation is now upon the ascending arc of its cycle of experience.

With such a ruler as President Diaz at the helm there can be but one result, and it is to be fervently wished that he may prove to be but the first of a long line of wise and unselfish leaders to follow.

STUDENT

### GRATITUDE

ELIZABETH BARRETT BROWNING

OH, the little birds sang east,  
And the little birds sang west,  
And I said in under breath---  
All our life is mixed with death,  
And who knoweth which is best?

Oh, the little birds sang east,  
And the little birds sang west,  
And I smiled to think God's greatness  
Flowed around our incompleteness---  
Round our restlessness, His rest.

### Ireland and the Mystery of her Past

THE following extract is from an article on Ireland recently published in a Denver paper, by a well-known Irish M. P.:

*There is something new every hour;* the whole island is full of strange noises such as those which bewildered Caliban in Prospero's enchanted island. The truth is that you see at this moment a new nation rising, being born under your very eyes. . . . Everybody in America knows that the Act of Mr. Wyndham has given to this problem of the re-conquest of Ireland a tremendous impulse; that now practically every man who holds a farm can buy his land with the assistance of State money, and that already half the soil of Ireland has thus changed hands, and that the second half will be transferred at a much accelerated speed. . . . It gives one a curious impression that Ireland is not

only one of the most ancient nations in the world, but *one of the newest and the youngest.* . . . There is one fact borne in upon me during the last few years which is a constant source of hope and encouragement. That fact is that the Irish people are one of the most teachable races in the world. . . . It would take some time and some space even to enumerate the various organizations which have sprung up in the last few years. The Gaelic League has brought into its ranks, and by its appeal to literary and racial and not to political instincts, an extraordinary combination of forces. One of its greatest values has been the beating down of the old religious divisions. . . .

Well, if students of the ancient past of Ireland would put aside their preconceptions as to the limits of the known and the unknown, and as to the antiquity of man on earth, and turn for light to the teachings of the Archaic and once Universal Wisdom-Religion, how brilliant would be, and will be, the light shed upon Ireland's past, and on the meaning, too, of the present time!

The Druids of "Sacred Ierne," referred to by Strabo, believed in the re-birth of man, not as Lucian explains, "that the same *spirit* shall animate a new body, not here, but in a different world," but in a *series of re-incarnations in this same world*; for as Diodorus says, they declared that the souls of men, after determinate periods, would pass into other (human) bodies.

"These tenets came to the Fifth Race Aryans from their predecessors of the Fourth Race, the Atlanteans. They had piously preserved the teachings, which told them how their parent Root-Race, becoming with every generation more arrogant, owing to the acquisition of super-human powers, had been gradually gliding towards its end. Those records reminded them of the giant intellect of the preceding races as well as of their giant size. One finds the repetition of these records in every age of history, in almost every old fragment which has descended to us from antiquity. . . . So secret was the knowledge of the last islands of Atlantis indeed—on account of the super-human powers pos-



sessed by their inhabitants, the last descendants of the gods or divine kings, as it was thought—that to divulge their whereabouts and existence was punished by death.” (Here is a clue to much in the Irish ‘mythological’ cycle).

“All this was known to Plato, and to many others. But as no Initiate had the right to divulge and declare all he knew, posterity got only hints. Aiming more to instruct as a moralist than as a geographer and ethnologist or historian, the Greek philosopher merged the history of Atlantis, which covered several million years, into one event which he

harmful, and should be avoided; it usually hangs on the weaknesses and failings of persons—other persons of course, not ourselves—and it results in jealousies, misrepresentations, misunderstandings, intrigues, and mischiefs generally. Even when studying the history of past events and peoples, if we do it with a feeling akin to curiosity, any good effect that might accrue will be nullified.

What do we gain, for instance, by critically examining the inner lives of individuals with

case of a couple like the Brownings whose life is known to have been unique in its harmonious smoothness, does not too close an inspection tend towards a kind of sentimentality that can hardly serve any useful purpose?

Yet unselfish purposeful inquiry ought to be encouraged because, when used in connexion with persons it shows us our own follies and weaknesses reflected in the lives of others, whether they be ancient or modern; and we obtain from this observation hints on what to

strengthen in, and what to eliminate from, our own character and conduct. In the study of the past it enables us to see where the men and races of the past have failed, and shows us where to look for signs of failure in our own race.

With the help of a knowledge of the universal law of Cycles, as taught by H. P. Blavatsky and William Q. Judge, we are able to discern when and where new developments are likely to occur, and old ones recur; and this, in a great measure, gives us the key to the difficulties and problems that confront us.

Then too, under the law of Reincarnation, we are able to realize that we are the same souls which formed those races of the past, and that when we look into history and study the events and circumstances that molded and modified the conditions under which those races developed or degenerated, we are, in reality, reviewing *our own* past! So, as in this life we avoid the repetition of mistakes by the lessons learned through mistakes committed, in reviewing the past failures of men and races we are but profiting by the experience gained through *our own* ignorant follies or wilful errors.

STUDENT

### Jottings and Doings

IN Los Angeles, California, the Common Council recently passed an ordinance prohibiting children under fourteen years of age from attending theaters, moving picture shows, etc., without adult escorts. The measure was passed with but one dissenting voice, and surely the parents of that city have cause to rejoice. Between their own ignorance of child nature, and

the usual civic indifference to the welfare of the child, fathers and mothers frequently discover that they have undertaken altogether more than they can acquit themselves of properly. An Englishman who recently made a short visit to this country and then rushed home to his study and wrote a book about it, characterized America as “the country that neglects its children.” He did not stay long enough to investigate the remedial agencies at work, to make the acquaintance of some of the noble men in our Juvenile Courts, nor to visit the Rāja Yoga Schools in various parts of the country which embody the greatest and most effective remedial agency of all. H.



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TOMBS OF THE KINGS, ST. ORAN'S CHAPEL, IONA, HEBRIDES

### Ireland

John James Piatt.

A great, still Shape, alone,

She sits (her harp has fallen) on the sand,  
And sees her children, one by one, depart:  
Her cloak (that hides what sins besides her own!)  
Wrapped fold on fold about her. Lo,

She comforts her fierce heart,  
As wailing some, and some gay-singing go,  
With the far vision of that Greater Land  
Deep in the Atlantic skies,  
St. Brendan's Paradise!  
Another woman there,  
Mighty and wondrous fair,

Stands on her shoreroock: one uplifted hand

Holds a quick-piercing light  
That keeps long sea-ways bright;  
She beckons with the other, saying “Come,  
O landless, shelterless,  
Sharp-faced with hunger, worn with long distress:  
Come hither, finding home!  
Lo, my new fields of harvest, open, free,  
By winds of blessing blown,  
Whose golden corn-blades shake from sea to  
sea—

Fields without walls that all the people own!”

located on one comparatively small island, whereas the priests spoke of Atlantis as a continent vast as ‘all Asia and Libya’ put together. The Atlantis and the Atlantides of mythology are based upon the Atlantis and Atlantides of history.” STUDENT

### The Reviewing of Our Own Past

CURIOSITY is a quality that can be said to be of two kinds—good and bad. The bad sort is the idle kind; that curiosity which has no particular purpose or, at worst, a malicious one. The good sort is intelligent and rightly investigative since it has for its object some beneficial intent.

Petty, personal curiosity is baneful and

a view to discovering if there are any black spots in their characters and, if so, how we can make the most of them, showing them up to the best—or worst—advantage? Consider, for example, the relations existing between great men and their wives, which illustrates a very common phase of the evil. We have a comparatively recent example in Thomas Carlyle and his wife. What a deal of unfortunate curiosity has been exercised on inquisitive poking into the family life of this great man, and with what result? Nothing but dissatisfaction, and a tendency on the part of many to belittle the subject. Even in the



# OUR YOUNG FOLK

## Mid-Summer-Day in Sweden

FROM time immemorial the Swedes have celebrated Mid-summer Day, the longest day in the year, on which, in the extreme north, the sun never sets. Farther south there is an hour or two of twilight between sunset and sunrise. All Nature seems to invite to a festival. The trees are clad in varied tints from the delicate green of the birch to the deep rich green of the pines. The fields and meadows are covered with flowers, daisies, blue-bells, violets, buttercups, forget-me-nots, etc. A chorus of a thousand voices sounds from the woods. Loudest of all sings the thrush, "the nightingale of the north," and if you rise early enough in the morning you will hear the cuckoo. The Nature-touch is carried into the homes, which are decorated with birch leaves, as are also the trains and the steamers.

Joy is the keynote of the day. Everyone, old and young alike, casts off care, leaves house, shop, factory, or school, and spends the day in the open air. In the public parks and gardens of the cities there are all sorts of games and sports; and in the villages it is the custom for all the inhabitants to assemble in a green field near by. Here some of the young people busy themselves gathering flowers and branches, while others weave these into wreaths and garlands for the may-pole which is raised amid songs and cheers, all watching with delight the strongest men lifting it up, so straight and beautiful, with a streamer floating from the top and the sun shining on all this splendor of color.

The young people form a circle and dance around the pole, while some of the old men play on violins. Sometimes one of the grandfathers or grandmothers forgets old age and joins in the dances and games.

It is a beautiful sight to see all these people in their picturesque bright-colored costumes, dancing the Swedish national dances. The dancers are full of life and vigor. No one can help being happy when he hears the lively music of the violins and sees all the happy faces around him. The long day passes with song and dance and play until the sun is high next morning. It is a good omen that all the people are so united and joyous on this day of days in the north.

At present there is something stirring among the young people of Sweden, leading them to form societies and tending to awaken in them a higher patriotism, a better understanding of their responsibilities. On Midsummer Day meetings are held in different parts of the country, and the old songs, dances, and games of Sweden are revived, and the national costume is worn. Ideas are exchanged, and over all is shed the glory and light of the Midsummer Day which penetrates deep into their hearts and awakens many slumbering possibilities, so that the light of the longest day never fades entirely, but shows itself in words and deeds throughout the year. COUSIN GERDA



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REPRESENTATIVES OF THE BOYS' BROTHERHOOD CLUB, STOCKHOLM, SWEDEN, ON AN EXCURSION

## THE HOUSE OF THE TREES

ETHELWYN WETHERALD

OPEN your doors and take me in,  
Spirit of the wood,  
Wash me clean of dust and din,  
Clothe me in your mood.

Lift your leafy roof for me,  
Part your yielding walls:  
Let me wander lingeringly  
Through your scented halls.

Open your doors and take me in,  
Spirit of the wood;  
Take me—make me next of kin  
To your leafy brood.

## Steam

WATTS was attracted by the noise made by his mother's tea kettle, which steamed and bubbled over the hot fire. He pulled his chair up close to the fire and taking the tongs, pressed upon the kettle's lid that was being lifted by the power of the steam. Then he began to ponder over what he saw. Here was power, the same power, force, that the water gives or that comes from the wind. Why could not a pot—a big pot—of water with a fire—a big fire—under it, be made to grind corn?

And not by leaps and bounds, for as a rule the development of great things comes very slowly, came a crude, spidery looking thing that made smoke and hissed like an immense dragon. This was the first steam engine. By making a fire under a big iron pot of water, the thing rolled along on wheels, so fast that

the swiftest horse could not catch up with it. Then this spidery thing pulled after it other cars with people sitting in them, and when the stage-coach people saw this train of cars go swiftly by, they sat up and asked each other what the world was coming to anyway with such new-fangled notions. Many thought the old stage coaches were good enough, and even a great man like Ruskin disliked railroad trains all his life, despite the fact that they have been a great help in spreading civilization.

When smooth iron rails were laid and improvements made in the engine, men, women, and children deserted the old, slow stage coach, and would ride in it no more. But there were many, who long after the railroad train had come to stay, complained that the noise of the trains annoyed and made nervous their cattle, and asked that Parliament prohibit any more trains from running; the stage-coaches were good enough and were in every way satisfactory.

Now if a steam car could be made to run on rails, why could not a boat be made to run on water. And when Robert Fulton slowly sped his steamboat up the Hudson River, how the people shouted!—some for joy and because they appreciated the great step taken, and others in laughter and derision that such a thing should ever come into practical public use. The first steamer on the Mississippi River met with no favor until it turned around and went *up* stream, and then the people believed. River men understood perfectly well what it meant to go up stream. C. C.

## Facts Worth Knowing

In some yellow cocoons of the Milanese silkworms raised in the United States from eggs purchased in France, the fiber was found to vary in length from 888 to 1195 yards.

In Germany and Sweden where there are immense pine forests, the fiber of the leaves of these trees is made into wool known as forest wool, which is then woven into blankets and garments, retaining the medicinal property of the pine.

"AN old proverb says: 'If one wishes to know the manner of life of a man, ask him if he have a regular time for rising and for going to sleep, and if he can or can not be moderate in eating and drinking.' That is also my way of looking at it."—Iveyasu

In Switzerland there are families in whose homes the looms for weaving silk and cotton tapes never stop, night or day, all winter, except when they have to be oiled, or when new material is put into them. One loom is generally run by the children after school hours.

THE sea polyp may be said to die and live at the same time. If one is cut in two, both parts become polyps, two live creatures instead of one. If one is cut into five sections, five polyps are the result; and if this queer creature is turned inside out, it does not disturb him at all, as his organism is so simple.



# THE CHILDREN'S HOUR

## MINNIE AND WINNIE

ALFRED TENNYSON

**M**INNIE and Winnie  
Slept in a shell.  
Sleep, little ladies!  
And they slept well.

Pink was the shell within  
Silver without;  
Sounds of the great sea  
Wandered about.

Sleep little ladies!  
Wake not soon!  
Echo on echo  
Dies to the moon.

Two bright stars  
Peep'd into the shell.  
What are they dreaming of?  
Who can tell?

Started a green linnet  
Out of the croft;  
Wake little ladies,  
The sun is aloft!

### The Three Horns

**L**ONG ago in Florence lived a famous man, and on the shield which bore his arms and motto, and which probably hung at the entrance of his house, were three horns about which there is an interesting story.

This great man, who, by the way, wrote history books, was very wise and kind-hearted; every one in the city loved and respected him.

One evening three very tall and stately ladies came to his house. They wore long flowing robes and looked very dignified indeed. The Signor was called and he greeted them very courteously though he could not remember that he had ever seen them before. He thought they must be strangers in the city and he asked them whither they were going.

"Alas!" said one of them, "we do not know where to go. There is not a single person in the whole city who would receive us into his house, or let us sleep in it, if he knew our names."

"Who are you?" asked the Signor, very much interested, for he could see nothing about them that boded danger of any kind.

"I am Poverty, and these are my sisters, Hunger and Thirst," answered the lady, looking as if she dreaded to utter the names for fear of being cast out of the house.

"You are welcome to my house," said the Signor, "stay as long as you wish."

The three ladies were very much astonished at this, for they had found out how unwelcome they were in every other house. The Signor, however, was wise enough to know that every event in life offers an opportunity to learn some valuable lesson, and he was determined to learn something from the visit of Poverty and her sisters.

"Why are you not afraid to receive us?" asked Poverty.

"Because I can tell by your look and bear-

ing that you have a noble nature. I have lived long and had much experience and I am not deceived about things just because others do not see any good in them. I know, besides, that you are of service to the world, for some people would never learn the joy of working were it not for you. Poverty drives many to learn to be industrious, and to work with others to meet the needs of the people. What would become of our harvests and our manufactures if the ignorant were not led to work by Poverty? for very few have yet learned to work for the love of working."

"Do you feel friendly to us also?" asked Hunger and Thirst, in surprise.

"Yes," said the Signor, "I feel grateful to you for what you do for my friends in the animal world. You are to them what poverty is to man. If it were not for you, animals would cease to take food and drink and would soon die out altogether. And for man you make the pleasure of the feast."

"How happy we are," cried Poverty, "to find one who sees justly enough to know that we are not enemies, but friends to everyone in the world who will learn our lessons. Few can see the truth of this. To you we shall reveal our secret. Know that we are the guardians of the horn of plenty. Accept this horn from me. While you have it, you will grow in wisdom day by day and will never lack riches."

Then Hunger offered a second horn, saying, "While you live you shall never be with-

out the appetite of health which is Nature's helper in building a sound body from the food man eats."

Thirst followed with a third horn and a promise of great joy and good fortune. Then the three ladies disappeared.

The Signor found that all their prophecies came true and as a token of gratitude had them marked on his shield. FRANCESCA

### A Little Wise Hen

**P**EOPLE who live in countries where the winter is very cold all know that if an ear or a nose gets frost bitten, the best thing to do is to rub it with snow. Last winter a little red hen showed that she too was aware of this fact. She got her comb frozen. It turned white, and the poor hen was sick with the pain it caused her. But she stuck her head into a snowdrift and held it there so long that the farmer watching from a window thought she was only a bunch of feathers. The feathers all at once began to move; and behold! just as the farmer was going to take hold of them, up jumped the little hen and flew off toward the chicken-coop. Her comb was red again and she had no more pain from the frost-bite. COUSIN EVAN

In the Sahara desert is a curious plant that makes a sound just like some one coughing. This coughing is caused by an explosion of the gas that accumulates when the pores of the plant become choked with the dust.



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JUVENILE REPRESENTATIVE OF CUBA AT THE CELEBRATION OF CUBAN LIBERTY DAY, MAY 20TH, AT POINT LOMA

# The Theosophical Forum in Isis Theater

S a n D i e g o C a l i f o r n i a

## Last Sunday Evening at Isis Theater

Interesting Address by Mrs. Grace Knoche on  
"The Promised Land"

AT Isis Theater, San Diego, last Sunday evening, Mrs. Grace Knoche delivered an interesting address on "The Promised Land." A large audience followed the subject with sustained interest from beginning to end. The speaker dealt with the past and future of California, its traditions and history, and pointed out the undercurrent of mystical meaning running through the latter.

"In 1510," the speaker said, "not quite four hundred years ago, there was published in Spain a romance which, in due course of events, became popular and was widely read. Among other things it described a certain wonderful island named 'California,' which was said to lie 'on the right hand of the Indies, and very near the terrestrial paradise,' and to contain magnificent harbors, no end of gold and precious stones, hidden treasures, 'empires, hidden cities, mountains of pure gold and mysterious queens.' Vague but persistent rumors were soon flying about the Spanish court, rumors of the great wealth and magical resources of this unknown and, to the modern world, as yet undiscovered 'island.'

"Thirty years passed, however, before old Juan Rodriguez Cabrillo with his little vessel pushed northward along the California coast, until one day, so the tradition goes, the wonderful island was sighted. And the glimpse was a magical one, for the whole strip of land, so far as he could see, from shore line to ravine and crested hill, was a mass of glowing, living gold. It seemed to breathe and pulsate in the sunlight; gold everywhere, pure gold. One can fancy the old explorer pushing landward with emotions that can not be described in words, and one may imagine also something of what he felt when he saw that the gold was gold indeed, but not that of his dreams, for it glowed and thrilled in the petaled cups of millions and millions of flowers. Then as now the strip of land which he sighted wore every year its garment of golden California poppies. Disappointment was forgotten, so they say, in the beauty of that sight. At any rate, around this long, high, blossoming point, undoubtedly Point Loma, Cabrillo pushed his way and entered what is now known as San Diego Bay."

The speaker followed briefly the history of California to the present time, and pointed out how people in every land, worn and tired with the triumphs as well as the failures of material life, longed and hoped for something higher, for something that satisfied the longings of the heart.

"Now, to be brief and possibly startling in assertions, for which, however, there are not wanting proofs, it was not accident nor chance that sent Helena P. Blavatsky, a Russian noblewoman, in the early '50's to California. There is no record, outwardly, of her having

done more than merely travel through the State—but a quarter of a century later she told her trusted friend, William Q. Judge, and left indisputable proof that she did tell him, of her great objective: the establishment in the west, in our Golden State, of a great School of Occultism, where the Mysteries of Life should be taught to young and old, where new light should be thrown on history, on religion, on science; a place which should exist for the binding together of nations, a place from which should radiate such peace, love and good-will that the hearts of men everywhere would be touched with a new joy, lighted even as by fire until all life should be redeemed, a place which should be the home spot of the nations, the Promised Land, the El Dorado of the Soul. It was not her ideas alone; that is the pivotal point of the whole argument. 'My message is not mine,' she wrote and said again and again, 'not mine, but theirs who sent me.'

"That California has long been a place set apart, saved, preserved, held in readiness for the conservation of a work for the regeneration of humanity, there cannot be the slightest question among those who know even a little about the Theosophical Movement of the ages. It is not a young land like Europe, nor even middle aged like India and Egypt, but hoary with tradition and enchanting in its romance, of which that old Spanish fairy tale about the island of gold and mysterious queens was but the faint echo of great truths floating downward and athwart the space of aeons.

"It is not unusual for visitors to Point Loma to say, 'But why was this special place selected? There must be something *behind* it all. It is beautiful and in a strange way has been kept through all the ages uncontaminated by the dregs and wastage of centers where men live. That is true, but why has it become such a battle-ground, such a field for the contending forces of life? Why have the enemies of progress been so determined to overthrow it and the work inaugurated there, and why has Katherine Tingley almost given her life in its defense? Isn't there something *behind* it all?'"

"That's just the point. *There is*. It is a Place of Destiny, a place set apart for the higher uses of the soul, a place where a new and higher life for all humanity is being inaugurated, and whose influence is already worldwide. From the ends of the earth men and women are coming to Point Loma, the keystone of the new California, as the nations of old journeyed to the Promised Land of their hopes. One recalls these words of the divine Sappho: 'O, Twilight! Thou bringest together all things Day hath scattered. Thou bringest the sheep; thou bringest the goat; thou bringest the child back to his mother.' For the twilight of our rampant, selfish, hideous and noisy physical and material day is approaching. The day of materiality and of selfishness is closing, and lo! in the east the sun of spiritual life is mantling the misty

mountain tops with the purple and gold of a new day. With the indrawing and quieting down of material life, comes the outreaching and sunward growth of life spiritual, the life which is brotherhood in action and in fact. San Diego shall be more than the Athens of the modern world. It shall be Eleusis, Thebes, Karnak—for nothing can now stem the sweep of this new and higher harmony of thought and deed already sounded in this State. You stand at the parting of the ways, and it is yours to choose whether you work for justice and right, or work for the dollar; yours to say whether or not personal interests shall obscure your larger interests as a citizen, a part of the mighty urging life of the State, and a human soul.

"The State, with its background of heroism and romance, with its mighty and significant history, invites the true and just, the compassionate, the unselfish, to come within its borders and work, work, work for the higher good. El Dorado once when men dreamed of dollars and only dollars, California is now sweeping onward to regain its lost heritage of spiritual life, its lost opportunities as a spiritual factor in the life of the world, the lost title as the 'El Dorado of the Soul.'"

The usual excellent and much appreciated musical program was rendered by members of the Point Loma orchestra. OBSERVER

"THUS it is the mankind of the New world—one by far the senior of our Old one, a fact men had also forgotten—of Pâtala (the Antipodes, or the Nether world, as America is called in India), whose mission and Karma it is, to sow the seeds for a forthcoming, grander, and far more glorious Race than any of those we know of at present. The Cycles of Matter will be succeeded by Cycles of Spirituality and a fully developed mind. On the law of parallel history and races, the majority of the future mankind will be composed of glorious adepts. Humanity is the child of cyclic Destiny, and not one of its Units can escape its unconscious mission, or get rid of the burden of its co-operative work with nature. Thus will mankind, race after race, perform its appointed cycle-pilgrimage. Climates will, and have already begun to, change, each tropical year after the other dropping one sub-race, but only to beget another higher race on the ascending cycle."—H. P. Blavatsky.

## Theosophical Meetings

PUBLIC Theosophical meetings are conducted every Sunday night in San Diego at 7:30, at the Isis Theater, by the students of Lomaland, assisted by the children of the Rāja Yoga School. Theosophical subjects pertaining to all departments of thought and bearing on all conditions of life are attractively and thoughtfully presented. An interesting feature is the excellent music rendered by some of the students of the Isis Conservatory of Music of Lomaland. Theosophical literature may always be purchased at these meetings.



# Art Music Literature and the Drama

## The Sign of Decadence in Our Midst

IT was only a few years ago that the *Second Symphony* of a new and most original composer was produced in America for the first time. Then we heard, and heard about, the tone-poems of a "second Wagner," as the critics called this new light in our musical sky: *Till Eulenspiegel*, *Italia*, *Death and Transfiguration*, *Thus Spake Zarathustra*, and others.

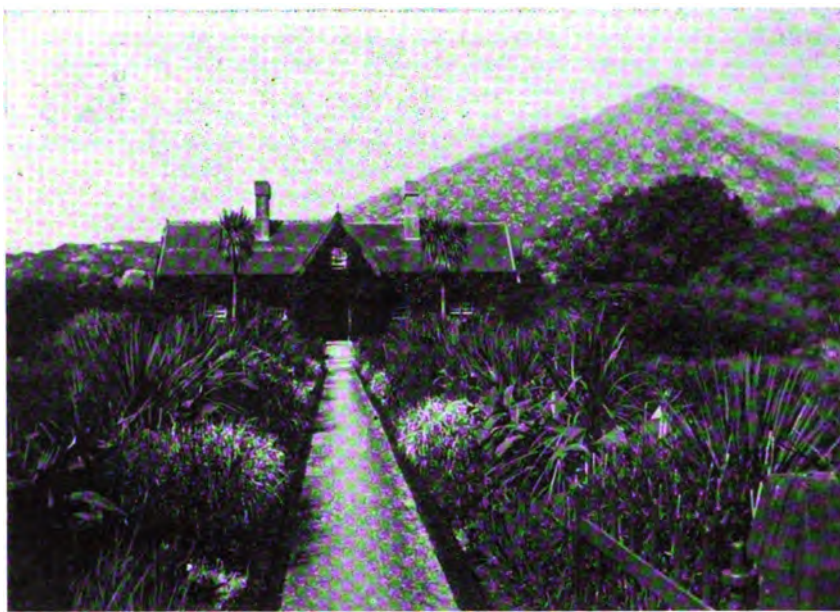
Since the illustrious Richard Wagner laid down his pen the musical world has devoted itself to the gradual absorption of that master's great works. With sudden impulse, however, as if foreshadowing humanity's most rapid advance in the tone art, another remarkable genius has arisen who penetrates still further into the realm of the unexplored. . . . His compositions are one and all wonderfully interesting, being especially marked for musical feeling, pure aspiration, extraordinary technic, logical development—never hasty, never trivial—unparalleled inventiveness of description and most original orchestral characterization.

The above is quoted from an article entitled, *Richard Strauss, the Foremost Musical Genius of the Hour*, written by E. A. Neresheimer of the Isis Conservatory of Music, Point Loma, and published in the NEW CENTURY PATH of April 3rd, 1904. Today the musical—and, it should be added, moral—world is afire with indignation and amazement at the profanation of these gifts, so godlike in their potentialities.

A purer lyric quality than that in some of the Strauss songs, more exquisite counterpointing of theme against theme, harmonies more alive with tender strength and loveliness than the works of Richard Strauss contain, no modern age could demand. Daringly he revealed some hitherto unsuspected possibilities in the use of dissonances, and in his search to find a theme appropriate to the weaving of this garment of dissonance he had grown to delight in, Richard Strauss unfortunately came upon *Salomé*, a so-called drama written by one of the most loathsome degenerates that any age ever produced. When this creature—for he could not be called a man—passed through America he left a trail of moral filth behind him beside which the slime of a reptile is sweet and clean. When he was finally convicted in England of a crime against the innocent so hideous and unnatural that we have had to leave it nameless; when he was at last sent to jail, and when he finally ended his days, hundreds of fathers and mothers, looking in agony at their wrecked and ruined sons, said, "Let us give thanks. God doth live."

This creature wrote a play whose theme was the unnatural and insane passions of a vile and insatiate so-called human being. It was founded upon the Biblical account of the daughter of Herodias and of the beheading of John the Baptist at her request. A theme such as this

in the hands of a brilliant and highly educated monomaniac in vice would naturally lose nothing in the weaving of its vesture, and *Salomé* did not in the hands of Oscar Wilde. The portrayal of human passions, as lust, anger, cruelty, revenge and hatred, will stir to its very depths the nature of the most callous. *Salomé* does more than this. So shockingly unnatural in certain aspects is this riot of foul emotion that Wilde used his undoubted talents to depict, that one is pushed to the point of actual physical nausea in even examining the plot. It has been barred in many cities, both in Europe and America, and rightly; but yet it is given in others, and has its defenders, who say



Lomaland Photo. and Engr. Dept.

## AN IRISH COTTAGE: COUNTY KERRY

that art and morals are not one, but two; that "art for humanity's sake" may do for writers of hymn tunes, indeed, but that *Salomé* is too "tremendous" to be so judged—so potent are the lower psychological forces of the age.

To argue this point were futile. Just such a production might have been expected from the brain of a monster like Wilde, a sensualist of the most extreme and revolting type. But to see the genius of a great composer like Richard Strauss—one so superbly equipped that he might easily dominate the world of modern orchestral composition—profaned by being lent to the exploitation of debauchery and loathsomeness, is a sight to make sane men question. Temptation there was, to be sure, in the opportunity it gave Strauss for the building of marvelous and heretofore (to the modern world) unknown musical effects, and for the musical experimentation that is his delight. But can the ages give us no great, true, pure and sublime themes capable of affording this opportunity—and more? Richard Wagner filed no complaint, at least. Greater opportunity than is afforded by the *Nibelungen Lied* no tone-poet could ask, incomparably greater than Strauss found in *Salomé* with its blood and putrefactions. The epics of all lands and times await the tone-poet. More than that, the modern epic, yet unwritten, waits only for the

demand that shall call it forth. Upon the low-hung Screen of Time it shimmers in colors and in tone, and when the nations grow so tired of filth that they will have no more, the Great Modern Epic will be written, the Epic which shall body forth men's passions only for their best transforming and their cure, the Epic which shall body forth the Mysteries of Life Initiate, the Infinite Love and Pure Aspiration of the Divine Soul.

If great artists like Richard Strauss would refuse to touch or handle such blotched and festering themes as *Salomé*, themes worthy of their genius would be forthcoming. That is an unflinching principle among the tenets of the Higher Law. And, by the way, how unique among men they stand in not doing so, in being so apologetically willing to take the morally impossible to their bosoms just because they believe it to be (but where is their humanity, where their discrimination?) the artistically possible. Every time they do it, they breed for the undoing and misery of their fellows pollution and crime, for there are other atmospheres than the physical, atmospheres in which we morally live and are nourished, and in which we may be said in truth mentally to "have our being." No gardener would gather his choicest roses as the most appropriate setting for a mass of dead and putrefying vermin, nor would any hostess but an insane one set such a dish before her guests. Yet that is a very tame physical

analogy to the moral obliquity we are guilty of in tolerating this so-called drama of *Salomé*.

There is a sadness in all this. Strauss' name, unless he redeems himself, will go into the future linked with that of a man whom, were he living, he would not dare leave his own son with an hour alone. More than that, the art of Richard Strauss has stepped upon the pathway of decadence, whether he knows it or not. Poets like the writer of *Death and Transfiguration* need humanity as much as humanity needs them, and they only alienate themselves from it by works that affront the soul. Art and morality are not two; they are one, "twin stars upon a line, the star that is thy goal burns overhead." Those Greeks were initiates who taught the linking indissoluble of "The Good, the Beautiful, and the True." The teaching is that of the Sages and Seers of every age, including our own. Helena Petrovna Blavatsky threw down the gauntlet with that brief, historic shibboleth, "Religion and Science are one!" William Quan Judge warned of their folly those who thought to pursue the path of knowledge as separated from the path of love. "They are not two, the paths are one," he said. And today we have Katherine Tingley's stern and uncompromising words, "Art and morality are one. Those who declare otherwise are base or, haply, blind." STUDENT



# THE UNIVERSAL BROTHERHOOD and THEOSOPHICAL SOCIETY

FOUNDED AT NEW YORK CITY IN 1875 BY H. P. BLAVATSKY, WILLIAM Q. JUDGE AND OTHERS  
REORGANIZED IN 1898 BY KATHERINE TINGLEY

C e n t r a l   O f f i c e   P o i n t   L o m a   C a l i f o r n i a

The Headquarters of the Organization at Point Loma with the buildings and the grounds pertaining thereto, are no "Community" "Settlement" or "Colony." They form no experiment in Socialism, Communism, or anything of similar nature, but are what they stand for: the Central Executive Office of an international organization where the business of the same is carried on, and where the teachings of Theosophy are being demonstrated. Midway 'twixt East and West, where the rising Sun of Progress and Enlightenment shall one day stand at full meridian, it unites the philosophic Orient with the practical West

## Digging in Theosophical Quarries

A BOSTON writer has published a theory of immortality depending on the existence of bodies of finer and finer texture within the one visible. As ether interpenetrates and intrapenetrates the molecules of earth and air and water, so does it the molecules of man's body. And again within this grosser ether is a finer—and so on, each cosmic layer contributing to form one of the robes of man's soul.

I do not see, therefore, why any organic individual should ever die. I do not think one ever does. Simply, when the death transformation overtakes it, and the material body drops away, the next more tenuous body, flowing free; takes on new beauty as the new adjustment arises between it and the psychic energies released from their previous association.

Put with extreme brevity, that is the theory, the product, says a prominent reviewer, of "a pioneer mind in a new realm of thought."

The "pioneer mind" may or may not know it, but the "realm of thought" is at any rate thirty years old. For it is more than that space of time since H. P. Blavatsky began to teach Theosophy. The book consists of a fragment of Theosophy, not correctly given, not quite complete even as a fragment. But it is earnestly and persuasively written and may lead many to the source whence its ideas were, consciously or unknowingly, mediately or immediately, drawn. It seems, indeed, likely that for some years, until the public learns wisdom, Theosophical textbooks (and the CENTURY PATH) may be used as rich quarries by those who find their own getting a little exhausted—or perhaps never had one of their own at all! C.

## The Brain and Immortality

A WRITER in favor of the immortality of the soul takes to task those who say that our ego is inseparably connected with the brain and disappears when the brain disappears, as follows:

Let us examine closely this assertion that our conscious soul or ego is inseparably connected with the brain, and that therefore with our death this ego passes wholly out of existence. The first question that presents itself is this: with *what* brain is our ego so intimately connected? The brain that is ours now, or the brain that was ours a year ago? For, from the material standpoint the two are

## MEMBERSHIP

in the Universal Brotherhood and Theosophical Society may be either "at large" or in a local Center. Adhesion to the principle of Universal Brotherhood is the only prerequisite to membership. The Organization represents no particular creed; it is entirely unsectarian, and includes professors of all faiths, only exacting from each member that large toleration of the beliefs of others which he desires them to exhibit towards his own.

Applications for membership in a Center should be addressed to the local Director; for membership "at large" to G. de Purucker, Membership Secretary, International Theosophical Headquarters, Point Loma, California.

wholly different. The material brain with which our ego did its thinking a year ago has already passed clean away, and has been replaced by fresh material particles, forming a new brain, with which it does its thinking now. Yet does not the ego itself endure, and remember much of the thinking with the aid of the brain that is no more? If the atheist admits this he surrenders his whole position.

He shows that according to materialism, no criminal ought to be punished for a crime committed more than a year ago; that the brain recollects the experiences of a previous brain; and that in telegraphy, though we may destroy the instruments, and with them lose touch with the distant operator, still that operator continues to exist.

This will surely seem superfluous reasoning to many, who will wonder how anybody having a mind could ever have come to reason about it as these materialists do. Logically, the persistence of a form, the integrity of a memory, depend upon the persistence of some basis that survives the changes of the physical atoms. And the argument that if we destroy the brain all evidence of consciousness and life disappear, is nothing. We merely destroy an instrument, as we might destroy a piano, without necessarily destroying the player.

But there are several principles which are superior to the physical body and survive it. We may apply the same argument about the continuity of form and its inherent qualities while the atoms change, to a plant for instance. Has the plant, then, a soul? Nay, we may even apply the argument to minerals, since scientists are now discovering that in them also, the particles come and go, the form and properties remaining the same. Has the mineral a soul too?

The answer is that both plant and mineral have a soul—of a kind; that is, they have something superior to their physical dress. So the case as regards man is more complex than might appear at first sight. We have the Astral Double, which preserves the integrity

of man's form and the memory of sensations; we have the *Lower Manas*, which preserves the memory of all thoughts and experiences connected with the purely personal life. Beyond these again we have the Immortal Ego, which survives the entire personality of a single incarnation and preserves the memory of the entire life running through all the incarnations.

But, if the changing atoms of our body must have a relatively permanent model to regulate their form, by the same reasoning the model itself, which also changes, though less often and less rapidly, must have a still more permanent basis behind it; and so on up to the eternal and unchanging source of all life. Everywhere the transient depends upon something less transient behind it. *Mortality and immortality* are relative and comparative. Our personality survives the changing of the atoms during life; but it does not survive eternally, nor would we wish it to, so burdensome is it. But this is not to say that the *Individuality* does not survive. For we are not annihilated; only the undesirable impermanent part passes away, for by its very nature it cannot last.

Another important point arises. The above is no argument for what any given clerical reasoner may choose to regard as religion. It does not prove Christianity or any other religion. It simply proves that the materialistic position is false. STUDENT

## The Genuine Kabbalah

It is they [certain Kabbalists] who care least for those secrets after which alone the modern Hermetist and Kabbalist is now hungering—such as the transmutation of gold, and the Elixir of Life, or the Philosopher's Stone—for practical purposes. For all the chief secrets of the Occult teachings are concerned with the highest spiritual knowledge. They deal with mental states, not with physical processes and their transformations. In a word, the real genuine Kabbalah, the only original copy of which is contained in the *Chaldaean Book of Numbers*, pertains to, and teaches about, the realm of spirit and not that of matter.—H. P. Blavatsky, in *Lucifer*, vol. x, p. 195

"THOUGHTS alone cause the round of rebirths in this world; let a man strive to purify his thoughts; what a man thinks, that he is: this is the old secret."



### ETERNAL JUSTICE

**T**HE man is thought a knave or fool,  
Or bigot plotting crime.  
Who, for the advancement of his kind,  
Is wiser than his time.

For him the hemlock shall distil—  
For him the axe be bared—  
For him the gibbet shall be built,  
For him the stake prepared!

Him shall the scorn and wrath of man  
Pursue with deadly aim,  
And malice, envy, spite, and lies  
Shall desecrate his name:

But truth shall conquer at the last,  
As round and round we run—  
The right shall yet come uppermost,  
And justice shall be done.—*Selected*

### Eyes and No Eyes

"Even with the very comment of thy soul observe—" (*Hamlet*).

**D**OUBTLESS everyone is familiar with the story "Eyes and No Eyes," which tells of two boys who went the same walk, one of them finding it dull and uninteresting; the other returning eager to tell of the wonderful things he had seen and heard all along the way. That is quite a true story inasmuch as it is of universal application.

In the long tale of a man's or a woman's life, what they suffer, whether of pain or injustice, is not perhaps, as a rule, to be wondered at. What they *miss* is positively appalling.

Anyone taking a course of field botany or field sketching; or engaging in the applied arts, say photography, typography, glass-staining, or enamelling, is usually very much surprised to find how little they used their eyes previously.

Most people go through life in a dull kind of way with sealed vision and unawakened perception. How hateful, how dull and drab is the mass of life in a big English city! And yet what magic Charles Dickens saw in it all. What deep studies of human nature he depicted; how tender, and how ridiculous; how brave, and how mean; how pure, and how coarse; how simple, and how cunning; how odd, and how natural. And yet, when he has taught us to see, opened our eyes as it were by the touch of his magic feather—sympathy—we ourselves have seen that he has not a bit overdrawn or "exaggerated." Tragedy and comedy in all shades, degrees, and mixtures, are the warp and woof of everyday human life.

In like manner certain books, take as the first instances that occur, Carlyle's *Sartor Resartus*, and vol. 5 of Ruskin's *Modern Painters*, owe their power to the revelation of the profundity and the beauty of life which they awake in the reader, and which most people are quite unaware of.

The fact is that most people live very super-

ficial lives and do not use more than a fraction of their faculties of perception. What they miss is appalling. We have lost the power of perception, and live merely in the outer courts of the sensible world. We look at things *with* the eyes, we listen *with* the ears, instead of *through* them. We have lost "that power of steadfastness holding the man together, which by devotion controls every motion of the mind, the breath, the senses, and the organs."

*Light on the Path* tells us:

Everyone who is not a dullard, or a man stupefied by some predominant vice, has guessed, or perhaps even discovered with some certainty, that there are subtle senses lying within the physical ones.

Whitman says that few people live so close as the second or third remove from Nature, the majority perhaps no nearer than the tenth remove. In one of his poems he says: "I do not doubt that interiors have their interiors, . . . that the eyesight has another eyesight, and the hearing another hearing, and the voice another voice."

The great growth of psychism in its various forms during recent years is proof of the awakening of numbers of people to this fact, but unfortunately, with hardly a single exception, this is not a normal healthy development, but abnormal and unhealthy. And great danger lies in this direction unless there is first of all a sound philosophy to guide, and complete mastery has been gained over the physical senses and the lower nature. There are today too many people who are fascinated by the prospect of attaining secret knowledge and power that shall give them an advantage over their fellows, and minister to their greed and selfishness. And it is one of the greatest dangers menacing human society that there should be so many opportunities offered on every hand for the development of these finer senses—for a price!

As a contrast to this, here is the advice given by William Q. Judge:

But what shall Theosophists do? Stop all attempts at clairvoyance. And why? Because it leads them slowly but surely—almost beyond recall—into an interior and exterior passive state where the will is gradually overpowered and they are at last in the power of the demons who lurk around the threshold of our consciousness. Above all, follow no advice to "sit for development." Madness lies that way. . . . "But *what*," they say, "shall we pursue and study?" Study the philosophy of life, leave the decorations that line the road of spiritual development for future lives, and—practise altruism.

Altruism is the keynote to spiritual development. These powers, these finer senses, are not spiritual, in fact no more so than the physical. They belong but to a finer grade of matter, and because of their subtle allurements are more likely to lead away from spirituality than to it. Those people who are seeking to develop these finer senses, and more particularly those who in their greed for power are willing to pay that they may learn how to acquire them, are traveling a swift road either to mental or physical breakdown or to actual insanity.

H. P. Blavatsky, William Q. Judge, and Katherine Tingley have all warned against the desire for psychic development. The only safe road is that of altruism, service, self-conquest, self-control; it is this path that leads towards true spiritual development. If

this path is followed, then, in the course of incarnations it may be, these finer senses will be ours to use and we shall find ourselves equipped to use them rightly, in the service of the soul. Ultimately all the powers of nature will be ours, all instruments of service or, if wrongly used, instruments of destruction to the one so using them.

Let us then seek to use the powers we have as instruments of service, as powers dedicated to the welfare of all.

Seek and ye shall find: Knock and it shall be opened unto you: Do the thing and ye shall have the power: are statements of spiritual law. We have eyes, and yet how often see not, ears and yet hear not. How often we do a thing, and keep on doing it mechanically, becoming a slave to it, merely forming a habit instead of receiving power and passing on to greater things. We must look *through* the eyes, hear *through* the ears, and not simply *with* them. And so on; we must use every sense, or avenue or power of perception, as Hamlet says: "Even with the very comment of thy soul," for the soul's purposes and the soul's development. Thus shall we come really to perceive, really to know; and gain power to reach to the inner truths that underlie all the outer seeming of this material world.

"As with thy natural eyes thou art not able to see me, I will give thee the divine eye," says Krishna to Arjuna his beloved disciple. To do all things "with the very comment of the soul," is to awaken the powers of the soul. One sentence to close with—Perception is reached by the man who desires Perception.

STUDENT

### To Overcome Fear

**M**OST universal perhaps is the fear of death, and it would seem the most inclusive. It is that particular fear which Theosophy selected as its first target, and against which it has directed its most persistent onslaught. Overcome that and the lesser fears go. But how can one overcome fear? Simply *by overcoming it*, by putting courage in its place; by making all that energy which fear demands as a tribute, the servant of the soul, and not the slave of some brain-mind notion. For fear is nothing but that, though as real to the one whose vitality it saps as the Old Man of the Sea was to Sinbad, or as ever Satan was to Luther.

This transmuting of fear into courage, this overcoming, is just what Theosophy gives one the power, the will, the insight and the gumption to accomplish. Theosophy, if nothing else, is at least the philosophy of the Brave in Heart. He is the true Theosophist who is the true warrior, living each day, as it were, on the pathway of a long march. To him each resting place, whether it be sleep or death, is welcome in its season. To him the continuing of the march at the next sunrise, whether it be the sunrise of a single day or a future life, is thrice a joy. The true Theosophist is one who could not be afraid if he tried, not he who tells us mournfully that he is struggling so hard not to be afraid, while the very tone of his voice betrays apology and cowardice. The true Theosophist is he who is not afraid to do his duty in the face of obstacles, whether these obstacles be placed in his path by others, or be the more difficult ones built up within the recesses of his own mind.

STUDENT

## THEOSOPHICAL FORUM

Conducted by J. H. Fussell

**Question** "... In regard to the matter of proof (aside from the mere matter of citing names which is manifestly no proof at all) with reference to the theory of reincarnation being taken as a fact in any of the modern schools of philosophy. In your article the inference left upon your readers was (judging from the glib manner in which you cite names) that the matter of such proof lay very near to hand, requiring but the effort of a moment to produce. I will now make the proposition that if you will present a single quotation, citing book and page, from any of the authentic published works of any of the great names referred to, proving their belief in the doctrine of Reincarnation, even inferentially, I will concede the balance, for the sake of the argument, and rest the case."—(Signed by the Chaplain of a U. S. State Prison.)

**Answer** Let us first of all turn to the original question which was sent in by the worthy Chaplain. It is as follows:

If reincarnation occupies the place in man's destiny and in philosophy which you say it does, how do you account for the fact that it is never considered nor even referred to incidentally in any of the works or hypotheses of any of the great modern philosophers, German, English or French, from Descartes down to Cousin or Spencer?

This question was answered in the CENTURY PATH for March 31st, 1907.

The question, as put, is the bald and positive statement that none of the modern philosophers within the wide range given by the worthy Chaplain have discussed the subject of Reincarnation or referred to it even incidentally, but even our young students of Theosophy are better acquainted with modern philosophy than to make such a sweeping assertion. It admits of no other inference than that the writer of the question is a thorough student of all the works of all the philosophers in the wide range referred to, and out of courtesy we could not do otherwise than assume the worthy Chaplain to be a well-read man. To such a type of student it surely should not be necessary to do more than cite a few names that possibly he might have overlooked in the wide range referred to. This was done, and among the names given were the following: Hume, Schopenhauer, Lessing, Hegel, Leibnitz, Herder and Fichte the younger. Other references were also given, but possibly the worthy Chaplain does not class these and the names above enumerated among "the great modern philosophers."

It is surprising to find that the Church in its Theological training has not afforded the writer of the question, and presumably its other ministers, an opportunity to study this teaching, which is held as a fact by millions of their fellow human beings. It shows also a great deficiency in the study of Church history; for the doctrine of pre-existence, which as a corollary presupposes the doctrine of Reincarnation, was widely discussed among the early church fathers and upheld by many of them, notably Origen. We are happy, however, to give a few actual quotations. First, Hume's essay on *The Immortality of the Soul*.

Reasoning from the common course of nature, and without supposing any new interposition of the supreme cause, which ought always to be excluded from philosophy, what is incorruptible must also be ungenerable. The soul, therefore, if immortal, existed before our birth, and if the former existence

noways concerns us, neither will the latter. . . . The metempsychosis is, therefore, the only system of this kind that philosophy can hearken to.—(Essay on *Immortality*. See *Essays*, edited by T. H. Green and T. H. Gosse, London, 1875.)

Prof. W. A. Butler, in his lectures upon *The History of Ancient Philosophy* says:

It must be allowed that there is much in the hypothesis of pre-existence (at least) which might attract a speculator busied with the endeavor to reduce the moral system of the world under intelligible laws. The solution which it at once furnishes of the state and fortunes of each individual, as arising in some unknown but direct process from his own voluntary acts, though it throws, of course, no light on the ultimate question of the existence of moral evil (which it only removes a single step), does yet contribute to satisfy the mind as to the equity of that immediate manifestation of it, and of its physical attendants, which we unhappily witness.

J. G. Fichte, in *The Destiny of Man*.

These two systems, the purely spiritual and the sensuous,—which last may consist of an immeasurable series of particular lives,—exist in me from the moment when my active reason is developed, and pursue their parallel course. The former alone gives to the latter meaning and purpose and value. I am immortal, imperishable, eternal, as soon as I form the resolution to obey the law of reason. After an existence of myriad lives the supersensuous world cannot be more present than at this moment. Other conditions of my sensuous existence are to come, but these are no more the true life than the present condition is. . . .

Even because Nature puts me to death she must quicken me anew. It can only be my higher life, unfolding itself in her, before which my present life disappears; and that which mortals call death is the visible appearing of another vivication.

The great German, Herder, wrote a series of *Dialogues on Metempsychosis*, in which two friends discuss the theme together. The outcome is a staunch vindication of the teachings of Reincarnation.—(Herder, *Dialogue on Transmigration*. See *Prose Writers of Germany*, translated by F. H. Hedge, Philadelphia, 1848, etc., etc.)

Rev. William R. Alger, author of *Critical History of the Doctrine of a Future Life*, in the first edition (1860) characterizes Reincarnation as a plausible delusion, unworthy of credence. In the last edition (1878) he gave the final result of his further study and investigation, and heartily endorsed and advocated the teaching of Reincarnation. He says:

Besides the various distinctive arguments of its own, every reason for the resurrection holds with at least equal force for transmigration. . . . In every event it must be confessed that of all the thoughtful and refined forms of the belief in a future life none has had so extensive and prolonged a prevalence as this. . . . The advocates of the resurrection should not confine their attention to the repellent or the ludicrous aspects of metempsychosis, but do justice to its claim and its charm.

The above translation of the ecclesiastical doctrine of the resurrection into a form scientifically credible, and reconciled with the immemorial tenet of transmigration, may seem to some a fanciful speculation, a mere intellectual toy. Perhaps it is so. It is not propounded with the slightest dogmatic animus. It is advanced solely as an illustration of what may possibly be true, as suggested by the general evidence of the phenomena of history and the facts of experience. The thoughts embodied in it are so wonderful, the method of it so rational, the region of contemplation into which it lifts the mind is so grand, the prospects it opens are of such universal reach and import, that the study of it

brings us into full sympathy with the sublime scope of the idea of immortality, and of a cosmopolitan vindication of Providence uncovered to every eye.

In the *Princeton Review* for May, 1881, Prof. Francis Bowen of Harvard University in writing on *Christian Metempsychosis*, says:

Our life upon earth is rightly held to be a discipline and a preparation for a higher and eternal life hereafter. But if limited to the duration of a single mortal body, it is so brief as to seem hardly sufficient for so grand a purpose. Threescore years and ten must surely be an inadequate preparation for eternity. But what assurance have we that the probation of the soul is confined within so narrow limits? Why may it not be continued, or repeated, through a long series of successive generations, the same personality animating one after another an indefinite number of tenements of flesh, and carrying forward into each the training it has received, the character it has formed, the temper and dispositions it has indulged, in the stage of existence immediately preceding?

The above are only a few out of the many references that might be given; but to any one who desires to pursue the study further it is suggested that the book be read, entitled *Reincarnation, a Study of Forgotten Truth*, by E. D. Walker.

In the former answer as given in the CENTURY PATH as above referred to, the attention of the learned Chaplain was also called to the fact that there were references to the teaching of Reincarnation in the Christian Bible, and it would naturally be thought that, being a Christian minister, this would be the strongest argument of all; and that he would not need to go to modern philosophy. There is one definite instance of Reincarnation mentioned by Jesus, when he said that John the Baptist was Elias (Matt. xviii. 10, 13). This one instance should be sufficient to any one who accepts the teachings of Christ. Furthermore it is a well-known philosophical axiom that there is no single event or fact in Nature, but that any one event or fact argues others of similar nature. All science tends to corroborate this. What is true for one man must be true in fact or potentially for all men.

I feel sure, however, that if only as a matter of philosophical interest, aside from the acceptance of Christ's own statement, if he were to take up the study of this subject he would find that it throws a great deal of light upon the problems of life. Through it he would be able to bring hope and light to the poor fellows shut up in prison, so often despairing and hopeless. It has been one of the points that Katherine Tingley has laid so much stress on in her work with prisoners—the hope and certainty that through Reincarnation they will have another chance.

It should be repeated here that although it is of great interest to know that Reincarnation has been discussed, and in many cases upheld by modern philosophers, yet the truth of this teaching does not depend upon their acceptance of it. There have been many truths which for ages have been lost sight of, but which, nevertheless, remained as truths, awaiting the recognition of mankind. J. H. FUSSELL.

THESE constant new births, then, constitute the succession of the life-dreams of a will, which in itself is indestructible, until, instructed and improved by so much and such various successive knowledge in a constantly new form, it abolishes or abrogates itself.—Schopenhauer, in *The World as Will and Idea*.



### Wireless Telegraphy and Thought-Transference

THE principle involved in wireless telegraphy seems to be capable of indefinite extension in its applications; and every day new modifications of the apparatus are announced. This principle is that vibrations started in one place can be made to reproduce themselves in another place, and that without the intervention of any medium commonly regarded as material. How is this transmission across "empty" space explained? Well, since a scientific explanation requires that we should imagine some kind of mechanism, the "ether" has been postulated as the medium by which the influence is conveyed from place to place, and wave motion is predicated as the means by which it is transmitted through this ether.

The case is illustrated by comparison with cases in which there is a perceptible material medium, such as air or water. If two corks float on water, then any up and down motion given to the one will be communicated to the other. We can see the water wave spreading from the one to the other. If a piano wire be sounded, other wires of similar pitch will be set vibrating. In this case the air is the transmitting medium; and, though we cannot see the air, there are ways of making its vibrations visible. Thus we infer that in "empty" space there is also a medium capable of transmitting the vibrations of light and electricity; but it has none of the properties by which matter is recognized as such.

The vibrations of audible sound vary between about 20 and 3000 per second—various figures are given, but these are approximate. But those of light are counted by trillions, and those of the Hertzian waves as between 50,000 and 2,000,000 per second. To account for the transmission of waves of such enormous velocity, it is necessary to postulate for the ether an enormous rigidity. How this rigidity is compatible with its extreme tenuity is a problem for physics.

In wireless telegraphy we excite electric vibrations in one place, and these are repeated in the other place—by the transmission of waves through the ether, as is supposed. The chief difficulty now under consideration is how to make an apparatus which will respond to your vibrations and not to anyone else's. This has been partially overcome, but much remains to be done. To a certain extent, the transmitting apparatus and the receiving apparatus can be attuned to each other, like two strings of musical instruments, so that the receiver will not respond to vibrations very different from those of its transmitter.

In Marconi's early days, a London Professor said:

There's no doubt the day will come, maybe when you and I are forgotten, when copper wires, gutta serena coverings and iron sheathings will be relegated to the Museum of Antiquities. Then, when a person wants to telegraph to a friend he knows not where, he will call in an electro-magnetic voice which will be heard loud by him who has the electro-magnetic ear, but will be silent to everyone else. He will call: "Where are you?" and the reply will come: "I'm at the bottom of the coal mine," or "Crossing the Andes," or, "In the middle of the Pacific"; or perhaps no reply will come at all, and he may then conclude that the friend is dead.

This recalls the fact that all our mechanical

inventions are, after all, mere imperfect copies of what we have inside of us. The human machine is the best machine known, mechanically, chemically, in every way. May it not be that there have been people—perhaps still are—able to accomplish without machinery results we can only accomplish with it? If so, then the proficiency in mechanical arts is no absolute measure of capability.

Let us remember that it is no more difficult to explain thought-transference than the transmission of light or electricity; no more difficult to explain how I can send a thought to China than how I can send it into my arm. In both cases there are empty spaces filled with ether. And between a millimetre of ether and a million miles there is no significant difference. Thought-transference is probably only a question of learning how to adjust and use our apparatus. And this question of attuning is doubtless important. As it is, our receivers are open to all sorts of mixed vibrations. We have no ability to ascertain from whence any particular thought has come. We cannot concentrate our minds nor direct our attention sufficiently to impress the person contemplated.

These hindrances in the way of thought-transference are, however, by no means an unmixed evil. They are simply the impotency which follows from unworthiness, thus guarding powers from misuse. Few indeed could be trusted with such a power, whether on the ground of honor or wisdom; and lucky it is that our unworthiness prevents us from exercising it. Would not some people immediately use the power to influence other people according to their wills, especially in moments of anger? Would not even the best intentioned of us try experiments which we might wrongly consider harmless? Would we not burglarize people's minds? Could we always succeed in keeping private what should not be known? Many questions like these readily occur.

So it is not desirable to have thought-transference generally developed as yet. Already we abuse the ordinary means of transmission of intelligence, such as writing, speaking, and printing. But, if ever the human race, or a part of it, becomes trustworthy in wisdom and motive, then certainly thought-transference will develop normally; for the removal of our faults will cause the removal of our impediments. The scales on our eyes and the fetters on our hands are of our own making.

Clearly the first requisite is that we should have full control over our thought-machines, being able to summon and dismiss any thought at will. Then we need to develop receptivity in such a way as to be able to shut out undesired currents while admitting the desired ones. These faculties come from a thorough purification of the nature; because it is desires and passions that lead our thoughts astray. Those who are interested in purifying their nature and adjusting themselves into harmony with their fellows, will surely not seek to entangle themselves in the meshes of other people's thoughts, but will be content for the present with the ordinary means of communication. Let us study to fulfil our present responsibilities, through the exercise of self-control, dispassion, and practical altruism, before taking on new ones. STUDENT

### The Sixth and Seventh of Shakespeare's "Ages" Treated by a Jew

THE keynote of *Ecclesiastes* seems to be that all is vanity; that nothing in the universe as known by our five senses, can afford real satisfaction. In this some critics have discerned Buddhist influence, at all events that part of Shâkyamuni's teaching which accentuates the drawbacks of embodied life, though it discloses but little trace of those "eight noble truths" which he proclaimed for our escape and final triumph. The passage quoted here is a masterly treatment of "the lean and slippered pantaloons," and the "last stage of all," of Shakespeare's famous "ages," and we could wish the writer had included in his scope the earlier five as well. Never has the falling asleep of the faculties been portrayed with quainter, tenderer pathos. The waning forces of the arms and legs, the failing teeth, the dimming of the vision are delineated by exquisite metaphors. The easily disturbed repose of aged people, their voice, their dread of traffic all are indicated by a fine, true touch. An old man's crown of glory, his white hair, is likened to an almond blossom whose pink petals have exactly the appearance of white hair against a background of bald head. There is a touch of quaint, but not unkindly humor in the comparison of the old man with bended elbow leaning on a staff, to some poor injured grasshopper; and the dull palate which the accustomed condiment fails to arouse is not forgotten. The meaning of the "golden bowl" and "silver cord" is not upon the surface and would appear to indicate a knowledge on the writer's part of some esoteric teaching as regards man's constitution.

Youth is so apt to be intoxicated with the taste of sensuous though innocent delights, that it is well to be reminded now and then that all these fountains must one day be dry, and that perennial springs of satisfaction rise in the Soul alone. The life whose living is enduring joy is the Soul-life, that steady flame which long outlives our youthful vigor, burning as brightly in the wasted forms of aged people as in the fresh young forms of childhood.

Truly the light is sweet, and a pleasant thing it is to behold the sun. Yea if a man live many years let him rejoice in them all; but let him remember the days of darkness for they shall be many. Remember also thy Creator in the days of thy youth, or ever the evil days come, or the years draw nigh when thou shalt say: I have no pleasure in them; or ever the sun, and the light and the moon, and the stars be darkened, and the clouds return after the rain; in the day when the keepers of the house shall tremble, and the strong men shall bow themselves, and the grinders cease because they are few, and those that look out of the windows be darkened, and the doors shall be shut in the street; when the sound of the grinding is low, and one shall rise up at the voice of a bird, and all the daughters of music shall be brought low; yea they shall be afraid of danger from on high, and terrors shall be in the way; and the almond tree shall blossom, and the grasshopper shall drag itself along, and the caperberry shall fail; because man goeth to his long home and the mourners go about the streets; or ever the silver cord be snapped asunder, or the golden bowl be broken, or the pitcher be broken at the fountain, or the wheel broken at the cistern, and the dust return to the earth as it was, and the spirit return to God who gave it.

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Edited by KATHERINE TINGLEY

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Truth Light and Liberation for Discouraged Humanity

No. 34

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MANY observations and  
speculations of science favor  
the idea that every form in  
Nature is continually throw-  
ing off atoms and receiving  
new ones; so that the material is constantly  
changing, while the form or mold remains  
the same. In fact, solid bodies would be  
rather of the nature of eddies in a stream, or  
lantern pictures on a rolling screen. It has  
been shown by physicists that the qualities of  
solidity, rigidity, etc., characteristic of solids,  
can be given by a fluidic medium in very rapid  
motion. Thus an endless brass chain of very  
small links and perfectly flexible, can be made  
to run so rapidly over a rotating wheel that if  
the contour of the chain be indented by a  
blow, the dent will remain in the same situa-  
tion and preserve its form, while the moving  
links pass around it. The "vortex theory" of  
atoms supposes that they are merely eddies  
in a perfect fluid. As far as concerns the hu-  
man body, we know that the atoms thus pass  
while the form, together with all its proper-  
ties, remains intact. A slight extension of the  
principle enables us to apply  
it to the so-called inorganic,  
but now very generally recog-  
nized as organic, structures  
of the mineral kingdom.

Physical Atoms  
and  
Astral Models  
Solidity  
the Attribute  
of Form  
As illustrations may be mentioned the re-  
searches on the odors of metals, described  
in No. 27 of this volume, which indicated  
that metals absorb something and then give  
it off again as an odor; and some recent ex-  
periments in what is described as the "evapor-  
ation" of metals and their solid compounds.  
In these experiments the substance to be tested  
was enclosed in an airtight glass tube, in which  
was also enclosed a piece of pure silver foil,  
suspended above the substance. After a per-  
iod varying from a few days to a few months,  
the silver foil was found to have been affected,  
usually taking on a golden tint. Substances  
thus tested were copper, lead, iron, zinc, sul-  
phur, selenium, and various oxides and salts.

But, if integrity of form and persistence of  
qualities inhere, not in the atoms which pass  
in and out, but in the form — then what is  
the form? Clearly it will not  
do to make it a mere attribute  
of the atoms themselves. If  
the flowing atoms, when they  
reach a certain place, take on  
a certain shape, there must be something in  
that place to make them take that shape.  
What is it? Referring to our illustrations, we  
find that in the case of the eddy in the stream,  
that which makes the particles of water follow  
each other around the whirl is "momentum"  
or the laws of equilibrium in fluids. But this

is merely a mathematical expression of the ob-  
served results. Inertia and gravitation are at  
the bottom of the matter, and what these are  
in themselves — we do not know. The actual  
state of the case is that the physical particles  
are following a pattern, and are actuated and  
guided by forces which, though manifest in  
physical matter, do not originate there. The  
eddy cannot be both cause and effect of the  
movement of the particles. In the case of the  
pictures on the rolling screen, we know that  
the pictures originate in the lantern and have  
an independent existence apart from the

The Form  
Independent  
of the Matter  
screen, though the screen  
brings them into another de-  
gree of manifestation.

It is not hard to understand  
then, that the shape and other  
properties of physical bodies exist independ-  
ently and apart from the physical matter,  
which merely manifests them to our senses.

This conception opens up to us a number of  
Theosophical ideas. First, we get the idea  
of a form-world, in which exist the models,  
built of finer substance, for everything in the  
physical world. This is the Astral Plane, and  
in it exist the Astral Prototypes of physical  
beings.

Next we get the idea of constant flux among  
the material particles of the universe; so that  
what is today part of your bones, may have  
passed thither invisibly from the stones of  
your house and may tomorrow enter into the  
substance of a tree. The whole material of  
Nature may be flowing around. This will  
enable us to understand better certain teach-  
ings which indicate the influence man exercises  
upon Nature in causing its evolution and per-  
fection. W. Q. Judge says:

Responsive  
Nature  
As to the whole mass of matter,  
the doctrine is that it will all  
be raised to Man's estate when man  
has gone further on himself. . . .

It is all worked up into other states, for as the phil-  
osophy declares there is no inorganic matter what-  
ever but that every atom is alive and has the germ of  
self-consciousness, it must follow that one day it  
will all have been changed. . . . Nature intends us  
to use the matter which comes into our body and  
astral body for the purpose, among others, of bene-  
fitting the matter by the impress it gets from associa-  
tion with the human Ego, and if we use it so as  
to give it only a brutal impression it must fly back to  
the animal kingdom to be absorbed there instead  
of being refined and kept on the human Plane.

Finally we get an idea of the mobility of  
the seeming solid universe, which may help us  
to understand that we are perhaps fettered  
more by our beliefs than by our actual circum-  
stances; and that the bonds of matter may be  
more easily transcended by the power of mind  
than is usually supposed. STUDENT

### The Myth of Niobe

IT may well be that Rome has still to yield her greatest treasures. The owners of the great mansions do not themselves know what may be buried amid the foundations far below their feet. And as little do the city wardens know what lies as far below the surface of the streets they tend. Rome was often invaded by barbarians, not always so suddenly as to prevent the nobles burying their chiefest art possessions. They did the same after the transition from paganism to Christianity, when it became no longer quite safe to keep in view the art symbols of old cults and myths. Time too has buried, and then forgetful generations overbuilt, the beautiful gardens whose owners had filled them with transported or copied Greek statuary. Of this fact the Lamianine gardens, excavated in 1875, gave us almost the first suspicion. The very site of the Sallustine gardens, known to be rich in Greek marble, remains to be discovered. Some old streets, thought to cover them, were recently excavated in the process of razing some ancient historic mansions. Thirty feet below the street level a crypt was opened containing the statue of a daughter of Niobe. It was a copy of one member of an original group by Scopas or Praxiteles, perhaps a score in number, first adorning a temple in Asia Minor, then that of the Sosian Apollo in Rome. So far, no one knows where this priceless group may be hidden. Three hundred years ago, exquisite copies of most of them were found in a subterranean passage fifty-four feet below the level of the road to Ostia.

The Greek sculptors were particularly fond of the Niobe legend, though they may have understood it no better than the modern mythologist. Niobe had seven (or ten) sons and the same number of daughters, and was imprudent enough to insult Latona, mother of Apollo and Diana, who had but these two children. The two avenged their mother by slaying the fourteen. Niobe's tears never ceased, and she was changed into a fountain.

Greek myths, like the Greek people, yet await their real history. Both, according to Theosophy, are far more ancient than science conceives. The myths had been changed, confused, intermixed, shorn of details, fancifully embellished, again and again before they took the forms in which we have them. In their original form they were philosophy, and they were history. This form will one day be recovered, and the history — of Atlantis, of Lemuria, and even farther back still — re-read. For they were made by those who meant them to be recording monuments, and during long ages they were that. But time defaced them as it has defaced other monuments less durable. Latona was symbolic of the Lemurian race; the younger Niobe, of the succeeding Atlantean. Atlantis sank in consequence of changes in the earth's axis. The children of Latona were born on the mythic Delos, Asteria, which, says H. P. Blavatsky, "may be looked for among that group of islands discovered by Nordenskiöld in his *Vega* voyage in the Arctic regions." It was a point common to Lemuria and Atlantis. Niobe's "insolence" to Latona consisted, among other things, in looking down on preceding civilizations! Let us be careful! It is a little trick not unknown to many among ourselves. STUDENT

### The Miracles of Daily Life

WE are always forgetting that the commonest occurrences of daily life are just as inexplicable as those less usual ones classed as phenomenal.

How is it that I can, by a mere volition, crook my finger?

How do masses or particles attract each other across empty space?

What is motion? What, time? How do the plants grow?

Such questions can be multiplied indefinitely.

The material substance of which the world is made is an utter mystery when we try to comprehend its ultimate structure. The origin of force is equally unsearchable. It is easy to admit these things — and forget them again the next minute. But if we would only keep them in mind all the time, we should look at things in a wiser way. One thing we should be ready to admit is this: nothing should be disbelieved merely on the ground of its inexplicability; for nothing whatever can be explained in its ultimate; all is equally inexplicable. Nothing can possibly be more wonderful than the things that happen every day. The real contrast is between the familiar and the unfamiliar, or between the usual and the unusual; between what we are used to and what we are not used to. So we are all conservative sticks-in-the-mud, and our objections to strange things are based upon nothing more than prejudice and habit.

We strain ourselves in trying to frame a theory to account for the sun's action on the earth; yet it is just as hard to explain how a magnet attracts a needle, or how one atom of matter attracts the neighboring atoms. For, on the one hand, no modern physical explanations will explain how one body can act on another through empty space; and, on the other hand, it is impossible to conceive of matter as being absolutely continuous and unparticled in structure. If we postulate an ether to fill the spaces between the atoms and serve as the medium of their intercommunications, then we are confronted with the same difficulties as to the structure of this ether.

How do we hear? A vibrating body communicates its vibrations to the air, which in turn transmits them to the drum of the ear. The drum sends them along the tubes to a chamber filled with liquid, and in the liquid rest hair-fibers; from thence runs a nerve to the brain. Here is the explanation, and it leaves us just where it found us — at the brink of the great mystery. It would be just as easy to explain hearing without any ear at all, or even without any brain. Granted that we can trace a physical or mechanical or chemical connexion as far as the brain cells — what next? How does the impression get from there to the mind? We are not told, and here is the point: It is not one whit more difficult to understand how a mind could receive impressions without any brain or other bodily mechanism at all.

Again, we are conversing. Ideas are exchanged by a process altogether inexplicable. We can trace it up to the brain cells, but no further. Then, if anyone claims to be able to communicate ideas without speech, writing, or any ordinary means, we cannot gainsay him on the ground of inexplicability. It is not a whit more inexplicable than the other.

So, philosophically, the world is all equally marvelous, or all equally simple. How absurd to talk of Deity interfering to work miracles, when IT needs to be present all the time and in every atom! And how absurd to limit the possibilities of Nature and of the human will! If I can crook a finger, I can do anything. Custom, prejudice, fear, doubt, and such-like, are the only obstacles.

The universe is all *mind*, informing all substance, and yet mind and substance are one; and mind is something that includes design and will. We design to crook our finger, and the finger is crooked. That is a simple manifestation of mind. We should take these as the fundamental postulates of our science: Let it be granted that mind exists; let it be granted that mind manifests its purposes. Then we can regard all Nature as made up of such minds. But to begin by postulating an atom which is alike unknown and inconceivable is indeed to build upon air. STUDENT

### The Taotai and the Missionaries

ON May 8th the Taotai Tong, as representative officially accredited from the Chinese Government attended the China Centenary Conference of missionaries at Shanghai, and read an address, of which the following is a digest given in the London *Tribune*. His Excellency

asserted that the general tendency of mankind was towards good rather than evil. As to the quality and nature of the progress made, there must necessarily be controversy, but difference in ideas should not, even in religious matters, exclude charity and toleration. The one method of which every impartial and thinking man disapproved was the employment of force. To the Chinese, as well as to the non-partisan foreigner, the outstanding fact in connexion with missionary effort was the too great dependence upon the arm of flesh rather than on the arm of the Lord. To suffer injustice uncomplainingly was more Christian than to exact treaty rights; to suffer injury than to claim pecuniary indemnity; to pardon the offender than to demand chastisement. Until convincing evidence was given to the Chinese people that methods pursued in the past would not obtain again, an overwhelming negative influence must be felt on missionary efforts.

Other features militating against the achievement of missionary ideals were, he said, the lack of social intercourse between Chinese and foreigners, and the assumption of superiority by the latter. Again, missionaries were often deficient in knowledge of Chinese classics, and so appeared illiterate to those they came to teach; greater study would emphasize the facts that neither Confucian nor ancestral worship was considered as worship by the Chinese in the Western sense of the word. A proper consideration of the religious susceptibilities of the Chinese people would conduce not only to the creation and maintenance of good relations between the missionary and the authorities, but would enable the missionary to assist China and China to assist the missionary.

In Kipling's story the Tibetan monk's formula, "To acquire merit," was translated for the Romanist, "For the sake of Almighty God," and one cannot help wondering if the phrase "the arm of the Lord," in the above is such another translation. In this case there is, however, no doubt of what is meant. The Taotai perhaps considered that a reference to the Higher Law, or Karma, would be misunderstood by and confusing to his audience.

Be it noticed: the Chinese do not assume any attitude of superiority, and are anxious for the coming of a time when the "missionaries shall assist China and China shall assist the missionaries." STUDENT



## Some Views on XXth Century Problems

### Ancient and Modern Thought

LANGUAGES, as they discard inflexion. rise in the ranks of evolution. The words tend to parallel themselves with the order of thoughts as it *now* runs. Ancient and highly inflective languages must have run their words in parallel with the *then* order of thoughts. Therefore the modern order of thoughts is an evolution on the ancient!!

Such is practically an argument developed by Dr. Alexander Hill in *The Popular Science Monthly*. He is arguing against the study of the classic languages. He points out that

Latin at the beginning of the fourteenth century was so debased as to be almost forgotten; Greek was a lost tongue. . . . The scholars of the Renaissance studied Latin and Greek for the sake of getting at the writer's thought. They found that Greeks and Romans knew so much more than they did, and argued so keenly about what they knew, that it seemed futile to mediaeval students to obtain knowledge at first hand. Plato and Aristotle could teach them much more than they could ever find out for themselves.

So they did not study for the sake of the languages, but for the thought of the writers. But

By the beginning of the eighteenth century the wisdom of Plato and Aristotle had been absorbed into modern thought. The reason for studying Greek and Latin had gone. Yet the languages had a firmer hold upon the schools and universities than they had ever had before.

It was found that they were a fine mental discipline—to which point we shall return. Dr. Hill admits the discipline, but pleads that as the ancient thought has been absorbed into the modern mind—and that if it has not, there are translations—the discipline could be better given in other ways which should at the same time be otherwise useful.

The ordinary view is that by the loss of inflexions, language retrogrades; that the highly inflected ancient languages were superiors of our own. This he contests. His argument is that since as we go further and further back in time, we necessarily reach lower and lower levels of intellectual evolution, and along with this the extremer degrees of language inflexion; therefore elaboracy of inflexion is a mark of barbarism.

This is absolutely counter to modern philology, which teaches the exact contrary. *But how can it be at once a mark of barbarism and a fine mental training for the modern boy and youth?* Could a highly inflected language, to learn which taxes modern intellect for years, have been evolved by a barbaric people?

He gives one or two examples. We say *I shall love*; the Roman said *Amabo*, an inflected verb whose parts are in the order *Love shall I*, or *Love, futurity, I*. The Roman began with the general idea, *Love*, particularized its place in time, and lastly particularized the person concerned, the place in space. We begin with the particular and gradually make it general. We have done the same in philosophy. The ancients followed the Platonic method, beginning with the general and ending with the particular case of it. Since the time

of Bacon we begin with the particular and end with whatever of the general we can then grasp.

If one speaks a modern sentence he can begin with the first item in his mind and jerk in word after word in correspondence with the successive jerks of his mind till he finds that he has arrived at the end of a statement. In an inflected language the whole idea must be present from the first and the words are precipitated as an organic whole. The agreements of case, gender, and number then present no difficulty. Our trouble in writing an old language is just that—to think the whole idea at once. We think the parts successively and so have to stay to work out the agreements. STUDENT

### Literature Versus Science

ACCORDING to an eminent English historian and essayist, literature has had its day. Henceforth there will be science. Science arrives somewhere; literature no-(discoverable)-where. Literature is the art of expressing feeling; all feelings have already been thoroughly felt and perfectly expressed. Further literature can therefore only repeat the past. But science always goes forward into new fields. We can never exhaust the knowable; the wall of the unknowable is always visible but it always recedes.

There have been various replies from various quarters of the literary world, but they read very ineffectively. One of them, typical of all the rest says:

Let us grant that science has all knowledge for its province; the admission does not in the least impair the claim of literature, which has the coequal, if not the superior, right to rule over that province by virtue of its appeal to the emotional side of human nature.

But the writer does not say what advantage there is in such an appeal. The spirit of man, he continues, refuses to be fed

With the husks of mere knowledge, demanding also for its full sustenance those elements of awe and rapture and reverent faith which science alone cannot offer, and which it is the holy mission of literature to furnish for the famishing soul.

But he does not say what good these elements can do when they are aroused.

Science leaves a man who studies it, in point of character about where it found him; literature deepens and intensifies his consciousness. Science leads him to look out; literature to look in, to feel in. It appears that Herbert Spencer, towards the end of his days, was oppressed by the specter of the Unknowable. Yet he made the pregnant suggestion that that essence whose ever-changing phenomena are the subject matter of science, and which, by the methods of science, confessedly will remain unknowable, is also that which wells up as consciousness. Obviously the word unknowable immediately becomes out of place. For consciousness turned in upon itself, immediately begins to know itself, begins to be self-consciousness. Full self-knowledge, self-consciousness, is knowledge of the "Unknowable." We are as yet only at the

very beginning of that knowledge; man is only self-conscious, self-knowing, by measurelessly short gleams. He lives in the senses and sensations, in intellectual processes consisting of these same elaborately compounded, remembered, anticipated, imagined, reasoned about. He is a very elaborate and complicated *infant*. Real literature promotes in-looking, develops the inner activities of consciousness so that attention is no longer so overweighted and preoccupied with those upon which, through the sensations, the external world plays. So little do we understand self-consciousness that we give that term to a special variety of sensation-consciousness, to a blend of shyness and vanity! STUDENT

### How Silent Aspiration Uplifts the World

A CONTEMPORARY, in noting the fact that France has in the last few years become the greatest beer-drinking country of the world, thinks it may be due to, what is also a fact, the decrease in absinthe-drinking; and goes on to point out that Great Britain has made a similar decrease of ale-drinking in favor of an increased consumption of tea; that China is taking vigorous steps to stamp out its opium habit, and that generally there is an increase of temperance all over the world.

Commenting on these facts, the paper says that it would be interesting to seek after the influences that are contributing to them; that, contrary to what has often been said of the past, an increase of civilization is now no longer marked by an increase in bad habits; and that

Possibly the elements of greater influence are the more subtle and least considered.

Yes, the most potent influences at work are those unseen ones that emanate from the hearts and minds of sincere and earnest workers in the cause of humanity. Humanity may eat food and breathe air, but it needs above all for its sustenance the nutriment which it draws in from the invisible atmosphere of thoughts and ideas enveloping it. In proportion as this atmosphere is rich and life-giving will humanity prosper; if it become foul and lifeless humanity will decay. All whose lives are engrossed in unselfish work enrich this atmosphere and send out currents of life and light; and they work more or less consciously in proportion to their knowledge. For over thirty years now the UNIVERSAL BROTHERHOOD AND THEOSOPHICAL SOCIETY has been in existence, a powerful intelligent force for the uplifting of humanity. Its work, though great on the outward plane, has been greater in the invisible; for its members believe in the reality of the thought-atmosphere and in the vast power of the human will when it wills in accordance with the eternal law of justice and mercy. It is this force that is slowly but surely diffusing itself through the subtle ether that permeates the inner spaces of men's minds, and communicating a magic glow to the hearts of all who are receptive of a new and nobler era. STUDENT

# Archaeology

# Palaeontology

# Ethnology

## Dolmens

The illustration shows a dolmen of the kind common in Brittany and known as *allées couvertes*.

AT Carnac in Brittany there is a hill called Mont St. Michel (not to be confounded with the rocky isle of the same name off the Normandy coast), which is described as a great tumulus, 317 by 192 feet at the base, and with a present height of 33 feet. It is crowned with a chapel, and was excavated in 1862; the contents of the sepulchral chamber, which include several jade and fibrolite axes, being preserved in the Museum at Vannes. A Belgian Correspondent of the CENTURY PATH writes:

They have made an interesting discovery in a hill at Carnac called the St. Michel. On top is a

responds with that of no race of men known to modern science. Students should accept the *fact* of these universally diffused stone monuments, and keep it in their minds until they find out something else that explains it; not try to force it to fit preconceived theories.

STUDENT

## Caucasians in Alaska

IT is reported that a missionary has discovered in Alaska, north of the "Indian line," a race of people of unadulterated Caucasian blood (?) and of large stature. He was sent out several years before the discovery of gold at Nome, and journeyed northwards, preaching from village to village among the Indians, and then past the Indian line to the Eskimos. Finally he came upon this new

with sympathy and has taken the trouble to adapt himself to their mode of life, thus winning their confidence and obtaining a far truer understanding of them than any superficial or prejudiced observer would have obtained. This is the right way to go to work in studying races alien to one's own. One of the objects of the International Brotherhood League, an unsectarian body founded by Katherine Tingley in 1897, is the sympathetic study of alien races with a view to understanding their real needs so that we may both help them in a real sense and also learn from them. In this case the artist had to accustom himself to living in the adobe houses and eating the rough and scanty food of the people; but the sacrifice of personal comfort was well rewarded by the obtaining of his object.

Their reserve and their superstitious fear of being painted gradually wore off.

The Pueblo Indians exhibit those excellent qualities so characteristic of the best specimens of ancient Americans in nearly every region. In sitting for portraiture, they would cheerfully assume any desired position and maintain it for any desired length of time, evincing no sign of discomfort or restlessness, even though in positive pain. One of their proverbs is

Unless you have something to say, it is useless to talk.

Truly here is a respect in which we may well imitate them. Our restlessness is as characteristic of our race as their stillness is of theirs. Nor does this stillness indicate any lack of energy; it is self-control. These are survivors of a great civilization of the far past, common to the Old and New Worlds; and, though passing through a phase of decline which, with our permission, may be followed by a resurrection, they have preserved some of the original noble traits of their ancestors. And as every one of such decadent races has preserved at least one particular ancient trait, we may, by putting these traits together, form a faint idea of the grandeur of character exhibited by the parent race in which they were all combined.

Students of Râja Yoga, who set such store by poise and self-control, will find in these Indians a sympathetic soul, and will get a foresight of the part that Theosophy is destined to play in uniting races in the links of a sympathetic understanding. When we have succeeded in so molding our lives according to Theosophical ideals that it will become apparent to these peoples that we have really something worth looking into, they may respond and welcome Theosophy as the one thing possessed by the white man which can help them to achieve the kind of progress worth while. Then they will not be under the necessity of choosing whether to adopt the white man's civilization with all its defects or to perish before it. For hand in hand with him they can pass on to a higher goal than is at present represented by the ideals of either one. Theosophy needs for its manifestation more qualities than possessed by any one race. E.



Lomaland Photo. and Engr. Dept.

THE DOLMEN OF KERMARIO, CARNAC

chapel, but the whole hill contains seven or eight dolmens, one central, the others surrounding. On top of these earth and stones are heaped, forming the hill and completely hiding the dolmens. This hill was believed to be a natural formation, and a small chapel was built on top; but now galleries are cut and you can go in and visit the dolmens, which contain ashes of burnt bodies, and are believed by savants to have served for nothing else but burials. They also believe that all the other remaining dolmens in the world have at one time been heaped up with earth, which has been washed away by rain, leaving the dolmens uncovered, which after all were nothing but burial places. I have no idea if their belief in dolmens as burial places is correct; I only state what I was told on the spot.

Needless to say the CENTURY PATH considers the conclusions of these savants somewhat hasty and sweeping; and the shrug at the end of our correspondent's letter seems to indicate that he also has his doubts.

It is inconceivable that such a cumbrous mode of burial should have been adopted unanimously in all the countries where dolmens are found, which include Asia, Europe, America, and Africa. Their distribution cor-

race, among whom he has spent over eight years. He did not find a single tribesman who was not much taller and larger than the average American; and they are without the faintest strain of Mongolian or Indian blood.

Reports like this, which occur from time to time, should be borne in mind, in view of what is said in Theosophical writings about the gigantic size of the human race in bygone times; for future discoveries in ethnology will be found to bear out the Theosophical views. We have here also indication of the fact that at the time when the Aryan Race (of Theosophy, not of science) diffused itself, some members of it passed by then-existing routes to land which is now separated from the Old World by frozen water.

STUDENT

## Excellent Traits of Pueblo Indians

IN an article describing the pictures of an American painter of Pueblo Indian life, and his experiences during a three year's sojourn with those people, we note several points of interest.

One is that the artist has studied this race

# ✧ The Trend of Twentieth Century Science ✧

## Cosmic Catastrophes

THE English astronomer, Mr. Gore, has recently drawn for us a very vivid and poetic picture of our fate should some star in far space gradually approach our solar system and finally sweep through it. He supposes the astronomers to see a minute point of light at the far limit of visibility; through the next few years it grows larger and larger. As the final months and weeks of our life become very few the great disk that is approaching us is at last as large as that of the moon. The temperature rises beyond bearability by anything living, and finally our solar system is shattered.

This picture has apparently been taken by some few journalists as material for copy, and under their imaginative editing Mr. Gore's remote possibility is spiced and seasoned into a painful probability and even, in one case, a certainty. One writer "points out" that Arcturus fulfils Mr. Gore's requirements.

"It is known" that we are approaching that noble star, and "it is certain" from historical records that he is brighter than he was 2000 years ago. Another also "points out" the "well-known fact" that we are approaching Arcturus at a speed of about 5,000,000 miles a year, and that it will rather be our fate to fall into him than that he should rush headlong upon us. In about 25,000 years we shall be near enough to be consumed.

As a matter of fact we move at nearly 400 millions of miles a year, not 5 millions, our pace being something over one million miles a day. At this pace it will take us two-and-a-half *million* years, not twenty-five *thousand*, to reach the place where Arcturus now is. That is, it would do so if we were making for him. But astronomers are agreed that we are making for Vega, not Arcturus at all. And secondly, if we were making for Arcturus, by the time we had reached the place where he now is, it would be vacant. For he too is moving—somewhere; he may know where; we do not.

The whole speculation about fortuitous collisions is beside the mark for those who think that the material universe is in organic relation with the inhabiting life, that accidents do not happen, and that a globe or system comes to an end when—and only when—it has fully done what was wanted of it. There are no unforeseen casualties in cosmos. The celestial evening papers do not have such items as "awful catastrophe in the neighborhood of Arcturus. Cause unknown."

STUDENT

## The Vital Reservoir

A MEDICAL writer points out that it is only under extreme and abnormal conditions that men tap the reservoirs of their reserve forces. They live on the slender supply that drips over from day to day and therefore often, or almost invariably, die long before they need. Mental tension or exaltation is the key, whether sanely or insanely produced. As instances of its insane production we have the often titanic strength of maniacs

and victims of delirium tremens, the medieval religious epidemics of dancing and swaying, and the phenomena of the "Convulsionnaires." On the other side we have for example the feat of Napoleon's troops who, in marching across the Alps reached such a degree of fatigue that they believed themselves incapable of another step.

But here that magnificent though untutored psychologist had his band play "La Marseillaise." Its strains amid these snow-capped heights were a mighty stimulus to courage and patriotism, whereby such reserve strength was awakened as the rank and file had not dreamed themselves possessed of; so that with triumphant shouts they finished the titanic task their general had laid upon them.

When sanely tapped the reservoir replenishes itself easily and quickly and the man is the better for his effort. Otherwise there is a great and long continued exhaustion. And if tapped for a lofty and unselfish motive, the inspiration of that causes it to refill with an essence of finer quality. Indeed there is no limit to the possibilities of that sublimation. The finer essence, and the power to draw upon it with increasing ease, come into the man's hands with each succeeding birth; and the habit will finally make him more than man.

The key is the mental conviction that such a reservoir is accessibly present. And then comes the responsibility of using it nobly or ignobly. Some reach this conviction by the method of reiterated verbal assertion, accompanied by various irrelevant religious or quasi-philosophical formulae. The force to which they thus get access is then applied to the cure of their disease! But the entire selfishness of the mental attitude ultimately blocks the channel, and the mind (later also the body) pays a heavy penalty for invoking a power it has not will enough to steadily hold and guide. Will does not come by muttering or thinking formulae, but by duty and the removal of attention from self to broader issues.

STUDENT

## Deaf-Mutism

AS we have already pointed out, a considerable proportion of deaf-mutes are not really deaf at all, and with awakened hearing they acquire the power of speaking in the same way as other children. They hear sound but not sounds, and present only the extremest possible degree of the inability to distinguish when a note is flat or sharp. They are cured by putting a tube into the ear communicating with a machine—"siren"—which continuously sounds the vowels till they have learned them; and then the consonants.

This method is aided by another, which, in the case of those whose hearing is really absent, must be pursued alone. This consists mainly in standing the child before a mirror and getting him to imitate the movements of lip and palate made by the teacher. The chief difficulty is to get the pupil to work the breath in conjunction with these movements. Final success is almost invariable, but as they cannot be shown the vocal cords along with the lips and palate, their speech is mostly in mono-

tone. It seems probable that if the siren were always used, the number of those whose hearing could not be awakened might turn out to be very small indeed. Moreover it seems also probable that continuous and patient application of the siren might awake the brain to a perception of sound even when the proper hearing apparatus refused to function. Aerial vibrations fall of course upon the whole body as well as upon the ear, and acute attention to this diffused sensation might result in a very fair substitute for hearing.

STUDENT

## Making Copper

THE extraordinary news is reported from England that Sir William Ramsay has made copper and that he will give details in a paper he will read shortly before the Royal Chemical Society of Great Britain. He has, it is said, written to Dr. Ira Remsen, president of Johns Hopkins University, a private letter in which he explains that his copper was in the form of the sulphate and was produced synthetically from sodium, potassium, and lithium under the influence of radium vapor.

The story is at any rate *ben trovato*. Lithium, sodium, potassium, and copper, stand one under the other in the first column of Mendeleeff's table. The atomic weight of the first three, added together, is 69; that of copper is 63.

Considering the progress of chemistry in the last dozen years, one may say that if Sir William Ramsay has *not* done it, he (or another) very soon will. It is as certain as the coming of photography in colors. If some "newspaper fellow" invented the story, he knew enough about chemistry to know what to invent, knew that alchemy is about to become orthodox science. And he will also certainly know that the alchemists will get no more credit than Pythagoras for anticipating the heliocentric system, or Reichenbach for the X-rays.

STUDENT

## Sensitive Minerals

CERTAIN metals, it appears, as well as plants, are selectively sensitive to the various colors of our visible octave, small as is the difference between their rates of vibration. The compound *antimonite* rather strikingly exhibits this selection. A beam of white light increases its electric conductivity. When the beam is broken up, it is found that the ultra-red element produces the minimum increase of conductivity. The heat rays lying below this again, positively decrease the conductivity. Above the ultra-red, towards the green, the effect increases, reaching a maximum midway. But at the green there is another minimum. Passing from the green through the blues there is another increase, declining again and reaching another minimum beyond the violet. Thus the two maxima are the red where it passes into orange, and the blue where it passes into indigo. The minima are the two ends, the ultra-red and ultra-violet, and the middle, the green. This suggests, without however proving, some *qualitative* difference between the groups of rays constituting colors. H.



## Nature

## Studies

**Earthquakes: Cause or Effect?**

**O**FTEN has it been pointed out in the CENTURY PATH how modern science mistakes effects for causes, or, at all events, is willing to regard a formulation of effects as equivalent to an explanation. This is illustrated in the case of earthquakes. We maintain that the various mechanical and chemical phenomena alleged by science as the causes of earthquakes, are in reality only the effects or accompaniments; and that a careful consideration of the facts will almost always confirm this claim. Take the following illustration, which is typical of a large class:

Earthquakes are often accompanied by peculiar emotional or psycho-physiological sensations—a kind of moral horror or heart-sickness—not to be accounted for by fear or any reasoned motive. Sometimes a particular person will feel nothing and be able to smile at the cataclysm; but another time the same person will be strongly affected in the way described. So keenly is this felt by the animal creation that animals manifest acute feelings of distress *before* the event. Horses snort, throw up their heads, and glare about in affright; cattle put their snouts to the ground and moan; sheep huddle together and bleat; birds will flock to the trees and twitter in chorus. A lady narrates (says *Lippincott's Magazine*) that half an hour before a shock she was astonished at hearing the sparrows, linnets, and other birds in the grove surrounding her house break out in general commotion; and this in the middle of the night.

We would ask: Can all this effect be produced by a slipping of the strata—especially when that slipping has not yet taken place? Will the impending dislocation of rocks along the line of a fault cause it? Is it not evident that this slipping and breaking is *caused* by the seismic agent—whatever that is? Before an earthquake we have atmospheric disturbances and subtler disturbances which are felt by animals and sensitive people. Then, afterwards, the earth is shaken and the rocks displaced.

The comparative infrequency and slightness of earthquake shocks also forbids us to think that they are the mere casual settling down of a heated crust. So also does the connexion

of such terrestrial phenomena with corresponding upheavals in the affairs of men and nations.

STUDENT

**Is Sunlight Injurious?**

**I**T is being alleged in some quarters that excessive light has an enervating effect on people indigenous to northern climates. To this cause are attributed the irritability and weakness bred in Panama workers and the nervous restlessness of the United States. For the former is recommended a more careful attention to those health rules which long experience has taught to be necessary for northerners in the Tropics.

Southern California, though not tropical, has a great deal of sunlight—Heaven be praised for it! But it does not have a bad effect upon people if they are wise enough to adapt their habits to the altered conditions. As we have so much more of the vital *Prâna* of the earth to nourish us, we need less of

the grosser elements of foods, less stimulation, less *useless* sleep. If we adopted precisely the same regimen as is suitable for darker colder climes, we should probably suffer; but it would be wrong to blame the sun. Nature would lead man on to greater refinement if he would meet her half way. STUDENT

**Seal-Murdering**

**I**T is possible that if faithful descriptions and pictures of seal-hunting were brought before the public, the jacket of the wealthy woman might smell rank enough to close the trade.

Here are a few illustrative sentences from a recent account in the *Scientific American*:

As soon as the ship reaches the habitat of the animals. . . every man who can be spared is landed, and immediately the work of killing begins. A blow on the snout from a gaff, heavily shod with iron at one end, fractures the thin skull of the young seal. . . In a moment the knife is at work.

As already stated, the old seals frequently attempt to defend their young, and are killed as well. . . The men do not cease in their work until there are no more victims or night closes in.

And there is an illustration of how "The Dog Seal was shot and the Mother and Cub clubbed with the Gaff." And so on.

The seal is an animal so nearly human in its intelligence and affection, and is so rapidly approaching extinction, that the remaining numbers might surely be allowed to go on with their evolution unmurdered. STUDENT

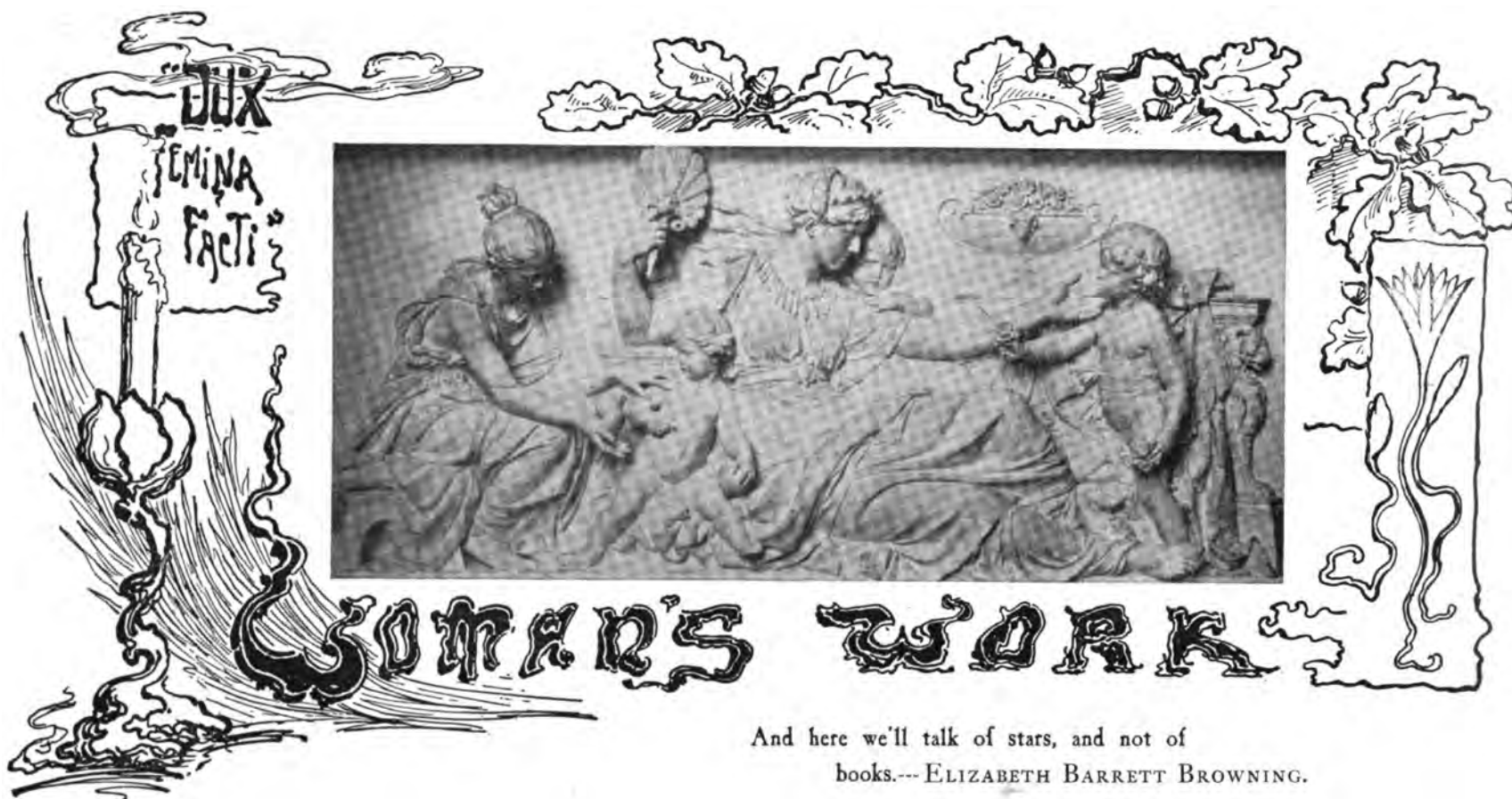
**How Our Richest Tourmaline Mine Was Discovered**

**T**HE richest tourmaline mine in the world is that of Mount Mica, Paris, Me.; and for eighty years there have been taken from it green tourmalines unsurpassed for range of color. Concerning its discovery the following story is told. In 1820, two students who were exploring the country, came to Mount Mica. One of them was admiring the sunset, and, falling on his knee to get a better view, found a fragment of green crystal in the dirt. Night prevented them from pursuing the search further, and a heavy snow-storm stopped further discoveries until next spring, when they returned and found many jewels. There were rose-red lepidolite, smoky quartz and perfect crystals of feldspar studded with green and red tourmaline. T.



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THE FAMOUS "WAWONA TREE"; 28 FEET IN DIAMETER, 265 FEET HIGH



TO many people H. P. Blavatsky is still a mystery, still "that strange woman," who, by virtue of her noble birth, her brilliant intellect, and wide culture, might easily have won a most enviable position in the world; but who, instead of doing this, is known to have devoted her whole life, all her private means, all her wonderful talents and superb powers, to the work which she regarded as a sacred trust; namely, bringing back to the world the knowledge of Theosophy, and teaching mankind how to live the life of Brotherhood.

In order to do this she braved every hardship and, single-handed, faced opposition and attack, treachery and slander, never wavering through years of intense physical and mental suffering caused by the persecution inflicted upon her; while she collected in her writings what will serve as a Bible for many ages to come; formed the nucleus of a Universal Brotherhood of Humanity, and gave to many students the priceless teachings of the Theosophic life. It was incomprehensible to the modern world that anyone to whom ease and fame were accessible should lead a life so entirely devoted to work which reflected no honor upon herself and for which she never accepted any return of a material nature; and though many have not failed to judge this great Light-bringer of the nineteenth century by their own mean standards, and condemn her, comparatively few have broadened their view and attained the heart-culture that enables them to understand so noble and unselfish a purpose as had H. P. Blavatsky. The reason for this is that few will surrender the selfishness and vice which so clog the human soul that men and women cannot perceive the light of soul, and they are thus barred from readily recognizing the Great Teachers of humanity who come from time to time to muster all those who will serve under the banner of Truth, Light, and Liberation.

H. P. Blavatsky came to wage war on all

## Helena Petrovna Blavatsky WHY SO LITTLE UNDERSTOOD

that obscures the light of the soul and prevents humanity from living the life of Brotherhood. She saw the terrible dangers of the time: how greed and selfish desire ruled in the world, separating the interests of each human being from almost every other; how the tendency to materialistic thought was closing the minds of men to the light of the spirit

*Intolerance is preeminently the consequence of ignorance and jealousy.*

*No Theosophist has ever spoken against the teachings of Christ.*

*The day of domineering over men with dogmas has reached its gloaming.*

*Let us wait patiently for the day of our real, our best, birth.*

*Mercy, Charity and Hope are the three goddesses who preside over the Higher Life.*  
HELENA PETROVNA BLAVATSKY

within; how they had forgotten the divinity within, and looked, if they did look, many of them, to the inspiration of the divine nature, only through dogmatic teachers who measured out to them *what man-made authority considered it proper for them to receive*. H. P. Blavatsky saw, as one who stands above, ready with compassionate help, that the very fabric of society was ready to decay with selfishness and sensuality, and she came to awaken humanity to a sense of the danger, and give to it the teaching, Brotherhood, that would purify and strengthen and make possible a higher life on earth.

She dealt mighty blows at all the enemies of humanity's progress, mighty but merciful,

for all were leveled at the falsehood and hypocrisy that were blinding men to their real nature and the purpose of their lives. She did not, it is true, select the method of leading humanity to a higher life, that might have been chosen by those to whom she came. The Great Law acts not in this way. We all know how to plan situations in which our supposed noble qualities may shine forth and prove us to be what we think we are. But H. P. Blavatsky had knowledge of the Law and man's divine possibilities, and she took men and women when off their guard, and showed them by the light that was in her, what they were really were. A large number who experienced this self-revelation professed *not to understand* H. P. Blavatsky. It was too damaging to their own ideas of themselves, to *their conceit, their pleasures*, to have to admit that their lives did not bear the test. So they did not admit it; they reviled the Teacher who possessed the touchstone of Truth which unfailingly revealed the strength and weakness of all who came to her. To the slanderous reports of those who failed to meet this test are due, *in part*, the published and spoken prejudice and error regarding the life of Madame Blavatsky which repel unreflecting minds and obscure from them the truth about her great work for humanity.

Seeing as she did so many poor souls struggling in the toils of materialism and selfishness and despair, and sunk in the slough of sensuality, this Teacher did as we would do to a child seen to be in extreme danger — she attempted to save them by any means that would awaken them to a sense of their danger and lead them away from it. How can those who have never fulfilled their duty as their brother's keeper presume to judge the actions and methods of one who had but one interest at heart, the welfare of humanity as a whole?

H. P. Blavatsky knew that she would not be understood by the world at first. In her books she gives a detailed list of the classes of

people who would be sure to misunderstand and judge and condemn her, and she prophesied correctly. How could a theologian or a scientist whose limited teachings about God and Nature must conform to certain theories which depend upon personal infallibility, grasp the teachings of the Wisdom-Religion which is religion and science in one? We all know too well that those *who lead impure lives lose faith in the possibility of stainless purity in others*. How could those who would not forsake their vices understand a soul so pure and lofty as H. P. Blavatsky, who lived free of any selfish desire, any ambition, and whose consequent strength was equal to coping with all these monsters as shown in the lives of the humanity she came to save? Fully comprehended this Great Soul could never be, except by those who like herself have passed through and beyond human experience and serve as a light unto humanity. But had the lowest, the most ignorant and selfish, the most ambitious and prejudiced of those who came to her accepted from her hand the weapons which she so freely offered, and with which they might have slain all in themselves that was opposed to the light, H. P. Blavatsky would not have been so little understood. But only the few persevered in applying the teachings of Brotherhood to their lives; only the few would surrender what the Great Souls must demand if humanity is ever to be freed from its fetters. Clinging like grim death to the passions and personal ambitions which were wrecking them, the foolish ones refused to surrender the very things that held them back. Only when the teachings of Theosophy are made a living power in the life is it possible for human beings to *begin* to understand the great purpose and the nobility and compassion of a Teacher like H. P. Blavatsky. The greatest joy that awaits those who do strive to live the life of Brotherhood is the conscious comradeship with the Great Souls that serve Humanity, and the power to serve under them. When faithful workers make their own the cause of humanity, and submit their natures to every test that shall purify and strengthen, the light of soul wisdom breaks in upon them and by that light they see and learn more, daily, of the heart-work of these Great Helpers such as H. P. Blavatsky, William Q. Judge and Katherine Tingley.

Long ago in the life of humanity the Teachers were not maligned, nor misunderstood. This was in the golden age. Let us not fail to surrender all that obscures the

light of soul. Let us labor to bring to earth that golden time again, when humanity stands heart to heart with its Helpers. STUDENT

### Jottings and Doings

“IT is to the credit of Norway to possess a remarkable woman composer, Agatha Backer-Grøndhal, whose merits are, with the general consent of her countrymen, placed upon a level with those of Grieg,” says a writer in a magazine devoted to the interests of music. “Without being in any way an imitator, she has much the same quiet humor and drollery as Grieg. But the highest praise that one can bestow upon Agatha Backer Grøndhal is, perhaps, that her

Mrs. Keith Spalding of Chicago recently gave to the Chicago Tuberculosis Institute the Edward Tuberculosis Sanitarium, an institution which she had founded in Naperville, Ill., in Nov. 1906. She also pledged herself to give \$6000 yearly for its support. Said Dr. Sachs, the Director of the Chicago Sanitarium:

The gift means much to Chicago. There is no other instance in the United States where a woman has created an institution of this kind. We soon shall have greatly improved facilities for treating curable tuberculosis, and many of the beds will be free.

Mrs. Spalding recently made an extended visit to Point Loma and became greatly interested in the Rāja Yoga work among the children. She was well known for philanthropic work before her recent marriage to Mr. Keith Spalding, who is the son of Mr. A. G. Spalding of Point Loma, and who naturally has a deep regard for the place which, for many years, he called “home.” Both Mr. and Mrs. Spalding Jr. while here, seemed so thoroughly *en rapport* with the spirit of the place that their return for another visit would seem like the coming home of members of one’s own family circle or college class. H. H.

WITHIN the current month a League has been formed among the society women of Vienna, most of whom are members of the nobility, the object of which is to suppress duelling. The foundress and president is Princess Therese of Schwarzenberg. At the opening meeting more than a thousand names were enrolled and the foundress said, in the course of her opening address:

Women shall fight with their strongest weapons—their intellect and heart—in carrying on a campaign against duelling. When no woman can any longer be found to see a hero in each duellist the last hour will have struck for the duel.

A young woman, Miss Margaret Hanna, who has for some years been employed in the State Department in Washington and who has shown such cleverness and discretion in the discharge of her duties that she has been termed the “woman diplomat,” has been appointed to serve on the Delegation to the Peace Congress held this month at The Hague. When quite young she studied Spanish, later French, German, and Italian, and some three years ago won her first laurels as secretary in connexion with a case in Paris. The first Peace Congress owed its existence to a woman’s work and doubtless the future will find places for many woman diplomats. R.



Lomaland Photo. and Engr. Dept.

ENTRANCE TO THE CABAÑA FORT, HAVANA, CUBA

music is undoubtedly written by a woman.

“In this respect her genius may be justly compared with that of Mrs. Browning, or of Mme. Lebrun. Her compositions are chiefly for the voice or piano. She has succeeded in defining the line which separates the effeminate from the feminine, and her compositions are instinct with those feminine qualities of grace, sweetness, and charm with which women, strangely enough, rarely can or will imbue their art creations; and, moreover, the national note echoes and re-echoes through her work. But she catches the dreaminess and stillness of certain phases of Norwegian nature rather than their more robust and boisterous effects.”

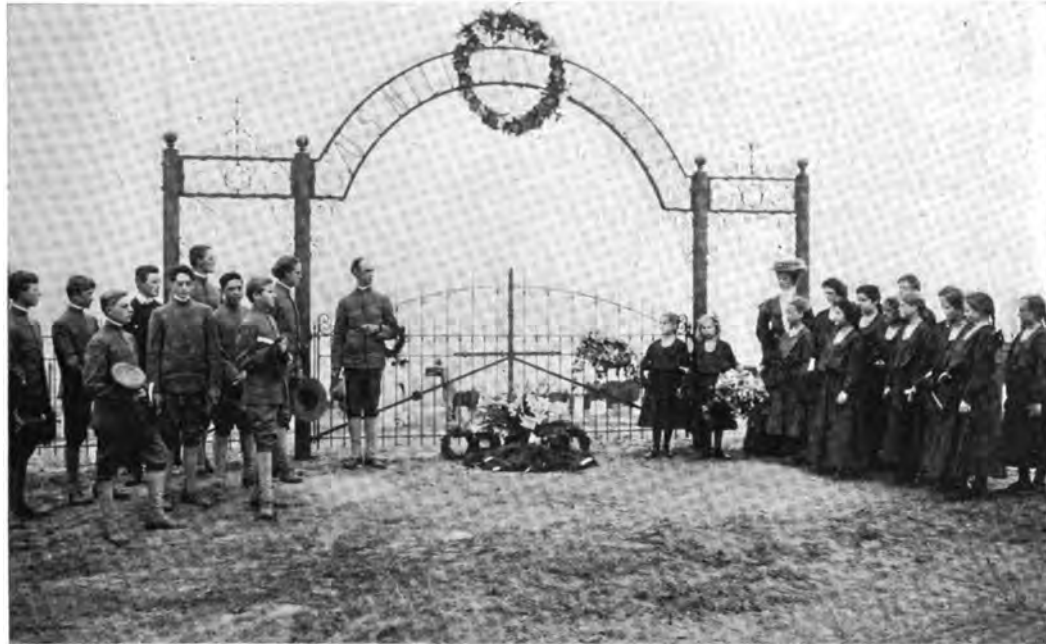


# OUR YOUNG FOLK

## Decoration Day at Point Loma---Râja Yoga Pupils Honor the Brave

ALTHOUGH the UNIVERSAL BROTHERHOOD AND THEOSOPHICAL SOCIETY is an International Body and has no connexion with any political party in any country, and has been established to unite the nations in brotherhood, and promote peace and good will among men, that does not prevent the members of the society honoring the devotion to duty and courage of soldiers and sailors when a fitting occasion arises. Unfortunately it is only too evident that the time has not yet come when the sword can be turned into the plowshare, for human selfishness is so strong that preparations for defense will probably have to be continued for a long time by even the most civilized countries. Another duty of the highest order of patriotism—International Patriotism if the expression may be used—the defense of the weak and unjustly treated, which is the privilege of the strong, could not be carried out if the military spirit were extinct. Katherine Tingley has always expressed her admiration of the patriotism that draws so many brave men to devote their lives to the protection of their country, and on Decoration Day, May 30, a number of the pupils of the Râja Yoga Academy and International Lotus Home, Point Loma, were sent by her to take part in the memorial ceremonies held at the U. S. Military Cemetery, near Fort Rosecrans, Point Loma, which is about two or three miles from the Point Loma Homestead. This year a special interest was given by the presence of a large number of the officers and sailors of the U. S. S. Charleston and other vessels of the Pacific Coast Squadron lying in the harbor of San Diego, who came to honor the memory of their former comrades who perished in the terrible explosion on the ill-fated *Bennington* a couple of years ago in San Diego harbor, and in whose honor a handsome monument will soon be erected in the Cemetery.

The Râja Yoga



TEACHERS AND PUPILS OF THE RÂJA YOGA ACADEMY, POINT LOMA, CALIF. WITH FLORAL TRIBUTES AT GATE OF U. S. MILITARY CEMETERY, POINT LOMA, ON DECORATION DAY

pupils, who themselves represent many different nations, had prepared a large number of beautiful wreaths with appropriate mottos attached, one for each grave, and these were placed upon the temporary crosses of the *Bennington* victims and also upon all the graves in the Cemetery. A larger one was hung over the entrance gate specially placed by a representative of the Young Men's Brotherhood Club of Lomaland.

When Admiral Swinburne and his officers from the Pacific Squadron, the Commander and his staff from Fort Rosecrans, and the sailors and soldiers arrived, it was very evident that they were agreeably surprised to see the elegant floral tributes of respect arranged by the young people from Point Loma, and to see so many of them present. A very simple and dignified service was con-

ducted by the Chaplain beside the *Bennington* graves and then an exquisite and unexpected touch of beauty was added by the Special Choir from the Râja Yoga Academy, some of whom are seen in the illustration, who sang *Abide with Me*, and *All Life with Joy is Sounding*.

As the clear and melodious young voices rang out across the wide hillside, all idea of gloom disappeared, and everyone felt uplifted into a new atmosphere in which they realized a little better than any words could express the higher and brighter lessons to be learned from an honorable death in the performance of duty. The whole company thus obtained a glimpse of the attitude of calmness and

hopeful resignation that Theosophy gives to those who practise it and live up to their professions, for death has no fears to the Theosophist.

When the sailors and soldiers had laid their tributes of flowers and flags, the Râja Yoga pupils handed each one present a little bouquet with a motto or greeting attached. The men were plainly delighted with this mark of good feeling. After all had been supplied with flowers the remainder were carried to the sick on board the ships in the harbor. STUDENT

## America

SINCE the glorious day, July 4th, 1776, when the Declaration of Independence was signed by the American patriots, the passing years have shown what a wonderful thing was accomplished for the world

when these heroes took the step that led to the establishment of America as a free and independent nation. Only high souls who had great hearts and were working for humanity as well as for their own ideals of right and liberty, could have taken this step that meant so much to the whole world. In the shining chamber of soul wisdom to which all great hearts can go, these workers must have caught glimpses of what might come if all who came to the broad lands of the West were protected from the wrong and oppres-



Lomaland Photo. and Engr. Dept.

AFTER THE CEREMONY ON DECORATION DAY AT THE U. S. MILITARY CEMETERY, POINT LOMA, CALIFORNIA

# THE CHILDREN'S HOUR

sion that had so often hindered the onward movement of the race elsewhere.

Washington, Paine, Franklin, Jefferson, and their comrades, and all the brave generals, and the brave men in the ranks, were working for the Cause of Humanity when they struggled and fought to win a free country in which a new leaf of the book of life might be unfolded. They might not have been able to tell that they had this greater Cause to work for. The wide western lands where now so many millions of people from every country are living peaceably and prosperously together, were then wild and bare; but because these heroes lived true to the highest cause they knew, and died for it, many of them, we have the United States, the "Glorious Union," as Thomas Paine called it. Hither they still flock, these people of different races, seeking the western land where some voice within tells them that a little more of the Soul may be unfolded in the life of mankind.

It has been a wonderful march of souls to the home on this western continent, where, thanks to the heroes of '76," there breathed a new spirit of freedom. It is as if these American patriots then rose in the might of unselfish and pure workers for Humanity, and proclaimed a password, "Liberty," to which all who came were obliged to answer in the affirmative before they entered the chosen home of the future race.

These patriots were builders, builders of a refuge to which might turn the eager souls of many nations, who had high hopes, great strength, and firm will to begin a new life. Katherine Tingley tells us that America is older than Egypt, older than India, and that the wisdom that these nations have had was possessed by the West long ages ago when America was the seat of a wonderful civilization, ruled over by wise Teachers of Humanity.

Now when the heroes of the American Revolution stood as they did for Freedom and Right they were unfurling the banner of the ancient days and sounding a great bugle call to liberty-loving souls to come back to the country where ages ago men lived in wisdom and in joy. These heroes stood as a band of warrior guardians at the eastern portal of the country that was to be the home of the wonderful union of nationalities that the United States is today. Katherine Tingley says: "The men who wrote the Constitution of the United States were far from ordinary souls. The full spirituality which they have embodied in it will become more apparent every day, and our children's children will hold it more sacredly than we."

In Lomaland where the higher patriotism has been kindled in the hearts of both young and old, profound gratitude and loving devotion are felt by all to the hero-workers who helped to establish the American Republic and prepare the way for the bringing back of the ancient glory and wisdom of America.

## OLD GLORY



Hats Off! The Flag is Passing By

## AMERICA

SAMUEL FRANCIS SMITH (1832)

**M**Y country, 'tis of thee,  
Sweet land of liberty,  
Of thee I sing;  
Land where my fathers died,  
Land of the pilgrims' pride,  
From every mountain-side  
Let freedom ring.

My native country thee,  
Land of the noble free,—  
Thy name I love;  
I love thy rocks and rills,  
Thy woods and templed hills;  
My heart with rapture thrills  
Like that above.

Let music swell the breeze,  
And ring from all the trees,  
Sweet freedom's song;  
Let mortal tongues awake,  
Let all that breathe partake,  
Let rocks their silence break,—  
The sound prolong.

Our fathers' God, to Thee,  
Author of liberty,  
To thee I sing;  
Long may our land be bright  
With freedom's holy light;  
Protect us by thy might,  
Great God our King.

Here in Lomaland, Katherine Tingley has trained the pupils of the Râja Yoga School to present in tableaux and dramas the lives and deeds of these heroes. Here, in the beautiful open-air theater on the hill-side, and in the domed Temple and Rotunda, the students old and young have taken part in patriotic festivals which have made them feel that these heroes of early days in America were brave pioneers of the even more joyous life that will yet be lived in this land, blessing the whole world. The value, as ideals, of the lives of Paine and Washington and the others of the noble band is fully felt here, where a Soul, noble as were they, has known how to awaken in hearts the higher patriotism. The Stars and Stripes afloat, the cheers and the sound of the bells, the reading of the Declaration of Independence on the Fourth of July, have a new meaning to all who have learned from Katherine Tingley about America's great past, and about the still more glorious future that may be unfolded.

Since 1776, when the American nation was born it has spread far, and now stretches from the East where the struggle for Independence took place to the extreme West which lies face to face with the old East. The sons and daughters of many lands have come and on this wide belt of free country have begun to build up the new race that will occupy America and turn a new leaf in the book of life. Katherine Tingley says: "In America must be built up the new and glorious manhood and and womanhood that will be an example of purity to the world." Only by doing this can America be true to the great days of her past in ages long ago, and to the heroes of 1776 who fought so bravely for the future of Humanity. Into the hearts of those who dwell in this land of Promise must enter the great spirit that will keep them pure so that they may go on to a higher order of life on earth.

What is needed is Brotherhood. And Brotherhood is here, as bravely raising its banner today, as the heroes of the Revolution sounded the bugle note of Independence so many years ago. Those heroes by their courage, their faithfulness, their victories, brought hope and joy and won a home for the free. There must be a new Declaration, a Declaration of Brotherhood. This is indeed pealing from the West, from the headquarters of the UNIVERSAL BROTHERHOOD AND THEOSOPHICAL SOCIETY at Point Loma. It is echoing over the world, awakening everywhere the spirit of heroes and rousing the fire and patriotism and devotion to Humanity that will in time make America the gathering place of many glorious workers, unselfish and pure.

Long, long ago, before Egypt or India or Europe had arisen, America was inhabited by great nations. It is the spirit of the workers who worked then that we must awaken in our hearts. Then we shall enter on a new, joyous, and wise national life. A RÂJA YOGA PATRIOT



Lomaland Photo. and Engr. Dept.

TRIBUTES PLACED BY THE PUPILS OF THE RÂJA YOGA ACADEMY,  
POINT LOMA, ON THE GRAVES OF THE BENNINGTON VICTIMS, ON DECORATION DAY

# The Theosophical Forum in Isis Theater

S a n D i e g o C a l i f o r n i a

## Last Sunday Evening at Isis Theater

### Raja Yoga Pupils Conduct Interesting Meeting

THE UNIVERSAL BROTHERHOD AND THEOSOPHICAL SOCIETY meeting at Isis Theater last Sunday evening was wholly under the direction of the pupils of the Râja Yoga Academy, and the young people acquitted themselves with credit, as they always do. A special program had been prepared, which was thoroughly enjoyed by the large audience present. The musical numbers were rendered by the Râja Yoga orchestra, which is composed of the younger pupils.

Two papers were read, the first by a young Cuban girl, her subject being, "The Threshold of Life." The other paper, by one of the boys, had for its topic, "Humanity its Own Enemy."

From the former paper we quote as follows:

"What a wonderful thought it is—the 'Threshold of Life!' And what a song of joy and gratitude wells up in one's heart at the realization that one stands at last—actually—upon the threshold of life! The feelings that rise up at the thought are too great and too sacred to be expressed in words. Only music ever could express them, or a beautiful picture; or, perhaps—the silence. To feel that as childhood days are over, so childish things must be put away, is like a warrior's call to action, noble, unselfish action, in order to make the world better. It is like stepping out of a small room into some great royal audience chamber, with kings and queens waiting to greet you, and brave knights and soldiers there too, waiting for you to join their ranks, and help them to fight great battles for humanity. . . .

"Many girls pass thoughtlessly and carelessly over this important time of their lives. They may try their best to do right whenever they think of it, but they have no clear idea of what right is, and they have never learned the higher meaning of that little word 'duty.'

"When a young girl looks into her heart, that is, into her own nature, with her mind filled, all filled up with herself, and thinking just of her selfish weaknesses or her selfish plans, why, of course, she will see there nothing but just those things, and she will grow weaker and more silly, homelier, all the time. Nothing will change a pretty girl into a plain, ugly-looking one so quickly as that kind of reflection. That is the wrong kind. But when she looks into her heart—and it only takes a few minutes in the morning and at night, when she is all alone—and seeks there for that guiding power she believes in, why, of course, she will find it. But this only happens when she looks into the heart-mirror with love and unselfishness, and with the greatest trust and faith. That is the right kind of reflection. It is the kind that helps young girls to become beautiful women. It is the Râja Yoga kind. You would be surprised if you could see the changes that have come into the faces of some of the young girls I have seen at Point Loma

and also at the Day School in the city. This is why we Râja Yoga girls feel such a responsibility, for we have this knowledge of right and wrong, and more is expected of us than of girls who have not. But all girls will some day have it, everyone, for we shall never stop working till they do, and when that time comes, the world will be very different. It will be a happy world. All hail! I say to Katherine Tingley, who has given us Râja Yoga, the knowledge that means so much to everyone, but especially to young girls who are just standing upon the 'Threshold of Life.'"

From the latter paper we quote as follows:

"Whenever one wishes to find what is wrong with the world for a good motive, he usually looks within himself first, there to encounter some individual failing that corresponds to the trouble of the world as a whole. This does not mean, however, that one who is finding fault with the world—that is to say, who is trying to find something wrong for a bad motive, should not do the same thing; but the fact remains that he does not, and as we are dealing with realities, he does not concern us save as an example.

"Now herein lies the difference between the one with the good motive and the one with bad. The first, at the outset, attempts to get himself straight, and remedy the world afterwards, while the second starts, continues and ends by seeing everything through black spectacles and remedying the whole world at once by wondering why everything wasn't done the other way, but who absolutely fails to see that he himself is one of the factors that shut out the light. And, unfortunately, he leaves this miserable earth just as miserable as when his miserable self entered it.

"Now Râja Yoga teaches us to look at the evils of the world with a right motive, and consequently we must begin with ourselves and remedy our own shortcomings before attempting to adjust the general run of things. Therefore it is that before I presume to tell others what great enemies they are to themselves, I shall proceed to inform them what a terrible enemy I have been to myself.

"My mind has always been my greatest enemy. This I discovered a few years after I entered the Râja Yoga Academy. It had always been so, but I did not find it out before. This was one of the first steps, because we cannot overcome an enemy until we have made sure of where he is and where are his strongholds.

"To keep my mind from dwelling on subjects that were unwholesome, improper, or out of place, and to make it maintain a standard of thought worthy of the teachings of Râja Yoga, was the great difficulty.

"My mind was not satisfied to work to save me—it reasoned that it was the boss. Consequently it refused to obey the inner voice of my conscience and would argue me into believing that—well,—it wouldn't hurt to do some-

thing a little wrong—just once—while all the time the real ruler, the higher self, was saying 'no, no, no,' his voice, however, getting weaker and weaker, the longer I listened to the enemy's counsel—my lower nature. The argument was so well managed, and the reasoning so logical, that I yielded and as nobody found me out and everything seemed to go along smoothly, I began to think that the lower self was the right dictator after all. But then there always remained the feeling that a big boy has when he allows a smaller one to down him, only on a higher plane, and in a greater degree. I had allowed the enemy to vanquish me, and I felt it, even though it did cajole me in a patronizing sort of way.

"The worst of this kind of tactics, however, was that it was not long before the enemy was at hand for a second encounter, reinforced and informing me that it wouldn't matter this time to do some thing quite wrong. Thus was he equipped, while I—my conscience—had grown weaker since my last defeat, yet it was there, saying, no, no, feebly.

"And so the war continued, the enemy constantly gaining ground, until the day would arrive when a decisive battle was to be fought and the hostile forces looked very formidable, when in would step a Râja Yoga teacher to my rescue, and with love and the sword of truth help me to win the day.

"And so humanity is its own enemy. The majority of humanity is good at heart, but it has handed over the reins to the wrong driver. And thus it is that humanity wavers back and forth, following this fad and that—but more especially that which is sensational and which appeals to the lower aspect of the mind—spending its energies in seeking those things which its mind, either through custom, ignorance, or example says should be looked for. These are usually such ephemeral things as fame, fortune, popularity, intellectualism, or power.

"And why is this so? Is it not because humanity has forgotten the Wisdom-Religion—forgotten that man is divine, a soul, and that primarily he comes to earth again and again for experience. If men but realized that as they sow, so must they reap—either in this life or another—they would not do so many things that retard them in their progress."

OBSERVER

## Theosophical Meetings

PUBLIC Theosophical meetings are conducted every Sunday night in San Diego at 7:30, at the Isis Theater, by the students of Lomaland, assisted by the children of the Râja Yoga School. Theosophical subjects pertaining to all departments of thought and bearing on all conditions of life are attractively and thoughtfully presented. An interesting feature is the excellent music rendered by some of the students of the Isis Conservatory of Music of Lomaland. Theosophical literature may always be purchased at these meetings.



# Art Music Literature and the Drama

## Assiût, Ancient City of Middle Egypt

THE ancient city of Assiût, capital of Middle Egypt, stands in the midst of some of the most picturesque scenery in that land. Approached by many bends of the Nile, it appears across the winding river and waving corn fields as a fairy city with its clustered cupolas and slender minarets. A broad road planted with sycamores leads from the river to the foot of a mountain where the city lies.

This town was called *Seut* in ancient Egyptian, *Lycopolis* under the Roman rule from the fact that the wolf was there held in reverence, and it again reverted towards the ancient title as *Sidout* under the Copts, and remains as Assiût or Siût in the present day.

No trace remains of the ancient city save tombs excavated in the rock, tier above tier along the face of a precipitous mountain. These grottoes are beautifully decorated and have yielded many valuable hieroglyphics and statues. The sacred emblem of the Lotus blossom used by the teachers of the Wisdom-Religion is there depicted. Vaults that are now choked with rubbish lead unknown distances into the mountain. The Christian hermits are said to have appropriated these caves during the reigns of the later Roman Emperors.

The cemetery lies a little way off the town round the foot of the mountain. Its buildings, while not so fascinating on close inspection, like most Arab cities built of mud bricks roughly shaped, yet carry through these clumsy materials their own distinctive and picturesque style.

STUDENT TRAVELER

## Some Facts About Shakespeare and his Works

“ONE hears from time to time this or that popular author lauded as ‘the biggest seller,’ ‘most in demand,’ and the like. Yet one seldom realizes the colossal popularity and world-wide sale of the plays of Shakespeare, the most ‘popular’ of them all, because of his appeal to all mankind,” says a writer in the *New York Evening Post*.

“After God, Shakespeare has created most,” Dumas declared; and surely after the Christian Bible his works are most in demand throughout the civilized world. And how precious is every relic of the man. Only five signatures exist—mere scrawls appended to official documents, and worth \$5000 a word if they came into the market tomorrow. Remember, too, the startling prices realized by his original quarto editions. Originally

published at twelve cents, a fair copy last year brought at auction \$8750.

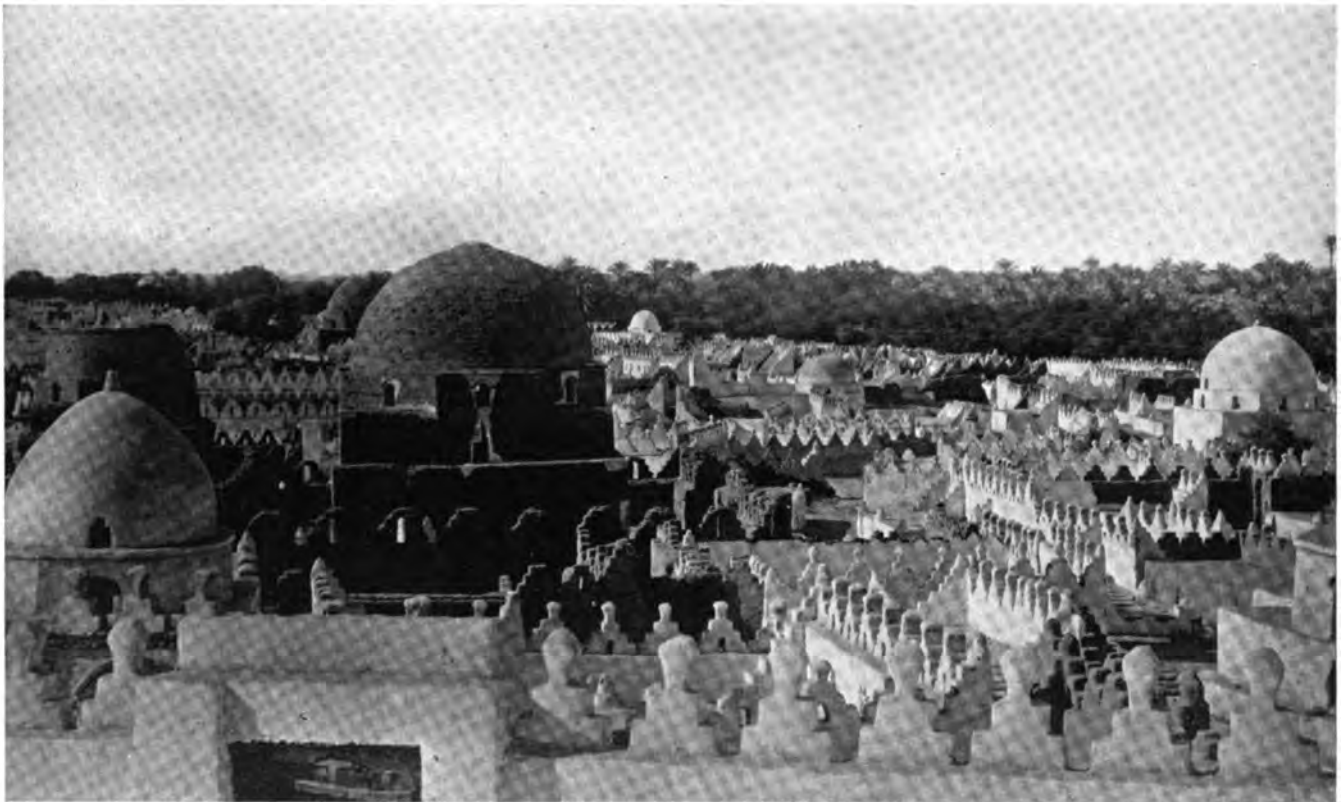
“The first folio was the famous one of 1623, when the master had been dead but seven years. It was a weighty tome of 900 pages, and sold at \$5—a sum probably equal in purchasing value now to ten times as much. Of this folio some 200 copies are in existence, which is considered an unusually large proportion in the case of a book of that period.

“In Shakespeare’s lifetime not more than twenty-one out of his thirty-seven plays had been printed; and as is well known, authors in his day had no rights at all, and any pub-

lished in 1864, at least seventeen times.

“As to the price of a copy, this varied greatly from twenty-five cents to \$420; and an edition might consist of 150 or 15,000 copies. Altogether the Nineteenth century saw 800,000 sets published in England alone; and if eight volumes are allowed to each set, the total was some six million books. Nearly half as much again must be allowed for the United States.

“Now, whatever be the ups and downs of a piece of literature in its early days, there surely comes a time when the number of printings and sales is an accurate test of its



Lomaland Photo. and Engr. Dept.

THE MOHAMMEDAN CEMETERY AT ASSIÛT, EGYPT

lisher who could get possession of a manuscript was at liberty to publish it for his own benefit. Up to the fire of London in 1666, edition after edition of Shakespeare was produced, but not a cent of profit did the poet’s heirs or descendants receive from the proceeds.

“It was in 1795 that the first American edition was produced in Philadelphia; and five years or so later the publishers of New York and Boston ventured cautiously into the Shakespearean field. Among early editions, that of Pope was not a success; while the edition of his rival, Theobald, whom he pilloried in ‘The Dunciad,’ reached a total of 96,000 volumes—the first really great ‘popular’ edition of the bard.

“At least 90,000 sets at \$15 each were sold during the Eighteenth century, and between 1801 and 1900 the civilized world called for nearly three hundred more or less independent editions of the plays and poems. And it must be remembered that some of these, like Knight’s, were re-printed nine or ten times,

real worth. And in the case of Shakespeare, not only have his works sold in tens of millions the world over, but a vast literature has grown up around his magic name. Thus, under the heading of ‘Shakespeare’ you will find 5600 entries in the British National Library, including works in Russian, Polish, Bohemian, and Icelandic. Moreover some of these are in forty-five volumes. *On the whole there cannot be less than 23,000 separate books on Shakespeare in Great Britain’s National Library.*

“The city of Birmingham, too, has a Shakespearean library of 15,000 volumes—some of them in Hebrew, Sanscrit, Hindustanee and Welsh. And Boston has a third that ranks high. Its catalogue contains nearly 4000 entries, with close upon 17,000 volumes.

“At present a dozen new editions of Shakespeare are produced in both English-speaking countries every year, and buyers are found so readily that the publishers marvel where the copies go to.”

# THE UNIVERSAL BROTHERHOOD and THEOSOPHICAL SOCIETY

FOUNDED AT NEW YORK CITY IN 1875 BY H. P. BLAVATSKY, WILLIAM Q. JUDGE AND OTHERS  
REORGANIZED IN 1898 BY KATHERINE TINGLEY

C e n t r a l   O f f i c e   P o i n t   L o m a   C a l i f o r n i a

The Headquarters of the Organization at Point Loma, with the buildings and the grounds pertaining thereto, are no "Community" "Settlement" or "Colony." They form no experiment in Socialism, Communism, or anything of similar nature, but are what they stand for: the Central Executive Office of an international organization where the business of the same is carried on, and where the teachings of Theosophy are being demonstrated. Midway 'twixt East and West, where the rising Sun of Progress and Enlightenment shall one day stand at full meridian, it unites the philosophic Orient with the practical West

## With the Shade in the "Underworld"

A WRITER on Egyptian tombs asks why the Egyptians buried with their dead so many objects, such as vessels and utensils, tools, clothing, and food, and especially small images; and answers the question by saying that they believed the soul required these things in its after-life, being condemned to occupy itself then as it had done during life, and that the images represented the servants of the deceased. The Egyptians, he continues, believed that even inanimate objects had souls, so that the shade of the departed could use these objects.

This belief that the shade would continue its occupations was certainly held, and that not only by the Egyptians but many others; for a study of ancient graves shows that it was a universal belief, and moreover the practise prevails even today among some peoples. It is too much to suppose that it was all a superstition and that they have all copied this superstition from each other. It is founded on distorted fact—originally on knowledge concerning after-death states. If we do not now possess this knowledge, we must remember that our civilization has but lately emerged from a rough barbarism and that our history since then has been largely one of fighting, religious troubles, and intemperance. We have studied science so far as it pertains to the physical plane, but beyond that we are ignorant.

But we must also remember that the teaching about what happens to the shade has nothing to do with the destiny of the immortal Soul after death. When the body has died, the shade finds itself in the state or region known to the Greeks as Hades and to the medievals as Limbus, where it awaits the *second death*—that is the departure of the immortal Ego to Devachan, the abode of bliss and purity. While the shade is in this condition and also while the lower principles are dying out after the separation of the Soul, the shade needs to be provided for, otherwise it will (magnetically drawn) haunt the spheres of human life and mechanically endeavor to satisfy its half unconscious instinctive desires by consorting with the living to their detriment and its own. This is what, in our ignorance and carelessness, we allow to happen; for we have no knowledge of what hap-

## MEMBERSHIP

in the Universal Brotherhood and Theosophical Society may be either "at large" or in a local Center. Adhesion to the principle of Universal Brotherhood is the only prerequisite to membership. The Organization represents no particular creed; it is entirely unsectarian, and includes professors of all faiths, only exacting from each member that large toleration of the beliefs of others which he desires them to exhibit towards his own.

Applications for membership in a Center should be addressed to the local Director; for membership "at large" to G. de Purucker, Membership Secretary, International Theosophical Headquarters, Point Loma, California.

pens when the physical encasement is dropped. But the ancients inherited a knowledge of how to inter wisely and healthfully. And because we find the traces of how they applied this knowledge, and do not understand them, we dub them ignorant and superstitious, and even confuse this with the teachings as to the immortal Soul. But a proper understanding of the so-called *Book of the Dead*, or *Book of the Master* as it has also been called, shows that the Egyptians understood the whole teaching of the seven principles of man, and taught it, at all events in their schools for the initiated. It is of course quite possible that the uninitiated, and the Egyptians of later times, followed blindly the customs of their ancestors and the exoteric ceremonials of their religion, and may have been superstitious. But there was the full knowledge all the same among the few.

Later on we may discover enough about the secrets of Nature to understand why the ancients had this universal custom of burying *eidola*; but people are so cranky now-a-days that it would hardly be wise to have such knowledge become public—it would take such strange forms!

STUDENT

## Karma and the Will

IT is getting to be pretty generally recognized now-a-days that the will is a dynamic force which can bring about results through unseen channels of operation. This has always been known to Theosophists. But it generally takes a long time for the will to act. In order to will successfully, we must will patiently and will continuously for a long time. But what do most of us actually do? We will one thing for a time, and then change our minds and will something else. The consequence is that the currents we set in motion are confused and conflicting, and the results produced equally mixed and motley. The net result is our fortune in life—sometimes called "chance" or "His hand."

Part of the time we will selfish gratifications, and part of the time we invoke a higher power to deal out to us what is just. What will be the result of these two opposing currents? They may throw us down on the street and break our leg. They may give us some stroke of fortune and then suddenly snatch it away. Shall we call it inscrutable

providence, when it is only what we could have expected?

We spend our entire lives in willing things to happen and in experiencing things which we have willed. This is Karma. But it extends over more than one earth-life. Many of the things we will cannot possibly happen in this life, on account of the other things which we willed before and whose accumulated effect has first to be neutralized. When we do finally get the object of our desires, it is likely that our desires will have changed.

All this proves that we do not know how to live. We do not know how to will properly; we will things that are not good for us. When we get what we have asked for we do not want it and ask for something else.

The lesson to be learned is that we should recognize the selfish will for a fool and trust more to the Higher Will that proceeds from the real self behind the veil of our wayward mind. Also we should be more willing to accept consequences which our own past actions have brought upon us, and let these effects exhaust themselves, avoiding as far as possible the creation of new ones.

STUDENT

CAN the soul therefore, which is invisible, and which departs into another place . . . a place noble, pure, and invisible . . . be immediately dissipated and perish on its being liberated from the body? This is certainly, my dear Cebes and Simmias, far from being the case. But this will much more abundantly take place, if it is liberated in a pure condition, attracting to itself nothing of the body, as not having willingly communicated with it in the present life, but fled from it and collected itself into itself; an employment of this kind having been the subject of its perpetual meditation. But this is nothing else than to philosophize rightly, and to meditate with facility. . . . will not the soul, therefore, when in this condition, depart to that which is similar to itself, a divine nature, and which is likewise immortal and wise?—*Phaedo*



### CHRIST THE CONSOLER

ROBERT W. RAYMOND, in *Cottage and Artisan*

BESIDE the dead I knelt for prayer,  
And felt a presence as I prayed;  
Lo! it was Jesus standing there,  
He smiled: "Be not afraid!"

"Lord, Thou hast conquered death, we know;  
Restore again to life," I said,

"This one who died an hour ago."  
He smiled: "She is not dead!"

"Asleep, then, as Thyself didst say,  
Yet thou canst lift the lids that keep  
Her prisoned eyes from ours away!"  
He smiled: "She doth not sleep!"

"Nay, then, tho' haply she do wake,  
And look upon some fairer dawn,  
Restore her to our hearts that ache!"  
He smiled: "She is not gone!"

"Alas! too well we know our loss,  
Nor hope again our joy to touch  
Until the stream of death we cross."  
He smiled: "There is no such!"

"Yet our beloved seem so far,  
The while we yearn to feel them near,  
Albeit with Thee we trust they are."  
He smiled: "And I am here!"

"Dear Lord, how shall we know that they  
Still walk unseen with us and Thee,  
Nor sleep, nor wander far away?"  
He smiled: "Abide with Me!"

### "The Law is Immutable, and Love is Eternal"

THE Law is immutable, and Love is eternal." What Law? and is there then but one? And why associated with Love? One usually thinks of them as something far apart. Yes, but there are man-made laws, and *natural* ones, and it is the latter of which the quotation treats. The law spoken of is that great Law of Nature, the basis and source, so to say, of all other laws, which H. P. Blavatsky spoke of as "the One Law of the One Life," which maintains balance and harmony in the universe—and that is the characteristic of the "Good Law" of Karma. What bearing has this law on human life and evolution? It concerns everything, for we cannot consider man as a thing apart from nature, not at all events in Theosophical teachings, and Karma is a universal law governing alike the evolution of planets and men.

The Law itself is, so to say, quite simple in its action, expressible in a few words as concerns humanity: "As ye sow ye reap"; "with what measure ye mete, it shall be measured to you again."

In looking around upon life, without the explanatory key of Theosophy, the conditions seem very confused and perplexing, and men have become both hopeless and materialistic in a vain endeavor to understand the meaning and purpose of human existence. The two factors that alone can make clear the true place man holds in the vast scheme of evolu-

tion, and the present condition in which he finds himself, are Karma and Reincarnation. Karma, the law of which we have been speaking, and Reincarnation, or the long series of earth-lives lived upon this planet in human-animal bodies by the immortal human Soul, which allow of the action of Karma and the gradual progress towards perfection as the final goal of human effort and enlightenment.

If one thinks from the Theosophical standpoint for a minute or two, does it not become clear that it is the *effects* of this law that are complex and *not the Law itself*, and that man himself is the one responsible for all the apparent confusion? Consider the various motives that move men to action, and then follow in imagination the various results that must follow, if it is an *immutable law* that we reap what we sow. Does it not raise the statement of the wise ones of the past to "do unto others as ye would be done by," from a pious saying to wise advice worthy to be followed?

And does not the immutability speak of Love as well as justice back of the law? Are not Love and Justice two aspects of the same force? Did not one of the poet souls of humanity sense this truth when he said "Justice is mercy to the weak"? How could an *unjust* act be a loving one, or justice be hard, in the true sense? Have we not gotten into a very invalidish way of looking at things, and our mental digestion been much weakened by a long course of sentimental pap and by pandering to the desires and fears of the *animal man*, instead of facing our difficulties as *Souls*? Katherine Tingley said once: "It is the knowledge that we are divine that gives the power to overcome all obstacles and to dare to do right"; and a realization of that knowledge comes through molding the life in line with the great truths of Karma and Reincarnation, so long hidden from the western world until brought again in their integrity from ancient times, to the notice of men, by H. P. Blavatsky.

Nature's laws exist, whether known or unknown by men in their present consciousness, and act quite apart from our likes and dislikes, both of which pertain to the ignorant, personal nature. Love is the supreme attribute of the Soul—the love that desires not for itself, but ever gives—and that Love is eternal. It manifests as unselfishness and unflinching determination to do right; as a true brotherly feeling for one's fellows; as a tenderness and compassion for all needing aid. The Souls who love humanity are the truest friends, for their actions ever tend in the direction of purification for themselves and others, to an unveiling of the action of the immutable Law, showing the true state of man's progression; uncovering faults and giving opportunities for amendment. It is through action that we learn; and noting the results of our actions, each one can prove for himself that "Law is Immutable, and Love is Eternal," that selfishness brings woe, but Selflessness brings peace, not once, or twice, but always. E. I. W.

### The Unifying Factor

THE secret of happiness is *Self-Control*. But what is to be the controlling agency?

The only self-control we usually know is where some greater desire controls the lesser ones, as when ambition rules a man's life; or love of ease. Or perhaps religious fear may

keep us in order. Fortunately the greater part of humanity are governed, not by the contradictory voices of religion, nor by the wild guesses of scientific opinion, but by the sane and healthy instincts of human nature which make themselves felt and which impel men to observe the laws of self-sacrifice and mutual helpfulness which alone can render society stable. But these are only instincts, and their reason is still largely hidden.

What we have to learn is that the law of brotherhood is founded on eternal truth, that it is the very fundamental LAW of all life. The higher life is not a kind of supplement added to the ordinary life. It is the only real life, and what we know as life is only a counterfeit. Theosophy teaches that while the lower mind of man is personal and separate, the Soul is one for all and knows no self-interest. If we should rise above the delusions created by our selfish passions, we should become illuminated by the light of the Soul shining into our minds and making us see things as they really are. We should then be inspired with that universal Love which impels men to act in the common interest and which would dominate and supersede all self-interested motives. Instead of having a lot of ordinary people actuated by ethical and religious principles in which they only half believe, we should have people who were illuminated and to whom the teachings of Christ were as natural instincts instead of difficult tasks.

Modern opinion fluctuates to every point of the compass; all the departments of inquiry are at cross purposes; there is no unity or agreement in modern thought and it is a perfect Babel. How can we find in the midst of this confusion, any authority, any certainty, anything that can serve as a sure guide in life? We have lost the unifying factor of knowledge, the keystone of the arch. Instead of knowledge, we have multitudinous opinion, and if it were not for the natural healthy instincts, society could not exist at all. The unifying factor which we have lost is the ancient Wisdom-Religion—Theosophy—that knowledge which in antiquity was widely diffused and generally recognized, but which was obscured by false doctrine and gradually withdrawn from public knowledge during the dark cycles. In this Knowledge there is no contrariety between science and religion and the whole fabric of knowledge coheres and is perfectly consistent and harmonious. It replaces the everlasting doubt and fear about the future life and the Soul by a certain conviction of the immortality and essential divinity of Man's nature, and thus gives a new hope and strength and dignity to life. No longer need we live without a purpose, drifting along we know not whither. The assurance that there is a larger knowledge and a fuller richer life open to all who are willing to enter the path of wisdom, gives man a sure goal to struggle for. STUDENT

THIS war (between Spirit and Matter) will last till the inner and divine man adjusts his outer terrestrial self to his own spiritual nature. Till then the dark and fierce passions of the former will be at eternal feud with his master, the Divine Man. But the *animal* will be tamed one day, because its nature will be changed, and harmony will reign between the two as before the "Fall."—H. P. Blavatsky



## MUSIC

DAYDEN

FROM harmony, from heavenly harmony,  
This universal frame began;  
When Nature underneath a heap  
Of jarring atoms lay,  
And could not heave her head,  
The tuneful voice was heard from high,  
Arise, ye more than dead!  
Then cold and hot, and moist and dry,  
In order to their stations leap,  
And Music's power obey.  
From harmony, from heavenly harmony,  
This universal frame began:  
From harmony to harmony,  
Through all the compass of the notes it ran,  
The diapason closing full in man.  
What passion cannot Music raise and quell?  
When Jubal struck the chorded shell,  
His listening brethren stood around,  
And, wondering, on their faces fell,  
To worship that celestial sound.  
Less than a God they thought there could not dwell  
Within the hollow of that shell,  
That spoke so sweetly and so well.  
What passion cannot Music raise and quell?

## THEOSOPHICAL FORUM

Conducted by J. H. Fussell

**Question** One often hears the phrase, "Living the Life." What is your understanding of it, according to the principles of Theosophy?

**Answer** To a person with an inquiring mind, who is awake to the dreadful conditions of suffering, misery and apparent injustice on every hand, it is a great mystery why there should not have been more advance made in living up to the ideals that have been preached and taught by the many systems of religion and philosophy for so many centuries.

One might visit one sect after another and hear the most beautiful truths expounded from the pulpits; but if it were possible to go with the majority of the members to their homes and various occupations in life, one would probably be horrified at the failure to live up to even the simplest teachings. Worse still, to find that in many cases such people did not even pretend to take seriously to heart what they had heard — regarding this as something apart from their daily lives, and even undesirable to put into practise.

This failure to apply the religious teachings of the world's Saviors is painfully apparent in all walks of life. In the business world, in art and literature and the professions, even in our homes, there is selfishness, ambition, the strong seeking to override the weak. There is a lack of the appreciation of the true purposes of life.

To one who realizes these conditions and who earnestly desires to help better them, a knowledge of Theosophy is the greatest possible blessing; for its teachings solve the problems of life. One learns that by applying them he can help humanity every moment of his life, no matter where he is or what he may be doing.

In an article on the changes that had taken place in the world of thought during the last century, in the current number of a contemporary, the writer says that there has been the greatest change of thought in regard to the antiquity of man; recent archaeological discoveries having proved him to have reached

a high state of civilization ages ago, and to have known the same fundamental religious truths that are the basis of all religions known today.

Theosophy is this ancient Wisdom-Religion, and it has been brought out to the world by different world teachers many times throughout the ages. Although not *wholly* lost, many of the most vital truths have in course of time become distorted, and in many cases purposely suppressed.

It is owing to the suppression of these truths known and lived in the "Golden Age," so long ago, that men have come to consider themselves as separate beings, having lost the knowledge of the unity of all, and the truth that brotherhood is not a mere sentiment, but a fact in nature. They are apt to regard themselves and the present civilization as far superior to all that have gone before.

It was at the height of such a development of materialism and self-conceit that the Ancient Wisdom-Religion under the name of Theosophy was once again brought to the world by H. P. Blavatsky. Its first fundamental teaching is that there is one Life in all; that all is Divine; and that the purpose of life is for the evolution of the soul. We can all see the advantage to be gained by working in unity instead of by ourselves alone. In times of crisis or calamity, when men forget themselves and work together for any cause, there is no limit to the possibilities of achievement. Even those who work from selfish motives realize this. If all men would unite and work together for the common good, what a transformation could be brought about in all conditions of life!

That there is an unchanging law governing all, is seen in the workings of Nature. It takes, for instance, three weeks at a certain temperature for an egg to evolve to a chicken; you can apply more heat, but you won't have a chicken, you'll have a roast egg. We are, however, so blind that we cannot see that the same law governs all planes of being, and that we cannot violate the moral law without destroying the germ, which needs only to work in harmony with the law governing all to evolve to its destined state. Among the further teachings of Theosophy which help us to understand the real meaning of life, is that of Reincarnation. The present life is but one of many lives on this earth — each lived for the purpose of the evolution of the soul. This with its twin doctrine of Karma, the law of cause and effect, that "as ye sow, so shall ye also reap," teaches that while the present conditions are the result of what we ourselves have done in the past, either in this or some previous incarnation, we have the opportunity to create better conditions, not only for ourselves but for all humanity, by endeavoring to do our best under all conditions whether favorable or unfavorable.

If men realized these truths and their own opportunity of helping in the evolution of the race, it is hardly rational to suppose that they could have as their sole aim in life the getting and hoarding all they could for themselves. Or that they could think that the only pleasure to be gained was the gratification of the senses, instead of the real joy which comes from a life of loving service to others, and the conscious reality of union with all living beings.

Another great help in living the life is the

perfect understanding which Theosophy gives of the dual nature of man. That he has a higher and a lower nature. The higher is that in him which is akin to the Divine, that "divine urge," sometimes called conscience, which directs him to a higher path. The lower is that which if not controlled by the higher, becomes the cause of misery and suffering by encouraging the delusion of separateness. Besides, it is an instrument of the desires and passions which ever surge in and through the physical world.

But greatest of all Theosophical teachings is the injunction to "Live the life, and thou shalt know the doctrine."

So the earnest searcher for truth finds that he has in these teachings a logical and soul-satisfying basis on which to begin to work to better the distressing and heartrending conditions in the world at the present time. Realizing that all is One, that Brotherhood is a fact in nature, he knows that every act, and every thought has its influence for good or evil. He sees that as humanity is made up of units, the reform and uplifting of the whole can only come through the uplifting of each unit. That his first duty is to reform himself, to purify his own heart of all selfish desires, to "Guard the lower, lest it soil the higher." That "to live to benefit mankind is the first step." In Nature we find the example of service to all. Nature yields bountifully to those who will work in harmony with her.

Let man awake and find that real joy is found in working harmoniously with Nature; in being each moment an unselfish worker for the good of all. This is what is meant by "living the life in accordance with the teachings of Theosophy." One who is trying to live the life finds inspiration in the fact that not only are there men and women, all over the world, who are endeavoring to make Theosophy a living power in their lives, but that at Point Loma, California, the International Center of the UNIVERSAL BROTHERHOOD AND THEOSOPHICAL SOCIETY, this is actually being done. Here there is a large body of students who are working together in harmony, not for themselves but for all humanity. More inspiring still, he sees a glorious promise for the future happiness of the race in the hundreds of little children here, who are growing up in this soul atmosphere of harmony and love, being fitted to go out into the world, to help men to realize their own Divinity, and to live the *true* life, in accordance with the teachings of Theosophy.

B. F. V.

No sooner had the mental eye of man been open to understanding, than the Third Race felt itself one with the ever-present as the ever to be unknown and invisible All, the One Universal Deity. Endowed with divine powers, and feeling in himself his *inner* God, each felt he was a Man-God in his nature, though an animal in his physical self. The struggle between the two began from the very day they tasted of the fruit of the Tree of Wisdom; a struggle for life between the spiritual and the psychic, the psychic and the physical. Those who conquered the lower principles by obtaining mastery over the body, joined the "Sons of Light." Those who fell victims to their lower natures, became the slaves of Matter. From "Sons of Light and Wisdom," they ended by becoming the "Sons of Darkness."—*The Secret Doctrine*, H. P. Blavatsky.

### The Awakening of China

THE title of a recently issued book, *The Awakening of China*, might make one suppose that the contents dealt mainly with the last very few years, perhaps even only two or three. But it begins as many thousand years before Jesus Christ, when according to her own historic account China awoke in the cradle. But the cradle contained two infants, and some time we shall learn about the previous incarnation of both of them. One infant was a stream of invaders perhaps from the highlands of Central Asia, a stream that began it is not known when. From its place of emergence, if that was the highlands of Central Asia, later emerged the Aryan races proper. The first infant found the other—a number of indigenous tribes—in occupation. If we could trace it back in time and space we might find ourselves in Atlantis. Partly struggling and partly amicably the two fused and China began. We spend a great deal of time at school in minute study of the doings in little Greece and Rome; much less of those in Egypt, Persia, Western Asia and so on; none at all do we give to the mightier panorama in progress all the time in China. But we shall soon be correcting the mistake.

The awakening of China so far as we are concerned began in the Nineteenth century. Before 1839 this immense population had practically no touch of Western doings. Except for a small door at Canton there was a high and impassable wall all round. Through that door came opium. The attempt to close it brought the first stir of awakening. For among the terms of the treaty following the war of 1839 was the opening of five more ports to trade. Hongkong also became British property.

Immediately after came a chance for a very decided step in modernization; but it was lost. There was a rebellion against the present Tartar dynasty. One of the three rebelling parties, the Taipings (called "long-haired" because they rejected the tonsure and pigtail) seized Nankin, held it for ten years and set up a court there. From it they even issued an edition of the Bible! With this court, Lord Elgin, British Ambassador, proposed to treat officially, henceforth disregarding the Manchu court at Peking where the arts of "how *not* to do it" and of unrolling red tape had been carried to heights which the Sultan of Turkey might envy. He suggested that the French Ambassador should do the same. But France would not co-operate, on the ground that the Taipings in their Protestant and anti-Manchu enthusiasm and iconoclasm, had not always been overcareful to distinguish between "pagan" and Romanist images! Perhaps the distinction was too small for the mere Chinese eye. So the Manchus remained in possession and in due time the "long-haired" were suppressed.

Then came the war of 1858. The Chinese officials captured a boat flying the British flag, and England and France combined in an attack. As a result of the treaty following the Chinese defeat, more ports were thrown open, and Christian missionaries permitted to enter the Empire. Samples of some score or more of denominations have been there ever since. The Chinaman has only to choose—if he can understand the differences between them all!

The next humiliation came in 1885 at the hands of France. China now just began to think of looking about her to see how it happened that defeat seemed so inevitable. In 1895, when she was beaten by Japan, the looking about became a serious question. And when Japan beat Russia, she undertook it in earnest. Possibly even then she might not have stirred had it not been for the humiliations following the previous Boxer riots. The young Emperor had promulgated a series of reforms. The people were made—by means of foreign influence—to believe that these were designed to destroy their liberties and faith, and rose accordingly, the Empress being apparently under the same error.

But she has long recovered from it, and is now one of the most enlightened, as she was always one of the ablest, occupants of any throne. She has thoroughly and finally assimilated the spirit of reform and progress. China has now modern education, railways, telegraphy with and without wires, the telephone, electric trolleys, electric bells in the houses, a modern postal system, and a score of daily journals in the native dialects. There are reading rooms where officials read and expound these journals to those who cannot read for themselves. An alphabet consisting of fifty letters has been made, and its use is gradually encroaching on the ancient hieroglyphic system. There are efficient police, and the nucleus of a modern army and navy. And lastly there is a Woman's Movement one of whose objects is the production of large feet.

All of which means that the Western world—using the word Western as an adjective of status, not of geographical position, is about to be increased by 400 millions of persons ready for anything that may turn up. C.

### A Monkish Whitsuntide Larder Bill in 1347

KNOWLEDGE of one's ancestors helps one to understand his own nature. For though we have a spiritual genealogy, represented by our own past incarnations, yet we have also psychic and physical heredity, summed up in the bodily instrument which we have selected as our present abode. This bodily instrument is the outcome of a line of descent in a particular race, and with it are also associated certain psychic factors derived from the atmosphere of the country and expressing the peculiar mental and moral bent of the race-stock. Hence, though our Soul may be independent, we are conditioned more or less by the composition of our blood. For whether we yield tamely to this heredity or strive to manage it, it plays a very important part in our lives. Anglo-Saxon blood has a gross strain derived from the gluttonous tendency of bygone representatives of the race.

Here is an illustration of what our forefathers sometimes did in this line. It is taken, says an exchange, from the roll of the cellarer at Durham Cathedral, England, for the year 1347. It is the Whitsuntide larder bill for the monks. As to price, it will be noted that geese were twopence each; the other poultry averaged elevenpence a dozen; the figs etc., a little over a penny a pound; and the eggs about 1¼d. a dozen. So we may multiply the bill by about twenty.

|   | s.   | d.  |
|---|------|-----|
| 1000 herrings                                   | 7    | 6   |
| 42 salmon                                       | 13   | 0   |
| 14 ling, 55 "kelengs," and 4 turbot             | 23   | 0   |
| 2 horse loads of white fish and a "congr."      | 6    | 0   |
| "plaze," "sparlings," eils and fresh water fish | 2    | 9   |
| 10 ½ carcasses of oxen                          | 46   | 6   |
| 13 ½ of swine                                   | 35   | 0   |
| 14 calves                                       | 28   | 6   |
| 3 kids and 26 sucking porkers                   | 9    | 6   |
| 71 geese  | 12   | 0   |
| 14 capons, 59 chickens, and 60 pigeons          | 10   | 0   |
| 5 stones of hog's lard                          | 4    | 0   |
| 4 of cheese, butter, and milk                   | 6    | 6   |
| a bottle of vinegar and one of honey            | 6    |     |
| 14 pounds of figs and raisins,                  |      |     |
| 16 of almonds, and 8 of rice                    | 3    | 6   |
| pepper, saffron, cinnamon, etc.                 | 2    | 6   |
| 1300 eggs                                       | 15   | 6   |
| Total   | £ 11 | 6 3 |

T.

### A Rival to the Dunmow Flitch

THE competition for the Dunmow flitch of bacon has been abandoned this year. It has been awarded annually to any married couple who could prove, by their neighbor's testimony that they had never quarreled during their wedded life.

But, we are informed, there is another Flitch in England. The manor of Whichenown, in Staffordshire, is held on a tenure dating back to Edward III, which compels the lord of the manor to deliver a flitch of bacon to any husband ready to swear that he has never repented of being a Benedict, and who would, if free again, choose his wife rather than another woman. And we are told that no man has ever claimed this prize; owing, doubtless, to ignorance of its existence and apathy about taking the necessary steps; for the Dunmow flitch has often been won. E.

### 12,960,000 in Babylonia

IN studying the Babylonian tablets, Dr. Hilprecht (even as admitted by one of his angry rivals) has discovered the frequent recurrence of the number 12,960,000, the sacred number of Plato, "by which Plato believed life to be controlled." The inference drawn is that Plato got it from the Babylonians through Pythagoras. But, if it really is a sacred key-number to the mysteries of life, why could not Plato and the Babylonians have discovered it independently? Clearly the archaeologists believe this ancient numerical science to be arbitrary and superstitious, in which case of course two independent philosophers would not be likely to hit on the same name. But if the science represented actual facts in Nature, the case is otherwise. At the worst, however, we have the evidence of a connexion between Plato and the ancient Babylonians.

Curiously enough, we find in an extremely ancient Indian book which has been preserved, the *Sūrya-Siddhānta*, that the number of years in a Great Age is 4,320,000, which is one-third of the above sacred number. And this same astronomical treatise gives accurately the number of revolutions performed by each of the planets during that period; which numbers, respectively divided into the 4,320,000, give the revolutions as calculated by modern science—ay, even to the last decimal. So this book is not to be sniffed at; it is singularly accurate in many astronomical data; is it then wrong about the Great Age? STUDENT

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Meteorological Table for the week ending  
June 23d, 1907

Total number of hours sunshine recorded during MAY, 231.  
Possible sunshine, 429. Percentage, 54. Average number of hours per day, 7.45 (decimal notation). Observations taken at 8 a. m., Pacific Time.

| JUNE | BARO-METER | THERMOMETERS |     |     |     | RAIN<br>FALL | WIND |     |
|------|------------|--------------|-----|-----|-----|--------------|------|-----|
|      |            | MAX          | MIN | DRY | WET |              | DIR  | VEL |
| 17   | 29.660     | 74           | 60  | 68  | 62  | 0.00         | W    | 6   |
| 18   | 29.764     | 74           | 57  | 59  | 58  | 0.00         | NW   | 10  |
| 19   | 29.656     | 66           | 58  | 60  | 58  | 0.00         | W    | 3   |
| 20   | 29.560     | 69           | 58  | 60  | 57  | 0.00         | SW   | 6   |
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### The Work of the Missions

them."—One of the objects of the International Brotherhood League, founded by Katherine Tingley in 1897.

From an English paper we learn that a commission of inquiry, composed of fifty laymen, is to go out from America to make a comprehensive investigation of the work of the foreign mission fields. The members will report on the following points:

1. Is the missionary enterprise necessary, or are the religions of the non-Christian nations sufficient for their needs?
2. Is the work of the missionaries efficient and fruitful?
3. What can be done to make the work of the missionaries more efficient and fruitful?
4. What increase is needed in the way of men and money in order to evangelise the world?

This commission, we are further told, is the outcome of the formation of a laymen's union to interest professional and business men in mission work.

As to the first object proposed, the existence of the following objects and the nature of the union's purpose seem to imply that the expected answer is that missionary work is necessary and the alien religions insufficient. The union proposes to secure for missionary enterprise the sympathy and assistance of business men. To do this, it is necessary first to convince the business men of the following points: First, that missionary enterprise is needed at all; second, that it is properly conducted. This inquiry, if it comes to anything at all, ought to ventilate the whole question and force the main issues.

Is missionary enterprise necessary? Should we seek to "evangelize the world"? Let us imagine a missionary filled with the conviction that it is necessary to evangelize a so-called heathen nation, and setting about it in a business-like way. The first thing he would have to do would be to study that nation, especially its religion; to study it sympathetically, not with preconceived ideas; to study it intimately, not from the distance of a missionary headquarters run on Western lines. The fact is that since a closer and more sympathetic study of alien races has been conducted, we have come to regard missionary enterprise as less necessary than we did before. We have learned more about the alien religions. We begin to realize that Truth speaks

through more than one channel, and that alien religions may be as good for aliens as ours is for us, and even better.

The next requirement is surely a knowledge of our own religion. And who can claim this? Can it be regarded as anything like a settled point among us at home?

So the fact is that we are sending out people to teach a religion about which we are in doubt and debate, to other people whose religion we do not understand. This is perhaps what those business men will find out when they investigate. Let them first make up their minds whether it is at all necessary to teach Christianity to alien races. Then, if so, what particular brand of Christianity.

Was missionary enterprise, in the sense of proselytism, ever countenanced by Jesus? No. He sent out a few prepared pupils of his inner school to rouse men to a sense of the spiritual life, but he did not intend to convert the Gentiles to any particular creed and church. The spirit of proselytism came afterwards, and was an outcome of racial pride and the spirit of conquest. Many devout persons still think they are bound to preach their own conception of Christianity to alien races, and that there is some divine injunction to preach the gospel to all nations. But this gospel was *not modern Christianity in any of its numerous forms. It was the gospel of true Religion—Theosophy—the path to self-knowledge.* What Jesus says to the Pharisees about their zeal in proselytizing applies to the modern churches to a large extent.

There is a striking contrast brought out in the gospels of the New Testament between the attitude of the "Scribes and Pharisees" and that of Jesus. The former corresponds the more closely with the attitude of our church missionary societies; they "compass sea and land to make one proselyte" to certain dogmas regarded as necessary to salvation. But there are several passages showing that Jesus' way of dealing with the heathen or "Gentiles" was different.

The issue is confused by the fact that many missionaries are men of fine character, who help alien peoples, as they would help anybody, by the virtue of their innate goodness; and then this is credited to the account of church Christianity! These men would undoubtedly have done better work if they had not been hampered by the incubus of their church and its formal creed behind them. It was their

sympathy, as man to man, and their natural sense of the true religion of the heart, that appealed to their hearers.

Then there are the pretenses. The alien is promised a religion conformable to the character and representations of his teacher; and instead he too often gets a religion of worldliness, commercialism, and often selfish usurpation of the weak by force of arms. Do not these things exist?

Under these circumstances, it is evident that missionizing, as at present conducted in general, is not necessary. The best thing we can do for the "heathen" is to let them alone and behave ourselves. Then they can learn by example. There are many decadent races which would spring into renewed life if they only had the right assistance—the assistance of a truly worthy example. But we cannot preach until we practise more. If we lived out the true spirit of Religion, which is altruism, we might be able to preach it to the heathen. We could help them to educate themselves usefully, teach them self-control. But it would be essential first to have self-control ourselves. Our own country is the proper mission field at present. It needs it badly. But there is no glamor of romance over work on the spot; the romance is always somewhere else than where we are.

STUDENT

### Does the Brain Secrete Thought?

THE following is an extract from the London *Telegraph*, cut from another paper, so that the context is missing; but it is evidently ironical. We must not be accused of want of humor in saying this, as we encounter so many strange things written in deadly earnest that we are never sure.

All along doctors have talked and written of insanity as a disease of the mind, not as a disease of the brain; and have treated it, in the old days with chains and strait-waistcoat, in later days with kindness and recreations, but never with chemistry. If only they had started thirty years ago with the plain truth that the brain secretes thought just as the liver secretes bile, what an infinite gift might now be in their hands, what a burden lifted from the world. If only they had worked at insanity as they have worked at diphtheria and myxœdema, should we not by this time have an anti-toxin, or a tabloid of some organic extract, a sure and rapid cure? But they failed to grasp this simple fact, that thoughts are merely the results of molecular changes in the grey matter of the brain.

Clearly, if the *Telegraph* does not believe that the brain secretes thought as the liver secretes bile, there are some quite notable people who do. But the very theory itself—namely, that the brain secretes thought—is itself a secretion of the brain. So the brain secretes theories about its own functions. One thing, the professor couldn't have helped having this theory, as his brain secreted it; but it is hardly worth while his publishing it, as any time his brain may secrete some other theory. Who is to settle the truth? With people all over the world, and their brains secreting theories, we shall have a multitude of diverse beliefs, and the truth will be simply a matter of authority or survival of the fittest. Perhaps some big brain will one day secrete a theory that will floor all other theories.

So far the CENTURY PATH official brain has

not secreted this theory about the origin of thought, so it is hard to believe the professor; for there is no reason why we should prefer the secretions of his cerebrum to those of our own. Our own theory is that the brain is a secretion of thought; for thought seems to us the more wonderful of the two. We would rather think about our brain than have our brain think about us; this is rather mixed perhaps, but then we are not quite sure what is "us"; it seems to be a third factor that has got into the equation.

One important point brought out is the duality of thought. It is able to contemplate itself. This fact of the duality of the mind is important. It proves that however deeply we contemplate our own mind, there must always be something further still which we cannot contemplate—something which does the contemplating. We cannot contemplate our own innermost Self. It is superior to all thought; thought knows it not, but it knows thought. Therefore, even if every part of our nature which we can contemplate should perish, the Self may still be immortal.

The brain is one of the physical organs of the mind. If we prevent it from acting, we stop the manifestation of thought on this plane. But thought still goes on on other planes. We need not more than briefly refer to the well known fact that the brain changes all its atoms many times during a life-time, which shows that the physical brain is only a copy of something more permanent within it.

With regard to the treatment of insanity, is it not essential to care for the patient both morally and physically at the same time? Fixing up the brain with an antitoxin may—possibly—help him if he is striving to right himself morally. Let us observe common-sense and not rush to extremes. STUDENT

### The Lunar Hole

PROFESSOR Pickering contributes to *Popular Astronomy* a long article in support of the view that the moon some time detached herself from the Pacific bed.

No one seems to know the paternity of this hypothesis. It is of considerable age now, as scientific hypotheses go. Granted that the moon was born from the earth—which, it will soon be shown, she was not—it is natural to look around for a possible place of detachment. One would have thought that the picture of two sticky spheres in the act of separating would not have suggested the deepest ocean bottom as the place of separation. But instead of calling up that picture the astronomers seem to have said: Where is a hole which the moon might once have occupied? Clearly the Pacific Ocean is the only possible answer to that question.

But when two spheres, whatever their relative sizes, are being pulled apart, the connecting neck is drawn to a thread and then breaks. It is true that by the hypothesis both planets were semi-fluid. But the place of once juncture might nevertheless be marked by an eminence on each. One would therefore have thought that astronomers would be turning their attention say to Mount Everest in the Himalayas or to some other of earth's great altitudes.

But it has been (temporarily) decided instead by two or three astronomers, and suggested by several more, that the Pacific cavity,

in some places near its center as much as 31,000 feet deep, was once the lunar bed. As the conjoint planet rotated—at that time, they say, so fast as to have a day of 4 or 5 hours—the moon was somehow flung out. Why that particular part of the sphere was flung out, we do not know. Water thereupon rushed in to fill the hollow, and its departure from elsewhere to fill this mighty bed left the continents elsewhere standing up dry. We put the word continents in the plural, but at that time Europe and America were (according to the hypothesis) one. And Africa was part of the same mass. But as the moon departed from her bed, her attraction dragged this great continent on its eastern and western skirts at once. In other words, she pulled at both western and eastern edge of her basin as she departed from it, rending herself loose. The great continent split, the split constituting the Atlantic Ocean.

It is obvious that this hypothesis makes a sunken Lemuria and a sunken Atlantis impossible. The Pacific Ocean was not bridged by one nor the Atlantic by the other. The continental forms have always been nearly as now.

Yet it is known that not a coastline anywhere is quite still. The coast all around the Pacific, for example, is rising, and hence changing its line. The eastern American coast is sinking, and hence changing its line. Whatever the slowness of the pace, however little the difference in a century, we are dealing with geological time. And there is not the slightest reason to suppose that the movements were not in progress a century of ages ago. And so the continental picture must have changed from age to age. Where is now ocean must have been land. Indeed the distribution of fauna and flora cannot be accounted for in any other way.

As to the seniority of the two planets there surely cannot be any question. One is dead and the other (the earth) hardly past her youth. The latter has "reincarnated" the life of the former, and, since her origin from the former, according to Theosophic teaching has done much "growing" on her own account.

STUDENT

### Japan

JAPAN is almost as a sealed book to Occidentals, and has yet to be "discovered" by the Western scribe. This is the opinion of Sir Ernest Satow, who entered the Japan Consular Service as a student interpreter in 1861, worked his way up to be Japanese Secretary to the British Legation, and has been British Minister at Peking for six years. He has great distrust of all alien literature dealing with Japan. T.

### Results of Earthquakes in Armenia

THE earthquake at Bitlis, near Armenia on the 29th of March was very severe.

On the first day there were fourteen shocks, and more shocks followed on the succeeding days. Out of 4000 houses, 300 fell, and half the remainder were seriously damaged. Added to these sufferings are those from the frequent massacres; while the climate in this mountainous region is extremely cold and severe.

There are English and American missionaries and ladies at work among the Armenians, relieving the destitute villagers and establishing orphanages for children. STUDENT

# Some Views on XXth Century Problems

## Real and Unreal Immortality

MR. FREDERICK HARRISON, the chiefest among the English Comtists, has given us what he calls "The Creed of a Layman," his own creed. And he has had the courage to give it to us as it was 47 years ago as a contrast to its present form.

The main contrasts are in two particulars — immortality and God. But as to the first it is not extremely marked. As to God, he then said:

When I contemplate the great harmony which stretches through man and nature, and that vast whole which lives, moves and grows together by equal laws, in natural concord, sympathy and help, I cannot but recognize a guiding Hand, and acknowledge one great Author. All-powerful? I know not. All wise? I cannot tell. All good? I dare not say. Yet surely this vast frame does testify to a Power very awful. Its symmetry points to a Mind truly sublime. And the perpetual goodness, tenderness and beauty of all breathing things are witness to a Goodness truly adorable. . . . Therefore I believe that God is: who made, loves and protects man and all things.

But this was 47 years ago. His God is now quite different:

The Supreme Power on this petty earth can be nothing else but the Humanity which . . . has slowly and inevitably conquered for itself the predominance of all living things on this earth and the mastery of its material resources. It is the collective stream of Civilization, often baffled, constantly misled, grievously sinning against itself from time to time, but in the end victorious; winning certainly no heaven, no millennium of the saints, but gradually over great epochs rising to a better and better world.

Obviously using the same appellation, he is talking about something else. A "Supreme Power" is not that which came gradually into being and has since reached a very small degree of power indeed, but that which brought this into being. It is not the guided but the Guide. With the senses and intellect we can see the vast process of the world; but it is by quite another organ of cognition that we sense and finally come in touch with the divine mind and heart *behind* the process. Forty-seven years ago Mr. Harrison had, as we have shown by the first quotation, his intuition of this mind and heart. Yet at the same time he was preparing to stultify it. For, answering his own question, "How then shall we know Him?" he says:

Inspiration, Revelation, Gospel, there is plainly none. The oracles are dumb. The ancient legends are cast aside. So too are old fictions of innate knowledge, of conscious Truth — of Natural Theology. Man must be his own Gospel. He must reveal Truth to himself by himself. He must found, or frame, his own Religion — or must have none.

In other words he must stop looking within to the center of innate knowledge and use his brain only. And it was that organ which finally furnished him with the second "God" and called it a "Supreme Power." But he knew of, without using, the key that leads inward to real knowledge, for he said:

Prayer indeed is well — so far as it is good for the mind to dwell in thought, and the heart to rest — on that Power which governs all.

But in the next sentence but one he upsets himself: "Yet is this saying true — *laborare est orare*. Strength is lost in vain meditation and in vague yearning," — a sentence only true when you italicize the adjectives. So he half opened and half shut the door, and at last shut it altogether.

As he has come to attach the words "Supreme Power," to what is not supreme and has not yet much power, so he promises to the *individual* an immortality which in reality he limits to the individual's *acts*. The deeds and thoughts live on in their effects; they remain in the world. *In that sense* do lives persist in being. Thus he has finally involved himself in a confusion — that of persistence of *ego* with persistence of the *effects of the ego's deeds* ("which we call the subjective Immortality of the Soul,") — a confusion that had *begun* 47 years before. For he then wrote, answering his own question about the survival of the soul after death: "I may be glad to hope it," that is to hope for real immortality. Of the unreal kind he was of course — like all thinking mortals — sure. But they do not make a religion of a fact that is as true in mechanics as in human life. For the effects of this tap I make on the table with my pencil will endure for ever and the pencil will have vanished in a fortnight. Could the pencil claim immortality in any honest use of that word?

Yet Theosophy shows that the Comtist "immortality" is truer than the Comtists know, and that in a deep part of his being man *does* follow his volitioned deeds as they wind in and out forever through the web of human life.

STUDENT

## Music in Religion

RELIGIOUS bodies are availing themselves more and more of the service of music, even those within the area affected by the Pope's edict; but they seem to think that any music which is "good" is suitable for their purpose. Music produces states of feeling of the personal man, states that range from end to end of his keyboard of possible feeling. The higher the evolution of the listener, the more complex are the feelings he likes raised. Any feeling which is pleasurable to him, which the music completely arouses and keeps aroused and explored, causes him to say that the music is good.

But the accentuation may not be at all useful to him in his inner growth, however pleasurable. Unless the aroused feeling is one which the soul can touch, unless it corresponds on its level with one of the higher feelings in the scale of soul-consciousness, it is useless at any rate for religious purposes. It is only when it chances to present a certain angle to the horizon that a moving wave can reflect a star.

All day long the current of feeling is passing across the face of consciousness; and the other current — of thoughts. From time to time one feeling or one thought chances to be such as the soul can use, touch, illuminate; that one shines; it is an inspiration, or permits

of an inspiration. The rest do not. That one is one of the soul's touch-points with the personal man for that day.

Every feeling unlocks a thought, expressible in words or not, vague or clear. Every thought arouses a feeling, feeble or intense. Thus the two flowing sets play across from one to the other. If the thought or mental picture aroused is very vague or very high, the mind would gladly accept its presentation in words. If it be very general the mind will accept some particular case of it. On this fact rest opera and oratorio.

Bach's Passion music arouses much high feeling, eminently suitable for religious purposes. The atmosphere of thought is very general, and is colored by compassion. The mind is prepared for particular cases in which its aroused compassion can find occupation. And the words with which Bach associated his music provide a particular case. But some other would do, for example, humanity's need.

Because, then, the music of Bach arouses feeling which the soul can use and accentuate, it is "good" in a higher sense than is ordinarily given to that word in relation to music. We might in that respect contrast it with the "good" music of Donizetti or even Chopin. Very much of Händel's music is "good" in the higher sense. And in estimating the work of these and some very few others, we must try to estimate how much good has been done to the world, to the world-consciousness as a whole, by the awakening in it, for many millions of hours, of states of consciousness which the soul can use. To put the matter arithmetically may sound crude; still, millions of persons have listened to the *Messiah* and the Passion music, and for some large fraction of two or three hours have had their consciousness spiritually colored. It is a very satisfactory item to set against the hours mischievously colored by the music of — and —; the reader can write his own names. STUDENT

## Religious Amenities

AT a recent Buddhist conference in Philadelphia, it is said that congratulatory messages were opportunely received from two other religious bodies which happened to be also at that time in conferential session. The Presbyterian conference passed resolutions expressive of profound sympathy with the Buddhist efforts. A conference of Romanist priests sent a letter expressing their sense of the honor which the Buddhists had done Philadelphia by selecting it as their meeting place.

The above is obviously not true, could not possibly be true. But it is nevertheless — *mutatis mutandis* — a verbatim copy of a recent report from Tokio. But it was the *Christians* who were in conference, and the *Buddhists* and the *Shinto priests* who passed the sympathetic resolution and sent the sympathetic letter. The item does not surprise when read in its actual form. With the names transposed we know in an instant that it is false. There seems to be something worthy of a little honest consideration here. STUDENT



## Archaeology

## Palaeontology

## Ethnology

## Râ-Hetep and his Wife Nefert

THE illustration shows two statues found some years ago in a *mastaba* (truncated pyramid) near the Pyramid of Mèdûm, south of Memphis. Mariette assigns them to Dynasty III (Memphite), Maspéro to Dynasty XII (Theban). Budge calls this marriage "a royal connexion." As there seems to be liberty of conjecture, and as people place the statues according to the impression produced upon their own mind, we have taken the liberty of appending a title which seems to be more worthy of the statues and of the readers of the CENTURY PATH than the title suggested by Mr. Budge. Archaeologists describe these ancient sculptures purely by their own guesses from the appearance of the figures; and these guesses are of course grounded on the idea that all the ancients were our inferiors in intelligence and culture. So there is no reason why we should not do the same and say what we consider the sculptures most likely represent.

Look at the eyes of both figures. What do we read in them? On what are they fixed? Are the two looking at each other and vowing eternal love to each other? They seem to have forgotten each other in their common intentness on the object of contemplation. The hand is on the heart. The eyes are fixed on that mysterious region "between the brows," whither they unconsciously turn when the mind is fixed in deep meditation on the Eternal Self.

This is supposed to represent a princess of the blood royal and her morganatic consort. But then royal portraits can be posed in any one of a thousand ways. Why pose them thus? Why not have given them orbs and scepters and a haughty look? Why not have made them look at each other or hold hands? Clearly the artist has represented a popular ideal. Perhaps our readers, surveying his work after millenniums, can glimpse that ideal and form some notion of what marriage may have meant at one time in the world's history and what it may mean again in the future.

E.

## Latest Discoveries in Thebes

M. EDOUARD NAVILLE of the Egyptian Exploration Fund describes the latest discoveries at Thebes, at the oldest temple, that of Mentuhotep of the XIth Dynasty. This temple, discovered three years ago, has a form at present unique. It consists of a rock-platform reached by an inclined plane. In the middle of the platform is a square mass of building which originally had a casing of white limestone; it is believed to be the base of a pyramid that towered above a columned hall, for there are rows of columns on all sides. But the temple extends much farther back, towards the lofty rocks that circle around the end of the valley of Deir el Bahari. It is this part that has been cleared during 1906.

The first thing met with here was an open



Lomaland Photo. and Engr. Dept.

## AN ANCIENT MARRIAGE VOW

court lined on each lateral side with a single colonnade. The next was the remains of a hypostyle hall, not yet completely excavated, but of which 72 columns of the so-called protodoric style have already been traced. Last year the excavations in the open court stopped at the entrance of a sloping passage extending below the pavement, the door of which was obstructed by enormous heaps of rubbish. This was cleared this year.

The tunnel is well cut in the rock and goes down quite straight for 500 feet. For more than half its length it is vaulted with pairs of sandstone blocks, leaning against each other at the top, cut in the form of an arch, and resting upon the rock and upon walls of stones. The path was wide enough for a man to go down. At the end of this tunnel was a room of granite in large blocks extremely well joined, as are those in the pyramid chambers. The door was blocked by a stone. No traces indicating a tomb were found. The greatest part was occupied by a great alabaster shrine, 3 meters 50 long, 2 meters 25 wide, and 2 meters 50 high, of fine architecture and beautiful material; and the only ornaments were a cornice and a molding. The ceiling was a monolithic slab of granite over which came alabaster.

This chamber M. Naville believes to have been the "abode of the *ka*" or astral double of the king, which was represented by a statue now destroyed. In front of the shrine were a heap of broken wooden figures, fragments of furniture, and cloth, representing offerings to the *ka*; and an inscription at the en-

trance of the passage, in which a successor of Mentuhotep orders that for the "cave of Mentuhotep" there should be provided every day food and drink, and that when a bull was slaughtered, roast meat should be brought into that cave. Also the existence of an arch over the passage shows that it was frequently visited. The Egyptians knew of the seven principles of man, and the one called *ka* answers to the *linga sharîra* (Astral Double) of Theosophy — or rather, in this case, to the shade which survives for a time the body and which consists of the *linga sharîra* united with certain lower psychic elements. The Egyptians did not of course confuse this shade with the reincarnating Soul; but they, in common with others of the Ancients, seem to have known how to deal with it after death; whereas we merely provide for the physical remains.

As has been frequently pointed out in Theosophical literature, the existence of the shade is a fact that ought to be reckoned with; and the neglect to do so is a source of harm to our civilization. For, being left (as it were) unburied and deprived of necessary rites, it is free to wander in the astral world, where it will drift unintelligently towards those who may as unintelligently attract it, deriving from them a continuance of its life, and in return contaminating theirs. Only in rare cases, however, is such intercourse suspected, and then we have hauntings, obsessions, and the like; and occasionally, too, the Spiritualists allow themselves to be fooled by it. For the most part we suffer the dead *relicta* to mingle with ourselves in a wholesale and indiscriminate way. Undoubtedly our psychic atmosphere would become noticeably purer, did we understand the science of "burying" not the body only but the shade.

STUDENT

## Conjectured Site of "Calvary"

ONE of the announcements recently appearing in the *sensational* archaeological pages of the press is that of the alleged discovery of three things; the "cell in which Christ was confined before his crucifixion," the "true site of Calvary," and the "tomb from which Christ arose." There is a deal of conjecture about them however. As to the first, a rock-hewn passage and stairway leading to two cells has been discovered on the site of some demolished dwellings near the place supposed to be Pilate's judgment seat. One of the cells is large, with fastenings for many prisoners, and the other is small and presumably intended for special prisoners. In this last it is *guessed* Christ may have been confined. The site of Calvary is fixed chiefly by the phrase "the place of a skull," which is now supposed to refer to a rocky ridge which from a certain point looks like a skull. As to the tomb, it is stated that the site of it has been purchased by a committee of influential Christians, including an archbishop, several bishops, and several noblemen, for \$10,000, and that it is outside the Damascus gate — and answers the requirements. T.

# ✻ The Trend of Twentieth Century Science ✻

## The Circuit of Nitrogen

IT seems probable that one of the very earliest steps in the evolution of plant life must have been the *loss* of a power, the power of fixing aerial nitrogen and making tissue out of it. The advance was possible because the plants could get that humble and troublesome task done for them; then they could put their energies into other work. Nitrogen in the soil is continually being exhausted, and continually being replaced. How are the two processes balanced?

First the waste. All sorts of vegetation take it. Some die annually in and on the soil; some merely shower the soil with their leaves; but even these latter do ultimately die and come back to the soil. But though all thus seem ultimately to return all that they have taken, as a matter of fact, a good deal of nitrogen gets back to the air in the process of decay; a good deal is used up by bacteria that live and multiply only for themselves, that are of no service to vegetation. How are these two losses made up?

In the first place every lightning-flash turns some of the nitrogen in the air into nitric acid which the rain washes into the soil, and nitrates result there. But this cannot be a very great quantity.

Secondly, as we have seen, the bacteria around the roots of clovers and leguminosae transform aerial nitrogen into nitrated compounds. But these species of vegetation are not very widely spread.

Quite recently certain nitrogen-fixing species of bacteria have been found which are widely spread, they appear to exist wherever there is a reasonable rainfall or artificial irrigation. They get their carbon and hydrogen and a little of their nitrogen from decaying vegetation. Most of their nitrogen is however from the air. And by their means the nitrogenous losses of soils are naturally replenished. It is because of them that land which has been exhausted of nitrogen, if left alone long enough, will gradually regain its supply. As they live on the tissue of decaying vegetation it is obvious that they cannot multiply in soils whose crop is steadily removed, and therefore such soils require manures.

From these bacteria the more complex plants may have evolved, losing their primal nitrogen-fixing powers and relying on the work of their humble but still present ancestors whom in return they fed with their dead leaves and branches. STUDENT

## The Food of Plants

THE art of feeding and reviving trees by means of injected solutions has been carried to some perfection in France. Old and moribund trees have been restored to vigor; transplanted trees that seemed unable to re-establish their root systems have been tided over the critical period.

The method is to bore a hole through the bark with a gimlet to the sap layer. A glass tube is pushed into this, and a rubber tube about four feet long connected to the glass, its upper end opening into a reservoir. The

reservoir contains whatever solution it is desired to administer, or only pure water may be used. An apple tree which seemed as though it must certainly come soon to the axe was selected for experiment. As it readily drank in one day a quart of water it was subsequently supplied with a weak solution of sulphate of potash. Of this it accepted two quarts in twelve days. Nitrate of potash was then substituted for the sulphate and in eight more days a good quantity has been taken and improvement was very manifest. In a month the tree was in excellent condition. Others were similarly treated, and even cabbages and potatoes.

It has been known for a long time that trees can be made to grow without any soil at all if the water in which their roots hang contains in solution the various salts which they need. In a general way 10 liters (or about 16 pints) of water should contain 7 grams of calcium nitrate, 6 of potassium phosphate (better, hypophosphite), 8 of potassium chloride, 3 of magnesium sulphate, 2 or 3 of the solution of sodium silicate (one form of "soluble glass"), and half a gram each of ferric chloride and sodium fluoride. These should be dissolved separately and then mixed. The plant finds it easier however to live in good soil, for that not only contains all these, but also decaying vegetable matter which saves it a good deal of the trouble of elaborating raw chemicals into living tissue. STUDENT

## Left-handedness

THERE is a society in England — possibly also in this country — whose members are pledged to do what they can to raise the left hand to the honorable position of the right. They can adduce arguments in favor of their project; but then it would also be possible to adduce not wholly weightless arguments in favor of individualizing the toes and making them into fingers.

There is something more in the universal right-handedness than mere custom, but no one knows what this something is. It is really left-brainedness, for the right hand is guided by the left side of the brain. From the left side of the brain we also speak. But left-handed people speak from the right side of the brain, they are in fact to some extent transposed. In certain cases of further transposition the heart is on the right instead of the left, the liver on the left and the spleen on the right, and so on. In these extreme cases there is usually very bad health.

Now it happens that among a variety of idiots whose idiocy is due to arrested development of the brain and skull, microcephalic idiots, the ordinary small proportion of left-handed or both-handed individuals rises to 50%. And among criminals the proportion of left-handed individuals is higher than among non-criminals.

While these facts do not of course mean that any *given* left-handed person is either unhealthy or in the least idiotic or criminal, they do show that right-handedness is very profoundly a part of our constitution. We may change,

but that is as the case now stands and has stood as far back as we can see. It is certain that an acquired ambidexterity could not be transmitted. STUDENT

## New Paths in Anatomy

IT seems possible that the use of the X-rays in the teaching of anatomy may open a new path for the student of that science, and at the same time advance the science itself. We can use the X-rays to throw shadow pictures of the bones within the living body because it happens that bones and (practically) nothing else stop them. But it seems highly probable that we shall soon find rays which are not stopped by bones but which *are* by liver tissue; which are not by liver tissue but which are by splenic or muscular or nervous. And thus we shall get shadow pictures of liver or spleen or the paths of nerves. We may even find rays which heart-muscle, and not any other muscle, will stop; for the heart is unique in its muscular texture.

On the other side, we may make plates specially sensitive, specially responsive to the radiations of this or that organ and system, and responsive to the degree of activity of the organ or system studied. If we look back ten years — the study of the various rays is hardly older — we can appreciate how rapidly the progress we have suggested may be achieved. Thus anatomy may be hereafter taught. M. D.

## The Martian Puzzle-Map

THE "canals" of Mars seem to be in peril of sentence of death, or rather sentence of never having lived. The study of the halos around spots and lines at which the eye is compelled to gaze fixedly, and of the halos of the minute specks always moving about within the eyeball itself, has raised a strong suspicion that the "canals" have no real existence and are phenomena due to such peculiarities of vision.

There are two ways in which the dispute may be set at rest. Either two or more astronomers must independently make identical sketches; or, better, the supposed Martian lines must give evidence of themselves before the cold tribunal of the photographic plate. It has been more than once reported that both of these had been done. STUDENT

## Fire-Damp Detection

IF a musical pipe be sounded in gases of various density, it will give various pitches according to the different gases. This principle has been applied by a recent inventor to the detection of fire-damp in mines. A pipe sounded in fire-damp would differ in pitch from a similar pipe sounded in air. This difference would however be only slight; for a mixture of the fire-damp with a large proportion of air would not differ greatly in density from the air itself. Hence the principle of "beats" is made use of. Each pipe is connected with a microphone, and the microphones are connected with a telephone, so that the two pipes are heard together. If they differ in pitch, beats are heard, and the miners are summoned to the surface in time to escape. STUDENT

## Nature

## Studies

## Scientific Agriculture

**A**GRICULTURE has not yet been properly studied in this country, because the farmers have always had new land to move out to. Hence, whenever a soil has become temporarily unproductive, they have merely sought another. Farming may be described as superficial in a literal sense, being spread over large areas and not going deep. In smaller countries and in older and more densely populated ones the study has been brought to a much more scientific and economical finish. In time no doubt we shall be forced to apply science to the work of extracting more out of the ground than we do now. It used to be said that soils became exhausted, but lately the idea has gained ground that they merely become poisoned or plugged up or weary for a particular kind of crop or crops; and methods of chemically renovating them have been tried. We also have new fertilizers. There are the preparations made from the roots of certain leguminous plants, which roots contain colonies of microbes able to nitrify the soil from the air. They supply these microbes together with food consisting of glucose and other chemicals, to keep them alive until they have propagated. Then they can be introduced into the soil, to nitrify it. Again we have the new method of making "Kalkstickstoff" (calcium cyanamide) directly from atmospheric nitrogen, and placing it in the soil, where it yields ammonia. With these, and allowances for still further inventions, we need not fear for agriculture just yet.

STUDENT

## Lines of Force in Living Cells

**T**HE appearances seen in living cells have suggested the existence in them of "lines of force" analogous to those of magnetism. A member of the Royal Society in London recently showed that these appearances in the living cells can be produced artificially by placing iron filings in a viscid medium between the poles of a powerful magnet. The chains thus formed have remarkable tensile strength, resist the influence of gravity, and can be pushed aside with a glass rod without breaking. It is confidently believed that



Lomaland Photo. and Engr. Dept.

RUSTIC PATH IN THE NATIONAL PARK, SYDNEY, N. S. W., AUSTRALIA

the cell will soon be proved to be the seat of a system of hitherto unknown forces that are the agency of the cell's work.

This marks another of those remarkable steps in the generalization of so called living and non-living structures, which have characterized recent research. Whether we are to call life a magnetic phenomenon, or magnetism a vital phenomenon, is a question for individual taste. At least we have a pair of theories, either of which, being assumed, may serve to hold the other up. Behind both lie mind and volition.

STUDENT

## Hagenbeck's Animal Park

**A**LL lovers of animals, who have sorrowed in sympathy for the dejected looking beasts confined in cages in zoological gardens, will rejoice over the new departure in zoological gardens inaugurated by Hagenbeck's animal park, recently opened at Stettingen near Hamburg. This is a park of 26

acres. The visitors enter by a shaded avenue, and suddenly there bursts upon their view a crowd of wild beasts roaming apparently in full freedom. But they are restricted to their prescribed domains by concealed ditches, twenty feet wide and twelve feet deep. There is a spacious lake with all kinds of waterfowl, beyond which is a mound with zebras, buffaloes, and other hoofed animals; in the distance a range of artificial mountains inhabited by mountain beasts. There is an immense artificial iceberg, constructed of boulders, on which are polar bears, with seals, sea-lions, penguins and cormorants at the base. There are thirty-five lions, twenty-four elephants, seven tigers, rhinoceroses, hippopotami, birds, reptiles and other animals.

This is another indication of the growth of sympathy with the animal creation and of the elevation of popular taste in such exhibitions. There is also the well known Jardin d'Acclimatation of Paris; and an American showman who has taken over the management of the Crystal Palace near London hopes there to found a similar institution.

STUDENT

## Nitrogen in Fruits—A Correction

**W**ITH reference to the table of percentages of nitrogen in the various fruits, given in a brief paragraph in the *NEW CENTURY PATH* for Dec. 30, it is clear that the figures given do not refer either to the percentage of nitrogen or to the percentage of proteids in the fruits. The numbers are not even proportional in any way to these percentages. In the absence of the source from which the paragraph was written, and which has been destroyed, it is impossible to say what the figures really refer to, or how the confusion arose.

The latest edition of *König's Analyses of Food Products* gives:

| FRUIT        | PROTEIN % |
|--------------|-----------|
| Bananas      | 1.20      |
| Cherries     | 1.29      |
| Pears        | .45       |
| Grapes       | 1.26      |
| Apples       | .30       |
| Strawberries | 1.00      |
| Peaches      | .93       |
| Lemons       | .74       |

The amount of nitrogen in the fruits can be estimated with sufficient accuracy by dividing the above numbers by the factor 6.25.

STUDENT





IN reviving and re-presenting in the light of a Theosophical interpretation the Shakespearean dramas, Katherine Tingley is tremendously hastening the evolution of humanity, for long so wearily wandering, like some lost child, towards the goal of Self-Knowledge. The world needs the help and inspiration of a pure drama, a drama that is based upon the Ancient Wisdom and will permit of an esoteric interpretation. The true Teacher's method, however, is not the usual one of writing commentaries and theses. Alas! how many thousand volumes have been written about Shakespeare!—volumes that humanity has never bothered itself to read, and never will. The traveler would not stop to read a geography at every milestone, even though it should be there. The simple two words on the sign-post are all that he halts to see. And so with the traveler, humanity, on this long march to the mountain-top of Wisdom. It wants no long theses. It merely asks "Whither lies the way?" The mind will have no more of ink and paper pabulum. It has been outraged long enough. The heart demands to be nourished.

By her marvelous presentation of the dramas of Shakespeare, human hearts are being touched in a new way, for these, as said the bard himself in the instructions given by Hamlet to the players, "hold the mirror up to nature, to show virtue her own feature, scorn her own image, and the very age and body of the time his form and pressure."

It is related in history that one of the old Greek rulers—the wisdom of the deed suggests Pericles—whenever he felt the flame of true patriotism and love of justice burning low in the hearts of his people, was wont to order presented in the vast open-air Theater one of the noble Aeschylean tragedies. To these the people always thronged; and afterwards, it

### The Revival of Shakespearean Drama BY KATHERINE TINGLEY

THE following paper is published at the earnest request of several who heard it read at Isis Theater some months ago, preceding the presentation of one of the great Shakespearean dramas, in which the players were all Lomaland students, the drama itself being costumed, staged and directed in its entirety by Katherine Tingley. Sincere as was the public response to this and other similarly presented dramas—witness the crowded houses alone—it is unlikely that more than a few have any real conception of what the revival of Shakespearean drama in the light of Theosophy may and must mean for humanity. Madame Blavatsky links Shakespeare with Aeschylus, declaring each to be "the intellectual Sphinx of the ages," and she frequently refers in her writings to the Bard of Avon as having a deep understanding of esoteric truths. This, and much more, has been declared by Katherine Tingley, who is now giving reason for the "faith within her" in the mystic and inspired mission of Shakespeare by actual presentation of some of his great dramas. All that is of value in the following paper is the result of her teachings to the Lomaland students of Dramatic Art, and the Student who wrote it presents it at this time (a most significant time to all students—but of which more may not be said here) as a tribute to the Teacher who has "never failed nor faltered, never paused, nor asked reward."

STUDENT

is related, one might have seen them in groups before the Temple door, beating their breasts in an agony of remorse, and wailing, "Athens! My Athens! Have I then forgotten thee?" And the flame of civic love leaped heavenward again.

It is thus that Katherine Tingley's commentary will be written—nay, is being written day by day, and read with the soul-eyes of a people too long blinded with gazing into the shadows. She looks upon these mighty dramas from the heights of the same philosophy which was Shakespeare's own, the ancient Wisdom-Religion, of which these dramas are an almost fathomless exposition. The commentators universally have not. Ye gods! How have they philosophized objectingly over gnats while swallowing camels! How have they

floundered about in the choppy seas of false philosophies; one trying to force these mighty creations through a little theoretic sieve called, learnedly, on Greek-besprinkled pages, *Nemesis*, (*Némeōis*); another, through a similar little mental sieve yept *Katharsis* (*Káthapōis*); a third, through the funnel of German transcendentalism, and practically all trying to fit the dramas to some mis-read and mis-written Greek ideal which is supposed to place man "in conflict with destiny"! The idea that man might be—nay, is—one with destiny, in it, of it, its Creator and Greater Self, has occurred to very, very few, if to any at all. What illumination, then, when one reads these dramas in the light of Theosophy! Truly, the only perfect commentaries upon the dramas of Shakespeare, gospels of human nature as they are, were given to the world long before the Bard of Avon was born. They are the *Bhagavad Gītā*, the *Voice of the Silence*, and the *Yoga Aphorisms* of Patanjali. Yet—strange paradox—these cannot be read with understanding, save by those who know them already. Nor can the dramas themselves. Left in written form only Shakespeare's plays will remain, as far as the masses are concerned, obscured, a sealed book, save to the few who search them out, and the still fewer who have unveiled, to a degree, some of the mysteries of the human heart. But, staged as is now being done under Katherine Tingley's direction—living, pulsating creations, pictures of compassionate Truth in this aspect or that, with the full light of Theosophy thrown upon them, illuminating and bringing near what has formerly to the brightest minds been dim and distant—these dramas will reach and touch the hearts of men, pouring energy into the will, transforming the life. It is Magician-work, and human hearts everywhere, hungering for Truth, as Katherine Tingley has

so often said, "even though their minds are turned away," will respond, as the birds awaken and the trees shake out their branches when dawn reaches over the hills.

In his dramas Shakespeare clearly expounds, both by symbol and picture, the fundamental doctrines of the Wisdom-Religion; brotherhood as a fact in nature, Karma, Reincarnation, the dual nature of man, divine universal justice, the divinity and perfectibility of man, and Compassion as the Law Supreme, the Law of Laws. Yet he expounds these not in clear-cold, brain-mind formulas, but rather as would a Master Magician, in symbolic form, in a series of the most wonderful character pictures the world has ever known. To a Theosophist, the Great science is the Science of Life; the Great Mystery—for whose unveiling nothing were too much to sacrifice—is the Mystery of the Human Heart, that strange and almost fathomless deep known as Human Nature. To give but one five-hundredth of the instances in these dramas, in which, to the ones who can read in symbols, a Mystery-Knowledge is plainly revealed, were to swell any writing to the proportions of a book.

One or two things only may be mentioned; for instance, the fact that in these dramas, where men and women are tossed between heaven and hell by joys and passions in turn, the cardinal, the one unforgivable sin, is unbrotherliness. The Sin of Separateness is, to Shakespeare, the Great Heresy; and though, in this myriad-peopled panorama, as it passes before our eyes, we may shudder at jealousy, selfish love, intrigue, covetousness, or lust, pitying the poor souls tossed and torn by these forces, yet we feel least pity of all for the man who cruelly plots against his brother. Othello, racked and destroyed by his jealousy, driven by it to murder the stainless wife for whom he would have gladly died, how do we yet pity him, so wise and strong in war, so weak and unlearned in the mysteries of the human heart, so lovable in his innocence and childlike trust in men, so terrible in the intensity of his grief, so deep-natured, so defenseless against his own suspicions when aroused by the monster Iago!

In Iago, Shakespeare pictures the cynic, to whom humankind is so many targets for contempt—and who shall say the world can afford to dispense with this picture as a reminder? Were we not once told that we "elbow soulless beings at every step"?

The method used by Iago in playing upon Othello—disclosing by its perfection a most rare knowledge of human nature—is that of one accomplished in the magic of the left-hand path—one to whom humankind must have been prize and prey for incarnations.

To quote:

Enter Othello and Iago (as Cassio leaves Desdemona).

Iago. Ha! I like not that.

Othello. . . . . What dost thou say?

Iago. Nothing, my lord: or if—I know not what.

Othello. Was not that Cassio parted from my wife?

ONE cannot but dream that the time is coming when the mysteries of the Sacred Imperishable Land, America, the Ancient Land of Light, shall be restored, under a bluer sky, in a freer air, and in the hearts of a greater humanity than lives today, even the Coming Race. The wheel of time is at last whirling from darkness into light. Already the true life is again being lived by the students on Loma Hill, closer and ever closer to Nature. Yet, as the Pacific is vaster and more glorious than the old Aegean, so are the dramas given on Loma Hill greater than those of the past. They plead a greater philosophy, they picture a purer life.—From the *Mysteries of the Heart Doctrine*



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ENTRANCE TO RAJA YOGA ACADEMY, SANTIAGO DE CUBA  
FOUNDED BY KATHERINE TINGLEY IN 1903

Iago. Cassio, my lord! No, sure, I can not think it, That he would steal away so guilty-like, Seeing you coming.

The seed is planted in the all-unconscious soul. Now for its further nourishing:

Iago. My noble lord—

Othello. . . . . What dost thou say, Iago?

Iago. Did Michael Cassio, when you woo'd my lady,

Know of your love?

Othello. He did from first to last; why dost thou ask?

Iago. But for a satisfaction of my thought.

No further harm.

Othello. . . . . Why of thy thought, Iago?

Iago. I did not think he had been acquainted with her.

Othello. O yes; and went between us very oft.

Iago. Indeed!

Othello. Indeed! ay, indeed! Discernest thou aught in that?

Is he not honest?

Iago. Honest, my lord?

Othello. Honest! ay, honest.

Iago. My lord, for aught I know.

Othello. What dost thou think?

Iago. . . . . Think, my lord?

Othello. Think, my lord!

By heaven, he echoes me,

As if there were some monster in his thought

Too hideous to be shown.

Was ever picture of the power of suggestion more subtly, more skilfully, portrayed? Whence could have come Shakespeare's knowledge, if not from the Wisdom-Teaching of the ancients? (To be continued)

A LOMALAND STUDENT OF THE DRAMA

### Jottings and Doings

A young girl's determination and diligence winning success in a difficult undertaking is shown in the account of a Boston girl who has become an expert in naval architecture. Belonging to a wealthy family she could have

lived the conventional life of ease and luxury. Instead, however, she chose the long difficult course in naval architecture at the Institute of Technology, put on a leather apron and worked in the drafting room and among the machines with the greatest enthusiasm. She is the first girl who has ever completed this course at the Institute and is considered one of the most brilliant students ever enrolled.

At present she holds a responsible position with the Newport News Shipbuilding Company, and it is stated that if that company receives the contract to build certain new warships for which the U. S. Government has completed plans, this persevering girl will help. H. H.

Miss Mary Guinan of Middletown, N. Y., was the first woman to receive the Roosevelt medal for bravery. Accompanying it was the following letter.

My Dear Miss Guinan—Pursuant to the provisions of the Act of Congress of February 23, 1905, an act to promote the security of travel upon railroads engaged in interstate commerce and to encourage the saving of life, you have been duly awarded a medal for extreme daring, whereby on December 19, 1906, you imperiled your life in saving the life of another. I am pleased to convey to you herewith this medal as a testimonial of the nation's appreciation of your courageous and praiseworthy act. Sincerely yours, THEODORE ROOSEVELT

Miss Guinan, on Dec. 19 last, risked her life to save that of an old man who was standing on a railroad track all oblivious of the approach of a flying express. She was as little disturbed by the award as by the heroism which called it forth, and has no thought of discontinuing her work in the factory where she has been steadily employed for the past eighteen years, an example in humility. H. H.

# OUR YOUNG FOLK

## Râja Yoga Education in Cuba

IT was not so many years ago that one of the great patriots who gave his all for the cause of Cuban liberty was asked what was the greatest need of his country. He instantly responded: "The education of its people."

Now this man was one of those rare characters that one always finds in places where there is a stress or strain, who always see clearer than most of those who work with them and who by their foresight and intuition clear the way of many obstacles. During the American Revolution such a man was Thomas Paine; during the Cuban revolution such a man was the one I have quoted above.

So the call went out for the uplifting of a people who had been so oppressed for centuries that when they were finally given their freedom it was such a strange, new and wonderful thing, that they did not know how to use it. The problem was really a simple one; the people had to be taught what freedom was and how they could use it for the benefit and not the detriment of the people. How could this be done except by schools which would give the necessary instruction to the children! For as you may know it is the young who have the greatest faculty for learning new things, and this wonderful thing "liberty" was so new, so strange, that many of the older people wondered what they were going to do with it now that they had it.

Following the way indicated by this great patriot whom I have mentioned, who was most insistent in repeating to all his comrades, "Our only hope is in the children and their proper education," the agitation for schools grew and grew. Many good people in the United States and other foreign countries heard of this agitation and talked very much about it, consoling the Cuban people about the difficult situation their country was in; for you see there were not only no schools, but there were no teachers, because without schools how can one learn to be a teacher?

Some of these warm-hearted and sympathetic people visited Cuba to see for themselves what the country was like; as a rule



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SPECIAL CHORUS OF JUNIOR GIRLS SINGING A LULLABY  
RÂJA YOGA FREE SCHOOL (GIRLS) SANTIAGO DE CUBA

they did not stay long, because just after the war was over the country was not a very agreeable place to live in, and of course they could not be expected to suffer physical discomforts. So they generally hurried back to their comfortable homes, where they could tell their well-fed and well-schooled children all about the poor Cubans and their straitened circumstances. Some of them tried to alleviate the condition of the country by writing long articles in their local newspaper about the needs of "stricken Cuba."

There was one man who was a little more practical than the others. After hearing this cry of a people for knowledge, he decided to

and all it contained over to the Cuban government. Now this man, wise in so many things, had not thought about one essential matter, namely, the teachers for his school. It was a good deal like building an immense steam engine and then not having any one to put it into operation. He did not send any teachers to take charge of it, there were none to be obtained there for the reason already stated, so the beautiful building stood there desolate and empty. Little by little most of its former beauty vanished on account of lack of attention. Some bad boys broke out all the windows and made playgrounds of the former magnificent schoolrooms; this went on until now the building is but a relic of what it formerly was. Very few now remember anything of its history.

Now Katherine Tingley, the Leader of the UNIVERSAL BROTHERHOOD AND THEOSOPHICAL SOCIETY, had heard this call that had gone out from the Cuban people. She was wiser than the man already mentioned because she first personally trained her teachers and then sent them down to Cuba well equipped to help the country. She told her teachers not to bother about building but to take the best that they could find without losing time. For you see she had been in Cuba herself and had studied its needs while curing the sick and feeding the starved just



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SCENE IN THE ORIGINAL COMEDY, "THE MAGIC STATUES"  
PRESENTED BY THE PUPILS OF THE RÂJA YOGA FREE SCHOOL (BOYS) AT THEIR  
CHRISTMAS ENTERTAINMENT



# THE CHILDREN'S HOUR

after the conclusion of the war. She saw then that instruction was needed, and needed at once, so she did not wait to build a beautiful building but decided that this could come afterwards.

Some people in Santiago de Cuba did not understand this way of doing things, so when the teachers arrived, after it had been announced that a large school would be established, they expected to see another imposing building erected. They were very much astonished when this school was opened in a residence. Many of them began at once to decry the venture saying, "this cannot be of value; see, they have no fine building for their school." You see what they were looking for was the form, not the spirit of the thing. As is always the case in such circumstances, these people grew extremely angry when they saw that the work was growing and that the school soon had ten times more pupils on the application list than could enter. They began to invent many weird and horrible tales about the great Teacher who was standing behind the school, and her work in Cuba and the United States. The great Teacher did not listen to them, as she realized they did not understand; so the more they worked against her, the more teachers she would send down, and the more work she would do for the schools.

Soon the building had to be given up as it was now too small; in the meantime another large school had been established out in the country for those pupils who could live all the time in the school. The new building in the city was three times as large as the former one, but it was soon filled, and still the applicants came. Something so much greater than any building could have been had now been built up that those who had been so loud in denunciation at last realized that all great things do not necessarily have concrete beginnings, so they stopped their work, especially as everybody by this time was laughing at them. Many made haste to try to get their children into the school but by now it was too late.

The great benefactress, Katherine Tingley, was soon not only hailed as such by all the people of Santiago, but by those of other cities in the island as well. The Governor of the province of Pinar del Rio, and the Mayor of the capital of the province, joined with other prominent citizens in a plan to obtain such a school for their part of the island. Taking advantage of her visit to the schools in Cuba, they induced her to visit Pinar del Rio, with the result that another school was



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A GROUP OF PUPILS OF THE PRIMARY DEPARTMENT  
IN A SYMPOSIUM  
RÂJA YOGA FREE SCHOOL, SANTIAGO DE CUBA

soon established there. This started almost a habit and more petitions for schools were received, the latest being from the citizens of Santa Clara. Without doubt, if the supply of teachers does not fail, the time will come when every city and town in Cuba will have its Râja Yoga School.

As the aim of nearly all the pupils of these schools in Cuba is to become a Râja Yoga teacher, it can be seen that the longing of our patriot friend for education for his people will soon be a reality. It is said that the more one suffers the more one will some day receive. This seems to be true in the case of Cuba, because she is now about to receive something which no other country has as yet been fortunate enough to get, namely, general Râja Yoga teaching in every corner of the country.

While the Râja Yoga Schools in Cuba differ in degree from the great central one at Point Loma, California, the controlling ideas are just the same. Any country needs that its citizens should have steady and firm characters, but this becomes an absolute necessity in Cuba on account of the conditions to be met with there—not to be found in any other country in the world. So development of character is of much more importance than all the other things that can be learnt. It is the most important "study" in the Râja Yoga course, and as it cannot be learned from books neither can the way to teach it be explained in writing.

Suffice it to say that it is one of the secrets of Râja Yoga and its success can be attested to by visitors to the Râja Yoga Schools that are to be found throughout the world. It is very easy for the children to learn, as it is only some of the book studies

that are really difficult. This development of character brings with it the realization on the part of the pupils that there is something more than brain and mind and that they are not a mere combination of these two useful things with a body. They find out that there is something higher, which once given permission to express itself can do many wonderful things, not the least being the capacity to learn difficult things and reason out for oneself quickly what in ordinary schools takes so long to learn.

Then there is discipline and its companion, system. The former absolute lack of school training in the island was the reason why the children when they first came to the school did not even seem to understand the meaning of these two words. They are quick to learn and they soon see that it is better and easier to do

things in a systematic way, and that discipline, rigid as it is in the Cuban Râja Yoga Schools, is only irksome to those who want to do wrong. Then the pupils are taught to be "ever ready," that no matter what it is they are called upon to do or when they have to do it, they must at least make the attempt to do it and without arguing the question.

Then there is the music. Katherine Tingley, whose guiding hand directs these schools, has said many times that music was one of the greatest aids to knowledge. So we find that instruction is given on all the various musical instruments, including that most beautiful of all instruments, the human voice. A fully equipped orchestra is an integral part of the school life, the school sessions always opening with vocal and instrumental music.

Dramatic work is another thing that is given a very important place in the school-work. The Cuban people are very fond of the drama and this fondness is reflected in the children. To make this work more interesting, the school in Santiago has installed a fully equipped theater, which while small, is the best equipped in the island for beautiful stage effects.

What pleasure the children take in writing these plays! Also what can be more fun than the production of some rollicking comedy like the "Magic Statues," one of the scenes from which accompanies this article. The Râja Yoga pupils also publish a weekly paper, *The Progress of Râja Yoga*, doing all the work on it themselves. And now that the Râja Yoga work is so well established in Cuba, it is to have a magnificent home in buildings to be erected on San Juan Hill, the spot sacred as the scene of the battle that won Cuba's freedom, this having recently been purchased by Katherine Tingley. STUDENT

# The Theosophical Forum in Isis Theater

S a n D i e g o C a l i f o r n i a

## Last Sunday Evening at Isis Theater

"Theosophy and All the Departments of Life," Interesting Address by Miss Elisabeth Bonn—  
An Excellent Paper on "Dangers of Hypnotism"—Choice Music

ISIS THEATER was well filled last Sunday evening in anticipation of an address by Katherine Tingley, but upon the opening of the meeting an announcement was made that a telephone message had just been received from Point Loma, stating that Mrs. Tingley's auto was discovered to be out of order when she was ready to start for town, and that no other conveyance was available that could get her to the theater in time for the meeting. The disappointment of the large audience was, in a measure, compensated for by the fine program which was substituted.

The music had been specially arranged for the occasion, and was one of the finest programs ever presented by the Point Loma students. It was as follows: March from *Tannhäuser* (Wagner), orchestra; Selection from *St. Cecilia* (Gounod), orchestra; Violin solo, Andante from 2nd Concerto (Vieuxtemps), Miss Mary Dennison Gailey; Violin solo, *Légende* (Wieniawski), Master Rex Dunn; *Andante Cantabile* (Tchaikowsky), Râja Yoga string quartet; March, *Wedding Procession* (Rubenstein), orchestra.

"Theosophy and All the Departments of Life," was the subject of a paper by Miss Elisabeth Bonn. In part she said:

The truths of Theosophy, flashed into the hearts of the men and women of the world tonight, would enable them to see—what now they have not the power to see or feel—that life is one, that the great principle of unity is ever present, though hidden from the ken of those individuals who have fallen under the spell of the monster Selfishness. The gaps between what are known as the departments of life would be bridged for those who awaken to the knowledge of this underlying principle. Life glorious, life one, unbroken, immortal, would break upon their gaze and the knowledge that they are souls who may consciously participate in this wonderful upbuilding and onward moving, would fill them with a mighty sense of the great work to be done, and the strength to accomplish it.

Great work to be done! Every department of life to receive the uplift that grand new ideals and the awakened consciousness of the divine power of the soul within, can give. Great work to be done! by workers who have thrown off the fatal spell of selfishness and see with dazed eyes as yet, but with happy hearts, that the old miserable mist of self and ignorance can be pierced by the truth that humanity's life and aims are not of the limited order ascribed to the race for some thousands of dark years.

The comprehensiveness, the grandeur of the Theosophic conceptions of life stir in the human being who is willing to throw off the fatal spell of selfishness; they give him a vigor and determination unknown before, besides engendering a feeling of security and poise, as if the soul had found again its own element, its true sphere of work—no paltry life-term—but a glorious march of ages, with stores of experience accumulated, though untouched, unrealized by those who have lived in ignorance of the divine truths of Theosophy.

Will a man of business who realizes that all men are brothers, that they live life after life in close association, reaping as they have sown, facing right here in the same world the joy or misery they have made by their own acts, fated to live out to the last item the account that can be made out against them by those they have injured,—be quite as careless in his methods of gaining wealth? Will he who knows that there is within him a divine power that can win for himself and others a deep united joy, always, in the face of the suffering he causes for others and himself in his deepest heart of hearts, refuse to do for the gain of all rather than for self alone? It is unthinkable. The teaching of rebirth, of the soul, of the unity of life, of brotherhood; the realization of the spiritual quality in the nature, will little by little change the desires, the ideals, the methods, the lives of those in the business world; and lead them to use their energy, their executive ability, their keenness, in the equitable distribution of the necessities of human life. Until a truly high standard or ideal is held by men in all public offices also, one that must be kept untouched by personal gain, there will always be corruptible public servants. High altruistic purpose will be the purification of public service. Selfishness of greater and less degrees of grossness will never permit of honesty and security in service of the nation. So long as there is a standard that falls short of service to humanity, there will be the evils we see in public life.

An excellent paper on "The Dangers of Hypnotism, from a Scientific Viewpoint," was also read, being a paper originally prepared and read by Lydia Ross, M. D., of Boston, at 24 Mount Vernon St. in that city, the Boston Headquarters of the work of the UNIVERSAL BROTHERHOOD AND THEOSOPHICAL SOCIETY. The following extracts give an idea of this fine paper.

The body is made up of constantly changing cells, and the mind is a composition of old and new opinions, thought and memories. A man's imagination and will seem to be the very center of his conscious being, and is the measure of his individuality, whether it be good or evil. It has been well said that we cannot change conditions, but we can always change our relations to them. The will can and should be developed by use. Anything which weakens the will affects the real man and makes him something less than his whole self. He is literally not all there. To cheat him out of his possessions or to rob him of his mental labor are minor offenses compared with the crime of destroying the vital force of his will.

This moral robbery and murder is exactly what takes place in the practise of hypnotism. The will of the subject is crowded out of the body it should control, and it is replaced by the will of the operator. The connexion has been broken between the central will and the surrounding body, and there results a false relation between the real man and his entire environment. The subject has abdicated his own moral center, and he is supplanted by another dictator who takes command of his body.

The hypnotized man is a mere puppet in the hands of the operator. His mind and moral sense are so clouded that he finds plausible reasons and excuses for doing things which he would under no circumstances countenance if in full possession of his senses. His own will is so obscured that he does not realize that his body is acting in response to the impulses of another's mind. This condition of things is so abnormal that his sanity is temporarily dis-

turbed. The body cells which have responded to the mental influence of an outside will acquire a certain habit of taking the foreign dictation and instinctively respond to it. The hypnotized subject is inoculated with the operator's will, and even after one sitting is never quite the same as he was before. Each experiment renders him more susceptible to outside influence because his own center has progressively surrendered to the attacks.

Thus he becomes sensitive to the operator's thought even in the latter's absence, for so subtle and powerful an influence as the will is not confined by space or time. His higher mental faculties having once been displaced are less able to guide him and to eliminate the impulses which may be quite unrelated to the conduct and well-being of his own life. Having allowed himself to be the passive instrument of the operator, he becomes more or less permanently negative and is liable to be unconsciously influenced by any positive mental agency, good or evil. Persons of even average self-respect choose their associates with some care, but the hypnotized subject has entered on the road of the negative sensitives who are at the mercy of any strong will.

Even where the operator's motive is to help the subject in overcoming some mental or physical habit, the process is unnatural and harmful in its results. The effect is to enervate the moral nature. Since the "kingdom of heaven is within" it is a desecration by any other than its rightful inhabitant.

Morality which is dependent upon hypnotic suggestion is immoral. It is the power to choose between good and evil which marks the free will of man from the instincts of the lower forms of life. He who is reformed by suggestion only is no more morally active than a praying machine. . . .

The conditions brought about by hypnotism are bad enough where the motives of the operator are unselfish and uplifting. But the unrestrained teaching and public exhibitions of it places this power in the possession of the criminal and degraded who have no scruples about using any means to carry out their plans. Among this class are many characters of positive individuality capable of influencing the mind of many negatively good but weak-willed persons. This kind of crime is beyond the skill of the law to detect, and the subtlety of the offense makes it the more dangerous. The real hypnotic criminal not only uses his subject's hand to do the deed, but also uses his brain to divert suspicion from the author of the evil.

At first glance it may seem that hypnotic suggestion is justified in the case of one who is the slave to some bad habit or disease. But even here the real man in no way develops the latent strength of his own will or body. Some time in this or another life, the hypnotized individual must learn the lesson he is now evading, and he must also work out of the influence to which he has surrendered. The true way to arouse a man is not by hypnotic suggestion to do or omit to do a specific act, but to inspire him with a belief in his own strength and courage to do whatever is necessary to be done. OBSERVER

## Theosophical Meetings

PUBLIC Theosophical Meetings are conducted every Sunday night in San Diego at 7:30 at the Isis Theater, by students of Lomaland assisted by children of the Râja Yoga School. Theosophical subjects pertaining to all departments of thought and all conditions of life are presented. Excellent music is rendered by students of the Isis Conservatory of Music of Lomaland, and Theosophical literature may be purchased.

# Art Music Literature and the Drama

## Italian Industries---by a Student Traveler

THE industries of Italy, particularly the arts and crafts, form an interesting subject of study for the traveler abroad if he be at all interested in people of other lands and the way in which many earn their livelihood. The primitive manner in which all labor is still carried on in many parts of the old world strikes one as strange in this day of labor-saving machinery, for along the lakes and rivers in many places one may still see the women washing clothes at the edge of the water, cleansing them by a process of

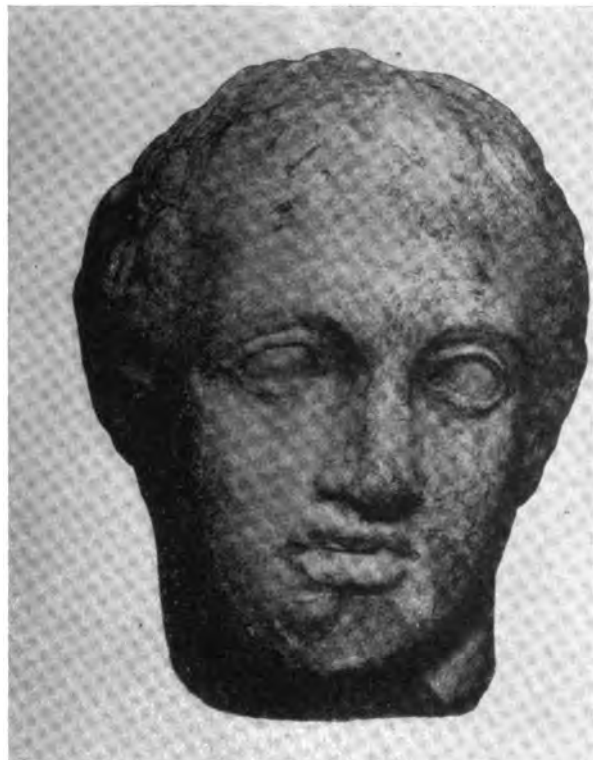
striped in many varied and beautiful colors. The making of these blankets, together with wood carving, form the chief industries of the town, and the same is true of other small towns round about.

Florence with her wealth of art treasures makes the copying of pictures, statues and

Our duty is to sow seeds broadcast for the future, and see that they are good.---HELENA PETROVNA BLAVATSKY

gold, will ever attract attention. There are no novelties in either color or design; the craftsmen still follow the old styles that were fashioned centuries and centuries ago. But one notices with regret that the workmanship is not what it once was, judging from the ancient specimens displayed in the museums and art galleries.

The laces for which Venice has always been so famous are still beautiful indeed, like frost flowers woven upon a spider's web; but it is an art which seems to keep and hold a curse upon it for it is made by the hands of women



Lomaland Photo. and Engr. Dept.

TWO VIEWS OF METOPE HEAD FROM THE ARGIVE HERAEUM

pounding and slapping on a smooth board.

Most of the crafts are carried on in the houses of the people; the tiny workshop being often a small room in the dwelling. Again the shop where the goods are sold may contain the work-bench in the corner near a window; the rear apartments constituting the living rooms of the family.

These people all through Italy ply their trades for generations in the same place and in the same simple way. One often finds the same man and his family still in the same little shop with apparently the same goods on the counter, upon one's return visit after many intervening years.

Northern Italy is a great silk-raising country, the industry being mainly carried on among the peasantry in their own homes. They have stated "seasons" for the work and during some periods the whole family is fully occupied in feeding and caring for the worms and gathering the cocoons ready for market. The silk then is spun, colored, and woven.

At Bellagio, a small town which is picturesquely situated on Lake Como, light, fleecy, warm blankets are woven of the raw silk,

illuminated texts a lucrative occupation for a certain class of people who are artistically inclined. Some few copies of Raphael's *Madonna of the Chair*, Botticelli's *Spring*, or Fra Angelico's *Angels*, as well as other great paintings, shine forth from many a dingy little shop with a fair show of accuracy in the copying. But in most cases the necessity for means of support because of the fearful struggle against poverty, prevents the true touch of art which might creep into many a craftsman's hand were the stress of living not so great.

There is another trade in Florence which is interesting because it dates back many hundreds of years: that of gathering turquoises from the bottom of the river Arno. This is done by dredging by hand from a small skiff, and the beautiful blue stones when found are cut and mounted in the little shops along the river.

Venice is still famous for her glass and mosaics. The exquisite brooches and necklaces of mosaic of most delicate design, made of minute particles of glass imperishable in color, set in simple mountings of silver and

who are under-nourished, poorly clothed, often ill, and who work early and late at this most confining work in order to earn a mere pittance. One only hopes for a time when rare lace may be held at its true value and compensation be paid its makers, for its making is truly a rare and beautiful art requiring fine artistic feeling and great skill.

There is a special kind of gold chain which has been made by the Venetians for many centuries and which is sold by the meter. Among the art-crafts its place is unique. These chains are often bought by the peasants as a sort of investment and, to keep them safe, they wear them usually about their necks.

Rome is full of craftsmen imitating the old works of early Italian art, but the copies are generally of a poor quality. Perhaps the copying of antique bronzes and potteries is quite as prosperous an industry as Rome may boast today, for the imitations are quite clever, enough to deceive many an unsuspecting tourist. The industries and art-crafts are often unique in the methods employed as well as in the results obtained. STUDENT TRAVELER



# THE UNIVERSAL BROTHERHOOD and THEOSOPHICAL SOCIETY

FOUNDED AT NEW YORK CITY IN 1875 BY H. P. BLAVATSKY, WILLIAM Q. JUDGE AND OTHERS  
REORGANIZED IN 1898 BY KATHERINE TINGLEY

C e n t r a l   O f f i c e   P o i n t   L o m a   C a l i f o r n i a

The Headquarters of the Organization at Point Loma with the buildings and the grounds pertaining thereto, are no "Community" "Settlement" or "Colony." They form no experiment in Socialism, Communism, or anything of similar nature, but are what they stand for: the Central Executive Office of an international organization where the business of the same is carried on, and where the teachings of Theosophy are being demonstrated. Midway 'twixt East and West, where the rising Sun of Progress and Enlightenment shall one day stand at full meridian, it unites the philosophic Orient with the practical West.

## Some Alleged Objections to Reincarnation

A WRITER on Reincarnation in an exchange makes some shallow objections to it which do not show a very deep study of the question.

One objection is that there are weak points in the theory, else it would have won more standing in the world by this time—for it is one of the oldest of beliefs. This simply amounts to saying that it is an old belief which has dropped out of favor or out of recognition in modern times; and the writer admits that it is coming into favor *again*. The doctrine of Reincarnation is rather hard on some of the delusions which men have cherished during the latter part of the times we call historical, and was replaced by the creeds of the churches. When Reincarnation had standing in the world, the world must have been different from what it is now; and it will win standing again when the tone of the world has been correspondingly raised in other respects. The next objection is that:

When it comes to formulating the details of any such belief various difficulties crop up; the pall that death spreads before human vision is impenetrable, and our syllogisms that would project into a future state and prove that man shall live again are founded on the frailest premises. The lofty intelligence of Plato would not accept the belief that today we eat, drink and are merry and tomorrow we die; but with all his transcending arguments the pinions of his logic wavered in their flight and failed to perch on irrefutable fact. Since his day no course of reasoning has approached nearer the goal; and many men of an inquiring turn have learned with Tennyson the lesson of "believing where we cannot prove."

The pall that death spreads is not impenetrable. Reincarnation is a part of the teachings of Theosophy, which also teaches that by purity of life we can so clarify our perceptions that they penetrate beyond that "pall." It is not expected that the world will believe in Reincarnation without believing in several other things that go with it, nor that they will be able to penetrate the veil of death without being also able to penetrate other veils. It is however to be hoped that the world will not wait to believe in Reincarnation until it has physical proof of a superphysical fact; for in that case it would have to wait very long indeed. The world may be expected to hold it provisionally at first, on the strength of its

## MEMBERSHIP

in the Universal Brotherhood and Theosophical Society may be either "at large" or in a local Center. Adhesion to the principle of Universal Brotherhood is the only prerequisite to membership. The Organization represents no particular creed; it is entirely unsectarian, and includes professors of all faiths, only exacting from each member that large toleration of the beliefs of others which he desires them to exhibit towards his own.

Applications for membership in a Center should be addressed to the local Director; for membership "at large" to G. de Purucker, Membership Secretary, International Theosophical Headquarters, Point Loma, California.

reasonableness; which is surely no hard condition in view of the theories which the world now holds on very far inferior grounds. In the meantime those who will sincerely embrace the Theosophical cause of human betterment, can place their feet upon a path which will daily bring them clearer glimpses of mysteries before impenetrable, and will one day bring them the certain knowledge of that which their faith had anticipated.

As to Plato, he taught as much of what he had learned in the Egyptian Mysteries as he dared to teach in a State which executed his master for (unconsciously) doing the same thing. But, more cautious than that heroic master of his, and in accordance with the Oath of Secrecy, he taught it in language that his critics would not understand, and which his modern critics therefore do not understand. But, as he had a school, we make no doubt—nay, the ancient writers tell us—that he gave orally to his trusted and proven disciples the key to his symbols and blinds. So far as we have been able to study Plato in the light of the keys supplied by H. P. Blavatsky, we have found that his teachings as to the human constitution and the after-life were those of the ancient Wisdom-Religion called Theosophy. Poor old Plato, with his "lofty intelligence" and "wavering pinions"! He was not such a bad fellow after all, Plato.

To the objection that analogy is recognized as one of the weakest premises for an argument, it is only necessary to say that it all depends on how many analogies are forthcoming. One analogy is weak; but a multiplicity of them, all tending to the same effect, is very strong. Really, though, this objection, analysed, is simple nonsense. If *chance* rules Nature, analogy as an argument is folly. If *law* rules Nature, analogy becomes the strongest and most direct of all arguments. This is so well known in hard-fact Science, that analogy has become almost a shibboleth to it.

Finally we are met with this objection. In the cycles of Nature, though things return, it

is not always the same things that return. Rain-drops evaporate, and rain-drops come again; but not the same drops. Perhaps not; but water evaporated and water fell again, and *water* is the point at issue, not the transient phantasmal drops. Day succeeds day; they are different days, but the same year. Time—duration, is eternally;

what is *human* time but an illusion, the effect of motion? The argument from analogy, as regards periodicity, is not merely that things succeed each other; that would only support the theory that men succeed each other, which no one doubts. The question is whether or not there is a connecting thread between some of the things that succeed each other; and, if so, this affords an analogical argument for the existence of a permanent Soul connecting a series of personalities. Now there are many cases in Nature of successive manifestations of a continuous underlying existence. These analogies support the idea that successive lives may have such a connecting thread, and also that there is an "Oversoul" connecting separate personalities on earth at the same time.

STUDENT

THE Secret Doctrine teaches the fundamental identity of all Souls with the Universal Over-Soul, the latter being itself an aspect of the Unknown Root; and the obligatory pilgrimage for every Soul—a spark of the former—through the Cycle of Incarnation (or "Necessity") in accordance with Cyclic and Karmic law, during the whole term. In other words, no purely spiritual Buddhi (divine Soul) can have an independent (conscious) existence before the spark which issued from the pure Essence of the Universal Sixth principle,—or the OVER-SOUL,—has passed through every elemental form of the phenomenal world of that Manvantara [Great Age], and acquired individuality, first by natural impulse, and then by self-induced and self-devised efforts (checked by its Karma), thus ascending through all the degrees of intelligence, from the lowest to the highest Manas, from mineral and plant, up to the holiest archangel (Dhivāni-Buddha). The pivotal doctrine of the Esoteric philosophy admits no privileges or special gifts in man, save those won by his own Ego through personal effort and merit throughout a long series of metempsychoses and reincarnations.—H. P. Blavatsky



### Theosophy and the Nations

**T**HEOSOPHY would bind the unselfish workers of all nations into a conscious Brotherhood of Souls, living to serve Humanity.

In every nation as in every being there are the different principles that go to make up the whole. There are the lower, mere transitory elements, which must be transmuted, and there are the higher elements of mind and soul and spirit, which by their presence among the lower, and their union and the openness to what is above all, will accomplish the purpose of life, will lift life to a higher level, and help on the progress of each particular family of human beings known as a nation.

In every nation, those wise and pure of soul know where to seek the higher and purer elements of the national life. It is a fact that among those who have lifted themselves above the turmoil of selfish interests and the narrow conceptions that would bind progress and development within the limits of certain countries and peoples, there is a sort of freemasonry; they reveal themselves unto one another almost inevitably, for their real selves are at one on the heights, and the knowledge sifts down into the mind as the life is purified. Mutual recognition among souls awake to the great purpose of uplifting Humanity becomes a living inspiration to these real workers.

Such awakened souls need not of necessity be sought in high places the world over. Have you ever met a person in a humble condition of life, whose presence was a benediction? from whose worn and faded garments there passed nevertheless a virtue that was unmistakable? These high souls ready to follow the behest of the Law in their service to Humanity, are often found among the lowly, but as often among the helpers of the people whose fate has placed them in places of power and influence.

For over thirty years now the great search-light, Theosophy, has been thrown over the earth, and by its rays it has been possible for the Theosophical Teachers to find those who were ready to serve. Madame Blavatsky's sojourns in many lands, Wm. Q. Judge's travels and correspondence, Katherine Tingley's Crusades around the world, have been the means of locating these heart lights in the life of the nations, and they have so strengthened and encouraged these high souls who were keeping a vigil for their fellows, that a new life has dawned on earth. The signals of hope and wisdom were flashed to every country by the three Theosophical Leaders. The response has come. Does it ever occur to you to ask whence have come to Point Loma to work at the International Theosophical Headquarters all these men and women from so many quarters of the globe? What means could have been devised by any ordinary mind,

any brain mind whatever, in fact, to inspire all these people, eminent in every known profession, to steer their course to a headland in Southern California from the remote shores of so many different countries of the world? Be assured that no glimpse of an Eldorado, no thirst for gold could have brought them hither; but what could and did, was the beacon fires in the hearts of H. P. Blavatsky, W. Q. Judge, and Katherine Tingley, the beacon fires guarded so carefully by them, and borne flaming to every corner of the earth as a call to arms for Brotherhood workers.

Faithfulness to the highest conception of duty, pure love and service, raise a light wherever they exist. Katherine Tingley has been known to turn aside from what seemed to those who were accompanying her, the inevitable course of her journey, to go to some place off the beaten track where perhaps some noble savage (as we call some of the races whose wisdom is hidden from us) was waiting for her coming though he knew not her name, or where she sought out some humble man or woman, who, if you knew them, you might recognize now as a devoted Brotherhood worker, isolated no longer, but now a comrade among comrades, a conscious member of the body that bears the Light to the world. In this way has the heart life of the nations been fostered by Theosophy. Think not that because these workers have, some of them, left their native land to work in Lomaland that they are cut off from its heart life, its truest energies. No more than that the stones from those lands that are on Loma Hill, ready to be placed in the great Temple that shall be built, have lost the virtue of the soil from which they were taken. There is an inner breath, a spiritual life in which all Nature's works, all man's heart-life, all his heart-tones as voiced in language, are bathed in the essence that gives form and being to the nations, and in this higher unity, this realm of true life and true love, do all high souls abide, separated not by any barriers of mind and sense.

Theosophy teaches that the ages of material advancement through which the world has been passing will finally—long long hence—be succeeded by an era of spirituality and of fully developed mental power. By its teachings of the soul, of the unity underlying all life, of the great destiny of humanity, of Rebirth and Karma, Theosophy has sown in every land the seeds that shall grow into the tree of spiritual life for the world. Railways and steamship lines and electric wires have brought the nations into a state of reciprocal recognition of one sort. The teaching of the soul, of the Wisdom-Religion underlying all faiths and sacred books, the knowledge of the true history and origin of the different races, will bring about the inner unity that will lead men of all nations to give to one another the recognition that disarms antagonism, nullifies race-hatred, and inspires in them a universal bond of comradeship. The broad spirit of tolerance that is awakened by faithful study and practise of the Theosophical teachings will do more than many Peace Conferences to bring international peace, and the deliverance of the world from over-armament. It is already building the basis, sure and firm though often as yet unseen, of international relations based on the knowledge of the essential character and the highest opportunity, at

present open to the different nations. When all the force that now goes to armed defense and aggression is diverted into defense merely of principle and of the welfare of all, exclusive of none, when the conception that such a thing is possible and desirable has become general, a peace fruitful of spiritual advancement, of true human progress, will reign.

The Theosophical Teachers have seen to it that the seeds of this peace, the peace with the honor of the soul-life abiding in it, have been sown in the hearts of the children of the nations, upon whose brows may be read the future history of mankind.

Characteristic of the awakening which these Leaders would bring to the nations of the earth, are Katherine Tingley's words to the people of India. To them she said in 1896 in Bombay:

There are some who, while professedly desiring enlightenment are actually blinded by their spiritual pride, which holds them to the false idea that their religion is the oldest of all, and that the occult truths contained in it are the greatest the world has ever known. It should be known that India was not the source of the world's religions, though there may be some self-taught teachers in India who flatter you with that view in order to gather you into some special fold . . . The sacred body that gave the world its mystic teaching and that still preserves it for those who yearly become ready to receive it, has never had its headquarters in India, but moved thousands of years ago from what is now a part of the American continent to a spot in Asia, then to Egypt, then elsewhere, sending teachers to India to enlighten its inhabitants. . . .

Let me remind you that while your first duty lies with your families, your cities, your country, there is another duty you owe to the world as a whole. Come with me a moment and make a united tour of the globe. Try to realize that there are millions of souls in America with the same hopes and fears, sorrows and joys as your own, feeling as you feel, struggling as you struggle; that there are thousands upon thousands of Theosophists there who are studying the ancient truths that are hidden in your scriptures as well as in all the sacred books of the world. *Try to imagine the prehistoric civilization that once existed on that great continent, and think of it in connexion with prehistoric India.*

Pass on in thought from America to Europe—see England, France, Holland, Germany, Austria, Switzerland, and Greece. So, passing over many lands with a life and usefulness of their own, return to India and look around. See India as it is, and as it might be. . . . This need not remain the age of darkness, nor need you wait until another age arrives before you can work at your best. . . . I call upon you to arise from your dreamy state and see within yourselves that a new and brighter day has dawned for the human race.

It is appeals such as these made with a full understanding of present and past conditions that have the power to awake the souls of different nations; appeals such as these reinforced by the practical work such as is being done at the Universal Brotherhood Headquarters at Point Loma, where children from many lands are being prepared to go to the people of their own nations, and carry to them the light that is needed. The stones on the hillside are indeed the stones that shall represent in the walls of the great Temple the life of these nations; but the children reared, in the Theosophical environment, and made ready to go forth and serve, are the stones of the Temple not made with hands, the Temple of the Spiritual life on earth. STUDENT

## ETERNAL JUSTICE

**K**EEP, Galileo, to thy thought,  
 And nerve thy soul to bear;  
 They may gloat o'er the senseless words they wring  
 From the pangs of thy despair;  
 They may veil their eyes, but they cannot hide  
 The sun's meridian glow;  
 The heel of a priest may tread thee down,  
 And a tyrant work thee woe;  
 But never a truth has been destroyed:  
 They may curse it and call it a crime;  
 Pervert and betray, or slander and slay,  
 Its teachers for a time;  
 But the sunshiny eye shall light the sky,  
 As round and round we run;  
 And the truth shall ever come uppermost,  
 And justice shall be done.  
 And live there now such men as these—  
 With thoughts like the great of old?  
 Many have died in their misery,  
 And left their thought untold;  
 And many live, and are ranked as mad,  
 And placed in the cold world's ban,  
 For sending their bright far-seeing souls  
 Three centuries in the van.  
 They toil in penury and grief;  
 Unknown, if not malign'd;  
 Forlorn, forlorn, bearing the scorn  
 Of the meanest of mankind!  
 But yet the world goes round and round,  
 And the genial seasons run;  
 And ever the truth comes uppermost,  
 And ever is justice done.—*Selected*

## THEOSOPHICAL FORUM

Conducted by J. H. Fussell

**Question** In the CENTURY PATH, recently, reference was made to the earth and its "six invisible companions." I do not understand what this means, and ask you to throw some light upon it.

**Answer** This reference is to the complex nature of our earth, which may be compared to man. It is the teaching of Theosophy that the earth is an entity, a living being, and not a mere mass of inert matter; that it is sevenfold in its nature just as is man, and that as man has seven principles or aspects so also has the earth. Thus it is taught that besides the physical earth which we see, and which we know to be a globe in form, there are six other globes, the whole making up what is called the "earth-chain." But it must not be supposed that these globes are separate and distinct one from another in space, but only with reference to man's consciousness. William Q. Judge says:

The earth is one of seven globes in respect to man's consciousness only, because when he functions on one of the seven he perceives it as a distinct globe and does not see the other six. . . . The whole mass of "globes" constitutes one single mass or great globe and they all interpenetrate each other.

These seven globes of the earth chain are on four planes, one spiritual and three material. Evolution on our earth chain begins on globe A (or the first) on the spiritual plane. When this stage of evolution is completed on globe A it passes to globe B on the second plane, that is, the highest of the material planes; then it passes to globe C on the third plane and then to globe D on the fourth plane. Globe D is our physical earth as we know it, and the fourth plane is the plane of our physical senses. We see the physical earth because at present we function through a physical body and use physical senses.

After this phase of physical material evo-

lution is concluded it will pass on to globe E on the third plane, the same plane on which is globe C, but being now on the ascending instead of the descending arc. It will then pass to globe F on the second plane, and then to globe G on the spiritual plane, parallel as it were to globe A—but with this difference, that our evolution on globe G has behind it the sum total of the experiences of the other six globes.

What is true of our earth is true also of the other planets of our solar system; each of them is sevenfold; each one that we see is a fourth-plane physical globe, otherwise we could not perceive it with our physical senses; but it has, just as is the case with our earth, six other invisible companions.

We cannot see the other globes of our earth chain nor the other globes of any other planetary chain because our consciousness is not centered upon the plane or planes on which those other globes are.

Attention should be called to an error which crept into one of the earlier works on Theosophy, written by a student who did not clearly understand the teachings on this point as they had been given. According to him the other globes of our earth chain were Mars, Mercury, and so forth; but this is incorrect, and Madame Blavatsky makes it clearly understood that each of these is sevenfold like the earth, and each of them, as we see them, is a fourth-plane globe of its own particular planetary chain. There is a close correspondence between the septenary nature of the earth and that of man, each globe corresponding to one of the human "principles."

To make the matter clearer still we will quote from Madame Blavatsky's great work, *The Secret Doctrine*:

Moreover, the one eternal Law unfolds everything in the (to be) manifested Nature on a sevenfold principle; among the rest, the countless circular chains of worlds, composed of seven globes, graduated on the four lower planes of the world of formation (the three others belonging to the Archetypal Universe). Out of these seven only one, the lowest and the most material of those globes, is within our plane or means of perception, the six others lying outside of it and being therefore invisible to the terrestrial eye. Every such chain of worlds is the progeny and creation of another, lower, and dead chain—its reincarnation, so to say. To make it clearer: we are told of the planets—of which seven only were held as sacred, as being ruled by the highest regents or gods, and not at all because the ancients knew nothing of the others—that each of these, whether known or unknown, is a septenary, as is the chain to which the earth belongs. For instance, all such planets as Mercury, Venus, Mars, Jupiter, Saturn, etc., or our earth, are as visible to us as our globe, probably, is to the inhabitants of the other planets, if any, because they are all on the same plane; while the superior fellow-globes of these planets are on other planes quite outside that of our terrestrial senses. . . .

These invisible companions correspond curiously to that which we call "the principles in Man." The seven are on three material planes and one spiritual plane, answering to the three *Upādhis* material bases) and one spiritual vehicle (*Vāhan*) of our seven principles in the human division. . . .

As the reader will see, it is a case of descent into matter, the adjustment—in both the mystic and the physical senses—of the two, and their interblending for the great coming "struggle of life" that awaits both the entities. "Entity" may be thought a strange term to use in the case of a globe; but the ancient

philosophers, who saw in the earth a huge "animal," were wiser in their generation than our modern geologists are in theirs; and Pliny, who called the earth our kind nurse and mother, the only element which is not inimical to man, spoke more truly than Watts, who fancied that he saw in her the footstool of God. For Earth is only the footstool of man in his ascension to higher regions; the vestibule—

" . . . to glorious mansions,

Through which a moving crowd forever press."

But this only shows how admirably the occult philosophy fits everything in Nature, and how much more logical are its tenets than the lifeless hypothetical speculations of physical science.

STUDENT

**Question** I have heard it said that in order to become a member of the UNIVERSAL BROTHERHOOD AND THEOSOPHICAL SOCIETY all that is required is an acceptance of the principal object of the Organization, which is that of Universal Brotherhood, and that it is not necessary to believe in Theosophy. Please state if this is correct, for I have also heard it said that Universal Brotherhood cannot be understood without Theosophy.

**Answer** It is quite true that all that is required of an applicant for membership is to accept the principal object of the Organization, which is as follows: "To teach Brotherhood, demonstrate that it is a fact in Nature, and make it a living power in the life of humanity"; and also to agree to abide by the Constitution of the Organization.

But Universal Brotherhood is a teaching of Theosophy, and by accepting Universal Brotherhood one to that extent accepts and believes in Theosophy. As a student of Theosophy I do not think it possible, however, fully to understand Universal Brotherhood unless one accepts the other teachings of Theosophy, because of the fact that no one truth in nature stands alone, but is supported by and added to by all other truths and facts in nature. Thus, fully to understand Universal Brotherhood in face of the many apparent injustices of life it is necessary to accept the teachings of Karma and Reincarnation; the dual nature of man, and the Divinity of the real man. However, there is in the heart and mind of every man some understanding of brotherhood and some perception of the necessity of bringing about a more brotherly condition among the peoples of the earth. On this one fact people of all creeds, of all positions in life, can unite, and it is this that is the link that binds together all the members of the Organization. From this as a starting-point the members can go on to a deeper study, and a deeper realization of the purposes of life which necessitates a study of the other teachings of Theosophy.

STUDENT

EACH one of the globes [of the Earth-chain] is used by evolutionary law for the development of seven races, and of senses, faculties and powers appropriate to that state of matter: the experience of the whole seven globes being needed to make a perfect development. Hence we have the Rounds and Races. The Round is a circling of the seven centers of planetary consciousness; the Race the racial development on one of those seven. There are seven races for each globe, but the total of forty-nine races only makes up seven great races, the special septennate of races on each globe or planetary center composing in reality one race of seven constituents or special peculiarities of function and power—William Q. Judge



### "Each Is Not For Its Own Sake"

I say the whole earth and all the stars in the sky are for religion's sake.

I say no man has ever yet been half devout enough,

None has ever yet adored or worshipped half enough,

None has begun to think how divine he himself is, and how certain the future is.

Dwell awhile and pass on, be copious, temperate, chaste, magnetic,

And what you effuse may then return as the seasons return,

And may be just as much as the seasons.

"THE revenues of the United Kingdom for the financial year ending March 30, 1907, amounted to \$753,477,186."

"Last year the Transvaal provided over thirty per cent of the world's output of gold, i. e., \$119,797,190, out of \$397,432,372."

"Japanese papers report the organization of a syndicate composed of French and Belgian capitalists, with leading Japanese as advisers, with the object of undertaking various enterprises in Japan, China, and other countries in the East. The syndicate is prepared to invest capital in all manner of lucrative enterprises, and is not only desirous of furnishing loans to establish Japanese companies but of undertaking business in co-operation with Japanese capitalists in already established or newly promoted companies."

"Asia Minor is a virgin country. The capitalists of England, France, and Germany are beginning to turn their attention this way. Germany just now is doing more than any other country to find an outlet in Asia Minor for her capital and manufactured products. The German campaign began about 1888, and has been followed up with energy and profit. At present German capitalists have loans in Turkish securities amounting to about \$50,000,000."

"During the last three months the Americans and English, and especially the English, have bought up everything there was to sell in the nature of mining and kindred industries in Siberia, Central Asia, the Urals, and the Caucasus. Even in the region of Moscow the number of industrial concerns which have been lately acquired, privately or otherwise, by English capital, is very great. It is affirmed that at the very gates of St. Petersburg, on Lake Ladoga, on the boundary of Finland and Russia, the Pitkaranta mines, the only copper mines left in Finland, are now in the hands of the English. During the past year a great deal of money has been made in Moscow. The colossal increase in business noted at the last Nijni Novgorod fair shows no sign of relaxing."

"In conjunction with the Chinese Engineering and Mining Company (Limited), the Imperial railways of North China have made arrangements for opening an engineering and mining college at Tong-shan for about 140 Chinese students, with a view to training them for work on the railways and at the mines."

Shi-Chao-chi, a graduate of Cornell University, has been selected by the Yu-Chuan-pu (board of communications) as chief adviser on railway affairs, on account of his knowledge and experience of the subject.

"For the purpose of facilitating communications, the Manchu general, Tieh Liang, in

his capacity as controller-general of the I. M. C., has instructed the inspector-general, Sir R. Hart, to establish as many post-offices of the Imperial Chinese postal service in the three eastern Provinces of Manchuria as possible in view of the final withdrawal of the Japanese and Russian armies from Fengtien, Kirin, and Heilungchiang."

The decision of the Egyptian Government "to raise the Assuan dam is likely to give a gradual but cumulative impetus to agricultural and engineering developments in Egypt, many of which have been in suspense for the past two or three years, during which time the government has steadfastly refused to dispose of the extensive tracts of land, at present barren and sterile. . . . Within the next few years, in proportion as the work of raising the dam progresses, this land will be ceded to companies and capitalists, to be put under development, . . . ready for purchase and occupation by a peasantry steadily growing in wealth. The sequence of operations is clearly defined, and the process of converting barren wastes, impregnated with salt, into areas of soil of incomparable richness and fertility is becoming as fine a science in Egypt as that of irrigation."

A contract has been signed *ad referendum* by the Minister of the Interior of Ecuador, "authorizing the formation of The Eastern Ecuador Exploration Company, to be incorporated in London or some other place approved by the Government of Ecuador, to carry out the following objects: First, construct a railroad from Ambato to some point on the Curaray River at or below the head of navigation for this river. Second, establish a port on the Cuararav River at the terminus of the railroad. Third, to establish a regular line of steamers between the terminus of the road and the city of Para in Brazil; also to establish lines of steamers on any or all of the navigable rivers of the oriental region of Ecuador. Fourth, to explore the oriental region and exploit its riches, both mineral and vegetable. Fifth, acquire temporary or permanent titles to mines, waterfalls, etc. Sixth, procure foreign immigration and provide for the settlement in this (oriental) region of Ecuadorean farmers from other provinces."

But—"each is not for its own sake"—herein should be the one great lesson. We "dwell awhile and pass on," and what we "effuse" will "return as the seasons return." "Each is not for its own sake"—"the whole earth and all the stars in the sky are for religion's sake." Self-gain is no gain. No man can live for himself, no matter how universally men may strive to do so. In the efforts to do this lies the cause of misery and failures. When each has learned to live for all, then each will be sharer in all. That only is the true religion. In that religion "no man has ever been half devout enough"; no nation has ever been half devout enough; the whole world is not half devout enough. "None has begun to think how divine he himself is, and how certain the future is." The great machinery grinds, grinds, grinds; its resistless urge is ceaselessly at work, but as yet, so far as man's voluntary co-operation is concerned, how purposelessly! But, lo! the times change. From the effusion from the past, from those who have been copious and magnetic, who have been devout, who have adored and worshipped

and understood how divine man is and how certain the future is, has come an impetus, and this impetus infused into the vast terrestrial mechanism is the machinery in one of the great halls of learning. H. T. P.

### A Heat Storer

ACCORDING to a report in the press, a Los Angeles inventor has invented a chemical combination which will store up heat for an indefinite time and emit it when required. The principle, as described, is perfectly simple, the only difficulty having been to find the appropriate chemical. This chemical combination is crystalline, and when heated it melts. It is then shut up in a vessel and will remain liquid even after cooling, until a certain valve is opened. Then it immediately crystallizes again, giving up latent heat so rapidly that the temperature is raised enough to heat food, foot-warmers, etc. Apparently the pressure is sufficient to keep this substance from solidifying, it being one of the kind that expand when they solidify. This will be a most useful invention, if the report is correct. We observe that the inventor has called it "store-heat," instead of creating an unphonetic compound from the Greek or Latin. H.

### The Accordo Cordiale

AMONG the many signs of increasing cordiality between nations we note the formation of an Italian Club in London, the object of which is to draw closer the ties between the Thames and Tiber. The Club is under the patronage of the Duke of the Abruzzi, of the Italian Ambassador, of Signor F. Paolo Tosti, and other influential Italians; and it is intended that it shall form a center of reunion for Italians in London interested in commerce, literature, art and music. With this object entertainments and receptions will be given. The members, of whom there are already 150, have the advantage of being able to use the leading Italian clubs when they visit the Continent. F.

### How to Speak in a Large Room

WHEN we speak in a large room, some of the sound may be reflected irregularly as resonance, and some may come back as a distinct echo. When there is resonance, it will re-enforce the voice, provided we do not speak so rapidly that the resonance interferes with the next syllable. This is what is often done, however, and hence rapid speakers are heard indistinctly, however loud their voice. A measured utterance would give time for the resonance to die away between syllables. The effect is more marked when there is an echo. In large rooms speak slowly. STUDENT

THE wireless telephone has arrived, crude, but a practical success. The medium for the transmission of the continuous vibrations necessary to re-produce sound has been found by Poulsen in the electric arc. A wire is taken from the lower carbon to the ground, and another is extended into the air from the upper carbon. This wire emits uniform ether vibrations. A microphone being then attached to the air-wire, the vibrations from the latter are influenced by the voice speaking into the microphone.

An electrolytic cell is used to receive these vibrations connected to another air-wire. J.

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Total number of hours sunshine recorded during MAY, 231.  
Possible sunshine, 429. Percentage, 54. Average number of hours per day, 7.45 (decimal notation). Observations taken at 8 a. m., Pacific Time.

| JUNE | BARO-METER | THERMOMETERS |     |     |     | RAIN<br>FALL | WIND |     |
|------|------------|--------------|-----|-----|-----|--------------|------|-----|
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Edited by KATHERINE TINGLEY

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Vol. X

Truth Light and Liberation for Discouraged Humanity

No. 36

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**A Bee Epidemic and its Cause**  
IN the Isle of Wight, off the south coast of England, a mysterious disease among bees has been raging, so it is reported, for the past three years. This disease made its first appearance in the south of the island and has now spread to every part with the exception of one small district. When the bees are attacked by it they crawl on the ground in hundreds, even on a fine summer day, being unable to fly; and, when dissected, a peculiar yellow substance is found in them which affects even the sting, and which stains the flesh yellow. Many beekeepers have lost all their colonies, one having lost as many as 57. An investigator, sent out to report, found that among thirty beekeepers, where three years ago there had been 326 colonies, only 29 were left; and even of these 29, half were already affected. The progress of the epidemic is so rapid that a strong stock of ten frames full of bees has sometimes been reduced to one frame in a fortnight.

The cause of such epidemics, whether among animals or plants, is a mystery to ordinary science, which studies only the plane on which are manifested the effects, and from which the causes are therefore hidden. Whenever science discovers an alleged cause, as for instance some microbe, this is in turn but an effect whose cause is as mysterious as the disease, of which it is in fact but one symptom. When a sudden and inexplicable epidemic destroys our crops or stocks, it adds but little to our knowledge to know that this is due to the equally mysterious and arbitrary appearance of a microbe; and, though the discovery may widen our means of dealing with the effects and of making it harder for them to appear again, we still have left the cause untouched and are liable to an outbreak of the disease in some new form or place.

The fact is, of course, that the disease comes from the same source as do the molecules, fibers, and life-essences of the plant or animal itself; that is, from that invisible matrix whence is born the visible. Even the veriest particle of mineral dust is, so science admits, a veritable cosmos of whirling forces, all alive with energy and, says the Theosophist, *intelligence*; and indeed an atom is nothing unless it be endowed with a fund of energy and with certain instincts or propensities to behave in certain ways; nor is it essential whether we choose to call these innate proper-

ties by the names of "attraction" and "momentum" or by the names of the same properties as they are manifested in our own consciousness. The essential fact remains—that a plant grows from out the invisible. It may derive its substance from earth and air, but *unless there is more than these*, we should have no plant; while even the earth and air are themselves endowed with mysterious life, again coming from the invisible.

According to the Theosophical knowledge, the plane of Nature next beyond the visible plane of matter is that of the Astral Light, a finer grade of matter, having (relatively) totally different properties from ordinary matter. Though invisible to most perceptions, this is only because our senses are not tuned to it; but it may become objective to finer perceptions. This is the womb of physical Nature, and from it visible forms are born. In the Astral Light inhere those mysterious properties of life and intelligence with which the cells and atoms are found to be endowed; when these elements multiply and build themselves up, they do but weave in visible substance upon the warp which we cannot see.

Not to use space in detailing a subject more fully treated of elsewhere,\* let us consider the bearing of it upon epidemics. What if the source from which plants and animals derive their life should be polluted? This question brings us at once to the matter of human responsibility for plant and stock diseases. Human beings also live in the Astral Light and share it with other creatures as the atmosphere is shared. Though we do not see it with our eyes, we are conscious of it in other ways. for it is the atmosphere of our thoughts and feelings. It forms the link between mind

and matter, being passive towards the former and active towards the latter. Through its intermediation we can, by our own thoughts, poison our own health. In the same way we can poison the health of every creature which breathes this invisible substance. And, since man is a responsible being, able to govern his actions, he is responsible for the condition of this common atmosphere of life.

Now when we reflect on the number of vices, secret and open, committed by man—vices that foul the sources of life—it is

\* See "Theosophical Manuals," No. 10, *The Astral Light*; and No. 2, *The Seven Principles of Man*, under *Linga Sharira*; and others of the Manuals *passim*.



small wonder that noxious currents flow around his habitations. And it is in fact these that are the hidden causes of the epidemics. Recognizing this fact, ancient peoples have often sought to obviate the malign effects by enjoining ceremonial practises and works. These, which were *originally* based on a full understanding of the means whereby Nature's secret powers could be handled, have in many cases lapsed into gross superstitions, blindly followed and regarded as an appeasing of gods or spirits. The nearest approach we have to this now is our bacteriological science.

But the chief lesson is that we are responsible for these visitations and have no right to complain before any God or Destiny; but should set ourselves to study questions of moral sanitation. We cannot afford to neglect our duties and responsibilities as men. The notion that people can live morally separate lives, each in his own moral house, caring little for anyone else, so long as his wants are supplied, is a notion belonging to bygone times. With the advance of knowledge, we must prepare to enter upon a wider and more altruistic life. For, just as our dangers have been multiplied by the increased complexity of our civilization, so have our responsibilities; and Nature is making us feel it. STUDENT

### The River of Life

THE universe is the garment of eternal thought—is one of those sayings one finds in every great philosophy. The word eternal has repelled many. They think of changelessness, monotony, and want no such state.

But eternal means, not ceasing to *be*, not ceasing to *flow*. The thought is a river that flows forever towards an immenser and clearer light. And man's consciousness is part of this golden river. Yet it is *his*, though also *that*.

So it was at the beginning of human life. But man gradually detached himself from the stream by circumscribing himself in imagination within the limits of his body and its sensations. After that, the river flowing under the eternal sun had to be found again with much pain.

Part of the finding is through the performance of duty, which gradually reduces false and misleading interests to their proper place, partly by right use of imagination, which undoes the work of ages of wrong use.

It is a river which creates its banks; it is everywhere, in the heart of every atom, and therefore the form of every atom and the forms of all nature are the banks. And they "change" forever; even worlds come and go, for the thought that called them forth and sustained them "changes." The change is its flow. Man therefore, as part of the river, should have an ever new delight in life. But he has withdrawn his mind from it, and though in higher moments of spiritual aspiration he returns to it, this baptism must be repeated again and again ere it become final. He who does this is reaching a higher thought every day, even as the river reaches a higher thought every aeon, and in every new world which it brings forth, and of which it is the living creatures. He who seeks in the darkness of his present life for his true and prim-

al self was symbolized as Orpheus who sought Eurydice in Hades. And when in some moment he has found her he must advance steadily out of the darkness, looking only at the sunlight and not again backwards.

In his highest moments man is no longer himself. He is the light in all eyes to which he has given light, the joy in all hearts whose weight he has lifted, the awakening of nature at sunrise, her thrill and her sleep, her harmony and her progression. This because he has entered the river and lost "himself," which is no real self at all. His imagination, or the imagination of his desires, bound him. And now his imagination has freed him again. He is part of the river, and yet a Self; and he reflects, and moves on under, the eternal sunlight.

STUDENT

### False History

HOW comes it that the voices for religion, which should surely lead thought, are so often found trailing in the rear of modern progress and discovery, and, what is worse, repeating the ideas of a bygone age?

In the report of a recent address by a minister to a graduating class at a school graduation meeting, one finds this churchman presenting his young hearers with a view of history which is certainly not that current among the more advanced minds of today, and which is disappearing even from the later editions of school books. His sermon was upon the importance of cultivating the individual, and he aimed to show that in past times, tyranny was the rule everywhere and that consequently there was no progress; whereas now we have thrown off the yoke of tyranny, set the individual free, and consequently have progress. The preacher said:

The monuments of Egypt tell of a wonderful civilization. The engineering feats rival those of modern times. But slaves did the work while the privileged class did nothing but oppress and indulge their passions.

Herodotus says that two successive kings closed the temples and made the people work for them (the kings), but that before and afterwards there was freedom and prosperity. But Herodotus' account is not believed even by the writer in the *Encyclopaedia Britannica*, who says that:

The charge of impiety which local tradition, reported by Herodotus, brings against Khufu, thus fails; and the charge of tyranny associated with it may be equally groundless. . . . It should be noted that Khufu, as well as Khafra and Rataf, were still objects of worship under Dynasty XVI.

Bunsen allowed the great Pyramid an age of 20,000 years; and there is reason, from the astronomical data preserved in it, and from a comparison of these data with similar ones found in other ancient records, to assign it an age of three precessional cycles—that is, 78,000 years. Also, it is evident from the discoveries made in the Pyramid that it was not primarily a tomb, though doubtless parts of it have been used as such, the Kings naturally being interred in the most sacred place in the land. There are complicated passages and chambers, preserving in their structure and proportions important mathematical and astronomical data. The Pyramids were temples built in connexion with the ancient Wisdom-Religion. So far from regarding their kings as tyrants, the people looked upon them

as almost gods, and venerated them for ages after. There is no ground whatever for supposing that the ancient Egyptians lived in a state of misery, and even modern writers do not take this view except those who have a case to make out for churchianity.

Next we are told that the traveler sees about him everywhere the signs of once prosperous nations, broken columns, ruined cities, fallen empires:

Why have they decayed? Babylon attained to great glory. . . . In the midst of all that splendor, one would think that civilization would have continued. But there brooded over the mighty empire the decision of the great Judge: Thou art weighed in the balances and found wanting. It was a country of one man; personality was sacrificed to tyranny and despotism.

We wonder why one of this minister's students did not throw off tyranny and exercise individual freedom to the extent of setting him right on his facts. For, on referring to a school text-book such as these students must have used, we find that the "Old Babylonian (so-called Chaldaean) Empire lasted from 4000 to 731 B. C." Can an empire which lasts over 3000 years be said to have perished because it was found wanting? If so, then we may ask: With what was the speaker comparing it? Is he accustomed to deal familiarly with civilizations that last, say 6000 or 9000 years? How long has the dispensation of the Christian Churches yet lasted? Less than 2000. Then the Egyptian power; the lowest estimates give that an enormous duration, and every day the scholars set the date further back, the latest being between 5000 and 7000 years; and at the earliest discoverable epochs, Egypt was, so they say, *mature and old!* Is this being weighed in the balances and found wanting? What sort of talk is this? Did not the minister know these things, or—?

It is scarcely worth while to follow him through the views which he gave of other periods of history. The whole thing shows that people can still get up in colleges and talk this kind of stuff to the students, and be warmly commended in the local press. No wonder the churches are in difficulties.

STUDENT

### Recalling the Moribund

PROFESSOR POE, believing that many persons die—from suffocation, anaesthetics, or drowning—who need not *remain* dead if properly treated, has devised an apparatus which at the same moment removes from the lungs any obstructing water, gas, or breathed air—and pumps in pure oxygen. It consists essentially of two tubes, one for each nostril. One of them has valves pointing one way, one the other; and they work simultaneously. One therefore pumps in, the other draws out.

It *might* be better, however, to work them alternately. The lungs would then be more or less collapsed by the exhaust pipe and re-expanded by the other, the movements of natural respiration being thus imitated and the thoracic blood kept moving to and from the heart. This complete result would not be achieved by the simultaneous work.

Used very gently the apparatus would seem to have a very useful field in desperate cases of pneumonia and bronchitis. The inventor saved his own sister with it after her apparent death from typhoid.

M. D.

# Some Views on XXth Century Problems

## Pragmatism

WE are hearing a great deal of late of a new philosophy—if it can be called that; if it cannot it is nothing—taking the name of *Pragmatism*, or in England *Humanism*. It is attracting an amount of enthusiasm in the thinking world that would make one think it a new light.

In reality it is a new darkness. It may be defined as the sum of all the ideas in philosophy which can have consequences in action. Such ideas as produce good action are "true;" those of the opposite kind are not. Those that have no consequences in action are mirages. In the words of a Professor who has become so infatuated with Pragmatism that he has given up his professorship in order to promulgate the new light—"True is the term applied to whatever it is practically profitable to believe." According to the editor of the *Independent*, Pragmatism "values ideas by their consequences. Those that have no consequences its casts out of consideration."

The question then is: What are the ideas in philosophy which have no consequence; which, whether held or rejected, do not affect action? A Pragmatist names certain ancient controversies as to which it does not matter which side you take; neither will affect your actions. His examples are: materialism-idealism, fate-freewill, objective-subjective, monism-pluralism.

Now it is not even true that you will eat your dinner in the same way independently of the side you take in these disputes. The man who holds that the ultimate reality in the universe is matter, and that he has no freewill, will tend to a mental condition in which he will not be able to—nor, in the end, see any reason for—controlling the animal. If you take two hypothetical men in every respect similar, and impress one with the belief that the universe is material and that he is governed by fate; and the other with the belief that the universe is spiritual and subjective and that he has freewill—you would find that in a few years their minds were of entirely different complexion, one gross, one fine; you would probably find that one was a sensualist and immoral, the other a self-controlled and influential thinker; that one was selfish and the other not; that in fine their general conduct of practical life was entirely different.

It may be questioned whether any of the philosophical or religious controversies in which men have ever engaged, even in the darkest centuries of the Middle Ages, could properly be ruled out by the pragmatic method. The alternative propositions respectively tended to darken or lighten men's minds, to widen or narrow them, to make them take a nobler or ignobler view of the universe. And from this general mental color comes action. A man's most abstract belief on the most rarefied question in philosophy secretly tinges his mental background, just as his feeling is subtly affected by the color of the paper and hangings in his study.

Pragmatism seems to be a very delicate attempt of the spirit of license to get himself

a reputable foothold. First he rules out of court all speculations about the soul, and spiritual matters generally. They are useless, and the most excellent action is possible without opening the mind to any of these matters. It is all mirage. The further steps are very visible. The last of them, phrased, is: *Let us eat, drink, and be merry; for tomorrow we die.* STUDENT

## The Short Story

A BOOK recently published instructing aspirants how to write stories, has moved *The Academy* to some strong remarks.

The plain fact is that practically all the agencies concerned with the tutelage of literary aspirants are not concerned to teach them how to write, but to teach them how to make money.

The public wants short stories of a particular stamp, and a class of writers has arisen to supply the want.

Virtually they are a class by themselves, and a decidedly pernicious and undesirable class.

The kind of story that is written to pattern and for the delectation of persons who read weekly and monthly snippet journals, is the kind of story which the literary tutors consider to be the only kind worth producing.

These stories constitute the only reading of some people, and nine-tenths of the reading of a much larger number.

The short story reader is not an interesting person. His mind produces few or no thoughts and his conversation is as insipid as warm water. Moreover, there is a long bill against him.

We have two sets of duties—those ordinarily so-called, and whose neglect usually produces immediately unpleasant consequences of some kind; and some not included under the word in its common use. But the mind is tied down, and dark of real knowledge, till both have been done.

Each responsible human being owes his whole self to humanity. Whatever he acquires, from common health upwards, should be acquired in order that that which he pays over—himself—may be of the maximum value. No one has any right to take time "for himself;" duties do not end at some given moment in the day or evening. It is possible to play baseball or go to a concert with an entirely unselfish ultimate purpose, the purpose to be worth more as a gift, or to work better. He who lives his life in this spirit pays his human cosmic debt as he goes along; there are no accumulations. And it is only when there are no accumulations that the mind can become really illuminated by cosmic truth. One occasionally meets a plain laborer who in five minutes will say two or three things that are a whole philosophy in themselves and from whom one gets a lasting impression of weight and richness of character. He has been for years quietly living out an ideal which he may have hardly phrased even to himself, and he has assuredly not been reading short stories. The short-story

reader is letting the larger debt accumulate; in some deep way his mind is tethered and he is not likely to be able to think things even tolerably worth while. Whether he speaks or not, he will give an impression of thinness and unimportance of character. His society will not be sought. Moreover he is continually—in his reading—harping upon, or letting be harped upon, strings of feeling whose use he should either have outgrown, or whose excitation he should leave to the circumstances of actual life, with the consequences that higher strings remain untuned and soundless. Life itself, if trusted, will strike all the strings in due proportion. The reader is as one who not content with the sweets that come in the normal course of the meal, eats them constantly between.

But there are of course great stories and plays whose reading *does* deepen and enrich the character. STUDENT

## The Vital Margin

THE open air treatment of consumption has produced some excellent results.

But it appears that one patient in every four, discharged from the open air sanatoria and returning to city work, relapses. Some of these institutions are therefore teaching their patients the essentials of gardening and horticulture in order that they may subsequently earn their living in the open air. A few cities have caught the idea and have established gardens upon which the returned convalescents may if they choose permanently support themselves. A contemporary suggests that every city and large town should do the like. Unimproved fields in the neighborhood would be turned over, at the rate of an acre to each man.

Some men's vitality is always but slightly above the level necessary to keep them from consumption. After a few years of confined and sedentary city life they sink down to and below that level and become cases for the sanatoria. It does not seem to occur to the ordinary healthy citizen that he too, under the same conditions, sinks just as much. But as his margin of safety is greater he does not get down to the consumption level, and regards himself as healthy. He forgets that the open air life of the sanatorium patient is not a medicinal measure but a *temporary return to natural life*. Nature forgives much and those who begin to obey her laws get her health.

Money-greed, with resultant intense pressure in every direction, is of course our real error, compelling us not only to spend at least three out of four waking hours in earning necessities, but generally to spend them indoors and often at desks adding money columns. That is unnatural, and the penalty is our fewness of days and the tubercle bacillus—that is, a *part* of the penalty. A certain amount of it we might remit by building large-lunged cities and by knocking off thirty or forty stories of the sky-scrapers with which we keep ourselves well out of mother earth's life-renewing magnetic currents. STUDENT

# Archaeology

# Palaeontology

# Ethnology

## Indian Astronomy

THE astronomy of the Indians forms one of the most curious problems which the history of science presents, and one which notwithstanding much discussion, still continues involved in great uncertainty. . . .

The claims of the Indians rest on a more solid foundation [than those of some other nations]. We are in possession of the tables from which they compute the eclipses and places of the planets, and of the methods by which they effect the computation; we have, in short, an Indian astronomy committed to writing, which represents the celestial phenomena with considerable exactness, and which, therefore, could only be produced by a people far advanced in science. But the difficulty the problem presents is the determination of the sources whence this science originated and the epoch of its existence—the question whether it was created by the people who now blindly follow its precepts without understanding its principles, or was communicated to them by another race of a more original genius through channels with which we are unacquainted.—The late Richard A. Proctor, F. R. A. S.

In an Age, the revolutions of the Sun, Mercury and Venus, and of the conjunctions of Mars, Saturn and Jupiter, moving eastward, are 4,320,000. Of the Moon, 57,753,336; of Mars, 2,296,832; of Mercury's conjunction, 17,937,060; of Jupiter, 364,220; of Venus' conjunction, 7,022,376; of Saturn, 146,568; of the Moon's apsis in an age, 488,203; of its node, in the contrary direction, 232,238; of asterisms, 1,582,237,828.—*Sūrya Siddhānta*, śloka 29 to 34.

Now let us compare the above figures with those of modern astronomy. First as regards the sun and moon. Dividing the number of revolutions of the moon in an Age by those of the sun in the same period, we get  $57,753,336 \div 4,320,000 = 13.3688+$ . Making the same calculation with the figures of modern science, we have  $365.2564 \div 27.32166 = 13.3688-$ .

Next take Mars.  $4,320,000 \div 2,296,832 = 1.8808...$  Also  $686.9897 \div 365.2564 = 1.8808...$

The last number given, that for the revolutions of the asterisms, gives for the length of the sidereal year 366.25876 sidereal days, instead of 366.2564; and, in view of the great accuracy of the other calculations, it is almost certain that the sixth digit in the number of the asterisms should have been 2 instead of 3, which would bring the quotient right. The number had been several times copied in the source to which we have access. The remaining divisions can be performed by any one who desires, and it will be found that, if there are any errors at all, which is not likely, these errors will be so glaring as to indicate a mistake in the transcription.

By means of this accurate knowledge of the planetary periods, the Hindūs divided time into ages, and could calculate the epochs of great conjunctions in the past and future. Their point of reference was the asterism *Revāti*, whose position was marked by a star which has "since disappeared," so an Indian commentator informs us. It marked the first point of Aries in the fixed zodiac, and therefore indicates the beginning and end of the precessional cycles. The *Sūrya Siddhānta* goes on

to explain how to calculate the exact position of all the planets and of the sun and moon, with respect not only to their longitude but the longitude of their nodes, for any given epoch in the past or future; giving a certain date as an epoch of reference—namely, the commencement of *Kali Yuga*. These things can be verified by any one who wishes to take the trouble. There are also given rules for finding the distance around the earth on any given line of latitude, and other things we have not space for.

Now, in view of the *fact* that we have this extremely ancient astronomical treatise, of such wonderful accuracy, wealth of detail and far-reaching scope, what is to be said of those who declare and even teach that the ancients

largest animals of which we have record. It ranged from 60 to 70 feet in length. Its height was greater than that of the largest elephant, and it had four legs, ten or more feet long. The neck was longer than the trunk and terminated in a singularly small head, though even this was two feet long. The total weight of the body is estimated at 25 tons. It had a thick powerful tail, 30 feet long.

It lived in the Jurassic period, which some authorities put at 8,000,000 years ago. (H. P. Blavatsky, by taking the figures given by an eminent scientist for the relative duration of the different sedimentary periods, and taking 320,000,000 years as the total age of the sedimentary deposits, gets 36,800,000 as the approximate age of the Secondary Period.)



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DOLMEN OF KER-LESCANT, BRITTANY. AN "ALLEE COUVERTE"

were ignorant heathen? What are we to think? They have to choose between the following alternatives:

- (1) Wilful falsehood, deceit and trickery;
- (2) Unpardonable ignorance of their subject;
- (3) Self-deception sufficient to brand them as persons whose judgment is hopelessly feeble and altogether unreliable.

Yes, our authorities must be one of these three. And when we add that H. P. Blavatsky has written two large volumes full of such evidences as that given above, and that these volumes are ignored (when not secretly pilfered from), we have still further proof of the utter inadequacy, from whatever cause, of our authorities.

STUDENT

## A Sixty Foot Dinosaur

A DESCRIPTION appears in the *Scientific American* of a specimen of the great American dinosaur, *Diplodocus*, which is now being mounted for presentation by the American Museum of Natural History to a new Museum at Frankfort-on-Main.

*Diplodocus* was a reptile and one of the

Marshes, lakes and inland seas then covered Wyoming and parts of the Rocky Mountain region; and this huge lizard roamed around, pulling up aquatic vegetation from the bottom with its long neck and short rake-like teeth. With its tail it could swim, and balance itself upright on land.

The skeleton of the specimen in question was obtained from Bone Cabin Quarry, near Medicine Bow River, Wyoming, in 1899. It was nearly complete, but parts have been made up from other specimens and a few missing ones outlined on the mounting. All the vertebrae of the back were found articulated, from which it was known that the back was very short comparatively and that each vertebra had a rib.

STUDENT

## A Boulevard Around the Acropolis

AS part of plans for beautifying Athens, and to set off its ancient treasures, a boulevard is to be built around the Acropolis and its adjacent buildings. A committee has been appointed by royal decree to approve plans, with representatives of the authorities and educational and archaeological institutions, and the American archaeological school. R.



# ✻ The Trend of Twentieth Century Science ✻

## Experiments in Plant Life

IT has been known for some time that the use of electricity increases the rapidity of plant growth, but whether the cost is not equal to the increase has yet to be determined. According to the experiments of Professor Lemstrom of Helsingfors University, electricity increased the growth of strawberries by 50% and sometimes by more than twice that; of corn by more than 35%; of potatoes by 20%; of beets by 26%. A wire net is stretched over the field and many small wire ends are tied here and there to the meshes so as to spray the electricity over the soil, the current being static. The generating machine is in a neighboring shed. As the plants grow the net is raised so as not to touch them. The Professor strongly asserts that the process can be made to pay.

Some French workers have used the atmospheric electricity. The network is run through, not over, the soil, and it is connected with a very tall upright metal bar or wire as a collector—practically a lightning rod. They report results even better than those of Professor Lemstrom. A similar method, now patented, has been successfully used on a large scale to restore the health of diseased vines in France.

A writer in the *Fortnightly Review* reminds us of the experiments of Flammarion on the influence of the colors. Taking the seeds of the Sensitive Plant, he placed some in a hothouse of white glass, some in a hothouse of blue glass, some under green light, and the fourth sample under red. Otherwise the four samples were treated exactly alike. At the end of four months the plantlets under blue light were healthy but very small and stationary; those under the green were fairly tall but thin and weedy; those under the red were fifteen times the size of those in the blue house and four times the size of those in the white.

These results do not however correspond with some reported many years ago by General Pleasanton. He found that growth was most marked in plants grown in a mixture of blue and white (clear) glass, the proportion being one pane of blue to six of white. It is now known that the contrast would cause an electric excitation, the soil on which the full light fell becoming positive to that under the blue light. This fact may explain his results. The connexion between, or identity of, light and electricity has been interestingly demonstrated by an experiment with the electroscope. When two sheets of gold leaf are hung by a wire inside a bell jar, the wire perforating the summit and ending in a metal button outside, the sheets repel each other and diverge whenever they get—through the button and wire—the slightest charge of electricity. It has been found that if the jar be exhausted of air, the sheets also diverge when a beam of light falls on them.

Flammarion's results with color do not seem exactly to correspond with Finsen's. But the latter's subject was the human body. He found that red light decreased the amount

of blood, though it stimulated the blood-pressure by contracting the vessels. Blue increased the total amount of blood but relaxed the circulation.

The forced growth following *etherization* has yet to be explained. The plants—the soil in the pots being previously allowed to become very dry—are placed in a box on dry sand. Ether is then poured freely on the sand and the box hermetically closed for forty-eight hours. After this period the plants are taken out, placed in a cool house and treated as usual. They immediately begin to sprout and flower with extraordinary rapidity. Can it be that they have taken the opportunity to decompose some of the ether and lay in a good stock of carbon from it? STUDENT

## The Universal Heart-Beat

PROFESSOR KORN (of telephotographic fame) has produced a noteworthy and picturesque theory of gravitation, apparently founded on a hypothesis of Lord Kelvin's and an experiment of Professor Bjerknes'. The latter noted that two hollow rubber balls suspended in water and made to pulsate by the pumping of air in and out of them through small rubber tubes, attracted each other when their contractions and expansions corresponded. But if one was contracting while the other was expanding they repelled each other. This remained true even when the pulsations were so rapid and so small that they were hardly visible.

Professor Korn suggests that we have here a picture of the universe. The water is ether; the balls are molecules; their attraction for each other is gravitation. Every molecule in the universe is expanding and contracting like a minute heart, with a speed greater than that of the vibrations of light. As they are all expanding and contracting together, they attract each other. But just as a stretched string may be vibrating in its whole length, and also in segments, sounding its fundamental and one or more overtones—so the synchronously beating molecules may to their main and fundamental pulsation superadd others more rapid. They will thus attract each other by virtue of their main pulsation, and may at the same time repel by virtue of their slighter but more rapid thrill. It is known that if two of them get closer than a certain minimum, the attractive force ceases to act.

According to this hypothesis, molecules are emitting "sound" into the *ether* (not in this case *air*). And it may some day be found that with what we know of sound as a key we may unlock some of the deepest secrets of physics and chemistry, the inner anatomy and physiology of atom and corpuscle.

In Lord Kelvin's theory every molecule is supposed to be either generating and giving off, or absorbing, ether. He shows that if they are all doing one of these things at the same rate, they will attract each other, and that gravitation may thus be explained.

Let us suppose that they are both radiating and absorbing, and doing it in correspondence

with a movement of alternate contraction and expansion. The two theories are thus blended. We see by their light every atom being every moment built and unbuilt, there being sometimes equilibrium between the two processes, and sometimes one predominating.

It then only remains to ask whence the pulsation; what set the molecular and atomic hearts beating? But science must not try her hand at that question. STUDENT

## Living Food

A NUMBER of experiments have now been made to determine the food value of fruits, and from time to time we see tables of their relative saline, nitrogenous, fatty and other constituents. But these tables are equally valid for raw or cooked fruit, and they take no account of what is surely a very important ingredient—life. The cells of uncooked fruit are living, moving and (as we have lately found) invisibly radiant. The scientific fruitarians should try a new set of experiments. For a few weeks or months two similar groups of them, eating the same fruits and nuts, should in one case eat them wholly uncooked and in the other wholly cooked. The tables of weight, endurance and so on should then be compared. It seems incredible that there should be no difference in health value between living and dead protoplasm. We know that infants fed on boiled milk are likely to develop scurvy, a condition usually cured by the substitution of raw or merely sterilized milk. The same principle must obtain with fruits. Consumption is often curable by the administration of the juices of raw fruits and vegetables, extracted by crushing. The product is measured in a glass and given at special hours, so that it looks like a medicine. It is really but a living food, the yield of a larger mass of the original than could comfortably or even safely be eaten. M. D.

## Spines, Thorns and Needles

PROFESSOR LEMSTROM'S observations of the effect of electricity in stimulating plant life led him to a suggestion as to the meaning of spines, thorns, needles, spikes and beards. He noticed that in the north the harvest was more abundant, and the annual wood-rings of trees wider, in those years when there were most sunspots, therefore most auroral display, therefore most aerial electricity. Sharp points both collect and distribute this kind of electricity, and the plant would benefit by either. When electricity went from earth to air, running up the plant and off by the points, it would help the rising of the sap. When it went the other way, entering by the points and emerging by the roots, it would turn some of the soil-nitrogen into nitric acid and nitrates. Thorns and so on may perhaps have other functions, keeping off animals, etc.; but this would doubtless be the most important. The electricity may take in part the place of sunlight, so that the plant can afford to do with smaller and fewer leaves. Corn for instance bears an immense quantity of fruit in comparison with its leaf surface. STUDENT

## Nature

## Studies

**Memorandum for Report on Bill for Purchase  
of Southern Appalachian and White  
Mountain Forest Reserves**

**F**IRST, the creation of these reserves is wise public policy. Between the Census years 1850 and 1900 the population of the country increased from 23,000,000 to 76,000,000, but the money value of the lumber product which it consumed increased from \$60,000,000 to \$566,000,000. Both the *per capita* consumption of timber and the price of timber are increasing. Both of the proposed reserve regions are chiefly natural forest land, more useful for the production of timber and water than for anything else. At present their forests are being rapidly destroyed. It is estimated that 24 per cent of the Southern Appalachian region has been deforested. Deforestation means loss of power to produce future forests. It is in the public interest that these lands should be acquired and held by the Government as permanent sources of timber supply.

Second, the acquisition of these lands by the Government will be good business policy. The use of the Western reserves as productive forest is only just beginning, but the Government receipts from these reserves are approximating one-half the outgo. Within a very short term of years they will undoubtedly carry themselves. At the same time, their property value is rising and will continue to rise, both from the increasing value of the timber and from the greater productiveness of the forest when under management. With a present value of not less than \$250,000,000, these western reserves are being administered at an annual cost of one-third of one per cent of this sum, while they are increasing in value fully ten per cent a year. At the same time, they are yielding enormous indirect returns to the public welfare, from their indispensable relation to successful irrigation, to mining and other industries which demand lumber, to settlers, and to stock grazing. Both in the Appalachians and in the White Mountains, if the lands are acquired at present prices and in their present condition, there is an opportunity for the Government to establish reserves which will prove profitable investments under management, besides securing large benefits to the people of many States.

Thirdly, the creation of these reserves, now or later, is a necessary policy. Sooner or later the certain consequences of the forest destruction now taking place will force the National Government to step in. The question is not merely that of preventing the impoverishment of the immediate localities and the conversion of productive land into a waste of barren rock. The loss of the forest is followed by that of the soil, and by recurring floods. The headwaters of every important river south of the Ohio and Potomac, and east of the Mississippi, including tributaries of these streams, rise in the Southern Appalachians, while the White Mountains feed important rivers of every New England State except Rhode Island. The rainfall of both regions is heavy and distributed throughout the year. In the Southern Appalachians it is heavier than anywhere else on the continent except on the northern Pacific Coast, and often falls in heavy downpours. After denudation every rain turns the shrunken stream beds into mountain torrents, which devastate property and bear down vast quantities of silt to obstruct navigable rivers. The sand bars thus formed accentuate the effect of alternating high and low water periods, and large Government expenditures for dredging and harbor improvements are



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**A BIT OF SWEDISH SYLVAN SCENERY**

entailed. The cleaning of river channels and harbors in North Carolina, South Carolina, Georgia, and Alabama is now being urged. Yet deforestation is only in its first stage. Eventually in this country, as has been the case in France, the stripped mountains will become so inimical to the public good that the Government will have to take charge of them and reforest them. But the expense of this, when once the forests are gone, will be only less ruinous than the damage which it will check, and the remedy will require many years to become operative.

France began a work of reforesting denuded mountains in 1860, to repair so far as possible the damage which had followed the clearing of the forests under private ownership. By 1900 she had spent over \$15,000,000 and acquired over 400,000 acres of land in this work, while annual expenditures were still going on at the rate of over \$600,000 a year, and it was estimated that in completing the work the further purchase of over 425,000 acres of land and the additional expenditure of over \$20,000,000 would be required. Owing chiefly to the necessity of acquiring for protective purposes de-forested land, almost one-fourth of the State-owned forest in France must be unproductive for many years.

By creating the proposed reserves *now*, we shall secure a property which can be made to more than pay its way. If we do not create them soon, enormous expenditures without productive return will become necessary.

Fourth, the creation of these reserves is in the interest of agriculture. After clearing, more or less of the land in the South is farmed for a short time, but erosion is so rapid that within from five to ten years there is not enough fertile soil left to bear crops. All land that is truly agricultural

will be excluded from the reserves. Such lands in the mountains themselves lie in narrow valleys along the streams, and after denudation are exposed to severe injury by floods. In the distant lowlands through which the waters pass on their way to the ocean, the effects of deforestation are also felt in floods which sweep out bridges, dams and houses, and often spread barren sand over many acres of fertile fields. From April 1901 to April 1902, floods in the South, fed from the Southern Appalachian region, did a damage estimated at \$18,000,000.

Fifth, the creation of these reserves is important for manufactures. The waterpower furnished by streams from these two regions is of great importance both north and south, and will be more important with the development of electric power. A gain of from \$15 to \$30 per year for each horsepower developed on the basis of a ten-hour day, has been estimated as the advantage of water over coal in point of economy. To the future industrial progress of the South, forest preservation in the Appalachians is essential. The recent rapid manufacturing development, particularly of cotton manufacturing, in North Carolina, South Carolina and Georgia, has been largely assisted by the waterpower available. In these three States alone cotton mills operated by water power are now established which have an annual production valued at over \$60,000,000. A still greater future development, promised by additional water power not yet utilized, is endangered. A water power which is intermittent is worthless under modern business conditions. The manufacturers whose observations extend over a term of years have discovered an appreciable decline in the volume of the streams. The waterpower of this Southern region, already developed or being developed, is estimated at 500,000 horse power. The undeveloped waterpower is probably not less than 1,000,000 horse power. If the forests are permitted to take their present course a very large part of this power will be lost, entailing a severe blow to the prosperity of the South, and lasting detriment to the entire country.

The forests of both regions now contain a heavy yield of mature timber. They are highly productive forests. In variety and size of hardwood species, the Southern Appalachian region surpasses any other natural forest in the country. The tendency under private ownership of forest lands, even under management, is to the production of small timber. In the lumber industry, from the nature of the case, the law of supply and demand does not fully guard the public interest. Both Germany and France at the present time find themselves confronted with a serious situation, owing to their neglect to provide at the right time for trees which would reach maturity and furnish saw-timber now or in the immediate future. Enough land is in forest but the crop is not ready, and in consequence alarm is now being sounded in both countries.

Over 60,000,000 of the people of the United States are within 24 hours of the Southern Appalachians, and the White Mountains have long held a foremost place as a summer resort, especially for the Northern and Middle Atlantic States. Both of these regions should be guarded and handed down to the generations which follow. They are great natural blessings with which we have been endowed, and which we must protect.—(Submitted by a Correspondent of the CENTURY PATH)



### The Revival of Shakespearean Drama by Katherine Tingley

(CONCLUDED FROM LAST ISSUE)

**J**EALOUSY, ambition, lust, covetousness, avarice, the sin of separateness which in Shakespeare's view appears the worst of all and is the last to be forgiven; tyranny, love of power, virtue, compassion, selfless modesty, courage, generosity, and that love which layeth down its life for a friend, all these are shown as the keynotes of life after life, the mainsprings of action after action, as the dramas pass, one after another, before us. A greater reformatory power than the presentation of these plays, illumined as they are under Katherine Tingley's direction (witness her brief interpretation of *Midsummer Night's Dream*, as read at each performance) by just a few words to turn twisted and apologetic or cold and immobile human minds in the right direction, the present age can not ask.

How long, think you, can our sleek, comfortable, conscienceless, solemn, and asinine political office-holder sit unmoved under the burning-glass of Shakespeare's portrayal of Dogberry? And can a certain type of woman, who is today being hurried to the edge of a moral precipice by her own ambition, fail to see her fate, writ large, in the awful and pitiable picture of Lady Macbeth? Can he who has grown embittered from the ingratitude of child or friend, as did poor old King Lear, or Timon of Athens, fail to see, in the mirror held up before him in these very dramas, the reason for his cynicism, his misanthropy, his hopeless hatred for all men, mayhap his madness? And she who rules by petty domineerings, wearing a sharp tongue for love's chief weapon—a picture not infrequently seen, alas!—may well reflect whether it pays to cultivate the tyranny that as shown in Katherine the Shrew, can only be tamed by being out-tyrannized.

And Hamlet! How have the commenta-

tors "torn a passion to tatters and split the ears of the groundlings" over Hamlet, never once seeing the eternal logic of events in the play, and that virile resolve is impossible to an ecclesiastical brain set—or mis-set, rather—in a heroic environment. For upon Hamlet's every act is the bigoted ecclesiastical seal of "Blame not me, blame my neighbor," or, in Shakespeare's own words:

**COMRADES**, think of the effort we have made to vitalize our Theosophical Work by protesting against the cold intellectualism of the age. We began by a protest in our own ranks; and the influence of this has spread out and has reached the so-called leaders of the time.

My hopes go out in the very atoms of the air. They are sounded in the silences of the night when the world is sleeping and the veil is lifted for a space between the weaknesses of those who suffer, and their aspirations.—Katherine Tingley

The time [never myself, note] is out of joint.  
O cursed spite,  
That ever I was born to set it right!

Unlike most modern playwrights, Shakespeare leaves the heart of reader or hearer warmer for the touch of his words. We love, not hate; we pity, not loathe, even the doer of wrong. Compassion pleads for the erring souls who are crucified and crucifying by their own sins, as well as for those set as-sorrowing by the sins of others. Shylock, his soul-measure set beyond power of heart to perceive or will to alter—in spite of all, what a pity for him wells up in our hearts!

Are not just such distorted souls all about us? And are they not our brothers, their very limitations pleading with us to yield them compassion, wisdom, unselfish and ungrudging service? Quince, Snout, and Starveling; Au-

tolycus, with his perverted yet heartsome, lightsome, forgivable philosophy of life; even the vile perverts Iago and Iachimo—these types are all about us, perhaps the product of our own selfish drawing-away from our brothers at some time in the past. Poor, distorted, hideous, pitiable, grotesque, or awful souls! Have we no debt, no obligation toward them? Think you such pictures, presented as Katherine Tingley will present them, can fail of their message? Coriolanus, for instance, represents a type that we meet on every hand, noble, magnificent, courageous and superbly heroic, possessing all the virtues save the little, the very insignificant (!) one of thinking of the plodding masses as his brothers. To him they are but "curs," "slaves," and "minnows,"—and he reaps as he has sown. Why is this play never seen nor heard of nowadays, when impresarios are crying to heaven to send them dramas—anything in the shape of dramas?

And, apropos of this question of the scarcity of modern dramatic works, what have we in all the modern category to compare with Shakespeare's Comedies, of so many of which the world has practically forgotten the existence? Was ever sweeter play written than *Two Gentlemen of Verona*, or ever sweeter picture made of a woman's heart? What more absolutely feminine than Julia's efforts to conceal her love for Proteus, her pettish tearing-up of his letter lest the maid suspect her secret, and then, when the maid is gone, her almost tearful gathering-up of the fragments, upon one of which she finds the beloved name torn in two, her placing of these bits in her bosom "as in a bed, till their wounds may heal"? And how her womanliness shines out later, when she risks hardship, death, and dishonor, for the loved one, not only to his saving, but, all unexpectedly, to the moral release of a treacherous friend whose heart, touched by her heroism and womanly honesty,



spoke and upbraided the faithless head. What a lesson in Magic!

Katherine Tingley is serving the world rarely in reviving some of these comedies, for surely the modern stage has room for something of Shakespeare's besides the gloom, pessimism, strife, agony, persecution, martyrdom, treachery and hate that we see in Hamlet, Richard III, Macbeth, King Lear, Romeo and Juliet, Othello, and King John, great in their revelation of the Higher Law as these are. The world today is already bestridden by pessimism, like a veritable "Old Man of the Sea." Is it not time for dramas of heartiness and joy, or at least for those which include within the sweep of their action final justice, which is ever final joy, reconciliation, and peace? Let us have Béatrice and Benedick, with all their wordy wit, again; and the Princess Rosalind, and dear, silly Orlando, and Viola of *Twelfth Night*, whose words "she sat like Patience on a monument, smiling at Grief," we daily quote, the while we have lost all knowledge of the flower-like, sweet, heroic little soul who uttered them. Let us have again the inspiration of Hermione, that living lesson in trust; of Prospero, true picture of a White Magician; of Miranda and Perdita, flowers made to bloom only in sunshine; of Imogen; of Portia, the noble wife of Brutus; of that other Portia of Venice, who, from a simple girl, talking lightly of suitors and dresses, is transformed in the twinkling of an eye into a veritable Lion of the Law by the power of compassion and love of justice at that critical moment that strikes, in some favored lives, when there comes the chance to "stand in the gap for the saving of a nation." Can we spare these living, breathing lessons in the duality of human nature and the majesty of the Higher Law? We know Juliet and Rosalind and Portia fairly well though by riper acquaintance we should profit more. Why not, then, Thaisa and Marina in *Pericles*, that drama so beautiful that we forget sea and sky in reading it? It is to the end that humanity shall the sooner gain a knowledge of its nature and its needs, that Katherine Tingley is inaugurating this Shakespearean revival. And how will our wits be sharpened, our love be strengthened, our compassion be deepened, by better acquaintance of these faithful mirrors of the varying lights and shadows in our natures? Volumnia, the majestic Roman Matron, mother of Coriolanus; the Countess of Rousillon, the sweetest dowager in literature; Desdemona, Juliet, Rosalind, Perdita, Helena, Ophelia, Imogen, Hermione; the noble Emilia, splendid Mercutio, Hamlet, and Laertes; jolly Mistresses Page and Ford, the inimitable Dame Quickly, the immortal Falstaff, reckless Prince Hal, the two Dromios, to be sure; Julia, Viola, and Olivia; Constance, that picture of outraged motherhood; noble Queen

Katherine, the despicable Parolles, the hypocrite Wolsey, the villainous Gloucester with the victimised and vacillating Lady Anne; Julius Caesar; Brutus, so idealistic of motive, so impractical of deed; loyal Kent and devoted Helicanus; Prospero, yes and Caliban; dainty spirit Ariel, Titania and Oberon and Puck — why, we need them all, as tones in the mighty chorus set by a Master-Musician for our singing. We have not sung it, save in shreds and patches, and have long been waiting for some Master-Leader to give us the keynote of the new, true, and higher interpretation of the full score. That keynote Katherine Tingley has sounded at last. In

PROFESSOR ZEUBLIN, of the University of Chicago, recently, in an address before a large audience, demanded that the city of Chicago turn over the Department of Public Works to women, in order that they might inaugurate a much needed civic "house-cleaning." He declared that it was the city's only hope for clean streets and that until women were put in charge there would be no clean streets. The writer recalls in this connexion the efforts made by Miss Jane Addams, founder and directress of Hull House, a philanthropic and educational institution located in one of the poorest quarters of the city, to get the streets of the neighborhood cleaned and



Lomaland Photo. and Engr. Dept.

#### THE "BANQUETING HALL," TARA HILL

this, her revival of Shakespearean drama, she will touch men's hearts with fire — nay, this she has done already.

#### A LOMALAND STUDENT OF THE DRAMA

#### Jottings and Doings

IN 1431, after one of the most outrageous and absurd trials known in the history of any court, Joan of Arc was delivered over to the English and by them burned at the stake. In this year's exhibition of the British Royal Academy one of the most notable canvases represents The Maid, charging the English lines at the head of her troops. The composition is spirited, grand in action, full of color and superbly handled as to detail, the best picture yet produced by the gifted Frank Craig.

The picture, it should be added, is unique as a portrait study of Joan of Arc, the artist having copied from the original portrait formerly in the Church of St. Maurice, now in the Musée Historique, Orleans. A few years ago another English painter represented Joan in a picture called *The Vision* but, until this last, the great pictures of the incomparable Maid have been by Frenchmen. H. M.

the garbage collected. Filthy alleys, overflowing garbage-cans, ash-heaps and other allied products of civilization met one on every hand. The city made a generous appropriation to pay for the cleaning of this street, but the excuse that met Miss Addams' ears was, "There is not sufficient appropriation. We will have to have more money."

With characteristic American aptitude Miss Addams looked into the political situation a bit, at election time "ran" for the office of garbage-collector, was elected, and when this delicate, highly-educated and gifted woman made her report after a year of clean, sweet wholesome streets there was on hand a balance of still unexpended money! At the end of her term she relinquished the office, satisfied that no politician would dare to undo what had been done, so high had feeling arisen over the question in that ward. And her opinion proved to be well-founded. The streets of that ward, formerly one of the very worst in the city from the standpoint of comfort and health, have been clean ever since. Professor Zeublin was not enunciating a mere theory when he recommended women as, so to speak, civic housekeepers. STUDENT

# OUR YOUNG FOLK

## The Sheep and the Goats

IT seems that there is a possible interpretation for the sheep and the goats that were to be separated, very different from the one generally accepted. We all remember the Scotch minister who, after preaching on this text, solemnly urged his congregation to go home, and each one retiring to the privacy of his own closet, to go down on his knees and ask himself earnestly the question—"Am I a goat?" If there is any truth in this new suggestion, fewer perhaps would have to plead guilty to goathood than the worthy preacher imagined.

Among the mountains of Syria, each flock of sheep is led and shepherded by a goat. That is because the goat is as brave and intelligent as the sheep is the reverse. The two creatures show their respective qualities in this way. When the fierce mountain storms are raging, the sheep's one idea is to get quickly down into the sheltered valleys, but the goat heads for the mountain heights, and battles his way upward. It is difficult to climb in the face of a storm, but up there the torrents are still overleapable streams while below they become very quickly wide whirling hosts of water that sweep everything before them. Also you may get above the storm altogether and into quietness by climbing (hard work!); but you will never get below the storm or lower than the danger. These things the goat knows, and goes upward. The sheep, too, will follow a strong lead, backed perhaps if necessary by a pair of good sharp horns, though we are not sure that such horn-play would be needed.

The flock is feeding on the mountain side when the storm descends upon them. It is a great shock of driving waters, an onslaught, a sweeping, howling tumult. The sheep are



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SCENE FROM THE ORIGINAL COMEDY, "THE MAGIC STATUES,"  
PRESENTED BY BOYS OF THE RÂJA YOGA FREE SCHOOL, SANTIAGO DE CUBA

huddled together in their terror, there is no shelter for them, they cannot stay where they are, to stand still is to be whirled away. "Below is apparent peace. There are no precipices for the wind to hurl us over down there. Let us break for the valley." If they do, they are destroyed.

But the goat, when the first rush of the storm comes, begins his quiet way upward, and the sheep follow him into safety. He is the only one there who is certain of his course, however eccentric that course may seem to be, and however dangerous.

How often is not humanity storm-beaten on the mountain side, terror-stricken, and with

the impulse to rush downward into destruction? Blessed are they who set their faces against the storm and begin the long climb upward against the most apparent danger. Mankind is bound to follow their lead on to the mountain heights where alone, above the storms, safety is to be found. STUDENT

## Facts Worth Knowing

MOTOR vehicles are now being imported into India, and the government is considering the desirability of using motor wagons in carrying country produce to the markets. India is covered with a network of excellent roads, so that automobiles are just the thing for quick transportation.

CROSSING the ice on a lake one day, a setter dog ran too close to a hole in the ice and fell in. He seemed quite unable to climb out and was in danger of being drowned, when a big Newfoundland dog, seeing his brother dog in danger, ran out to rescue him. After several attempts which took much strength and courage, the big dog managed to drag the drowning dog from the water. Just as soon as the setter had regained his strength after his struggle in the cold water, he ran to his rescuer and showed his gratitude by wagging his tail and rubbing himself against the big dog. Soon after they were seen trotting home together, the best of friends.

A PHENOMENON not easily accounted for is the so-called "singing sand" found along the Atlantic coast, in America. It is said that near Manchester, Mass., there is a stretch of beach, something less than a quarter of a mile long, where the sand gives out so distinct a sound when a stick is driven into it, that it can be heard above the ocean's roar for 150 feet. There are several other places along the coast where the sand gives out a low singing tone when it is stirred or even when walked upon.



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"THE ALLEGORICAL VISION"  
TABLEAU PRODUCED IN CHRISTMAS ENTERTAINMENT OF RÂJA YOGA SCHOOL, SANTIAGO DE CUBA

# THE CHILDREN'S HOUR

## A Fairy Tale of Science

IN the Fairy Realm of Science there are many fairies whose lives are more busy and interesting than any you have heard about in the beautiful fairy tales of the Brothers Grimm or Hans Christian Andersen. Some of the fairies, elves, and sprites, that Science tells about, spend their whole busy, happy lives in helping all the kingdoms of nature. Of course they have many wonderful adventures. Two kinds of fairies are very important to us indeed, for we live with them all the time. These are the water fairies and the air fairies.

Water is a liquid, people say, that is, the little groups of dancing fairies called molecules, do not whirl around all huddled up together as they do in solid things like wood and stone. They spread out and dance further apart. We can see this for ourselves if we dip our finger in a basin of water. The little fairy groups slip aside easily to make room for us. We know that the fairies of wood and stone are not so kind. We must take a nail and drive it in with a hammer, in order to push the little wood fairies back so that we may enter. Now water, although it is a liquid is made up of two gases, Oxygen and Hydrogen. That is, in the tiny groups of water fairies that we call molecules, there are three fairy dancers, two hydrogen fairies and one oxygen fairy. They hold hands very tightly and always dance in these little groups of three, when they wish to form water. Their names are sometimes written for short  $H_2O$ . One sees at a glance that this means two hydrogen fairies and one oxygen fairy, or a fairy group, or molecule, of water. It also stands for water, since water is made up of millions and millions of molecules.

Fairy Hydrogen is almost the lightest dancer in Fairyland. She is such a dainty sprite that the weight of all the other fairy atoms is compared to hers. If we want to say just how heavy another fairy is, we say it is twice, or three, or four times as heavy as Fairy Hydrogen. There are very few fairies indeed as light or lighter than she. Now Fairy Oxygen is quite heavy as compared with his playfellow Hydrogen. He weighs more than sixteen times as much.

The oxygen fairies are the very busiest and friendliest in all Nature. They not only help to form water, but they are present in the air also. They are always hopping and skipping out of one little group of dancers to join another that may be stretching out for them eager little arms of welcome. Such active quick little fairies are able to be of great service. As soon as the oxygen fairies

## THE THROSTLE

TENNYSON

"SUMMER is coming, summer is coming  
I know it, I know it, I know it.  
Light again, leaf again, life again, love again."  
Yes, my little wild Poet.

Sing the new year in under the blue.  
Last year you sang it as gladly.

"New, new, new, new!" Is it then so new  
That you should carol so madly?

"Love again, song again, nest again, young again,"  
Never a prophet so crazy!  
And hardly a daisy as yet, little friend,  
See there is hardly a daisy.

"Here again, here, here, here happy year!"  
O warble unbidden, unbidden!  
Summer is coming, is coming my dear,  
And all the winters are hidden.

in the air. Sometimes you can see these with your eyes, for they rest on the flowers as dew, float in the distance as a veil of mist, or crowd high up in the air as clouds, whence they come back to earth as rain. UNCLE OSWALD

## The Tomtis

DID you ever hear of the fairies called the Tomtis? In Sweden people have long believed in them. They are supposed to look like little old men, no larger than a three or four year old child, and are usually clad in coarse gray clothes, and wear red caps on their heads. They are good fairies and always bring blessings wherever they go. They always work silently, but if interfered with in any way, they may vanish to return no more.

A story is told of a house-wife, who noticed that no matter how much meal she took from the bins there seemed to be the same quantity left. One day she spied through the chink in the door a little man sifting meal into the bin with all his might. Noticing that his clothes were badly worn, she thought to reward him for his good deeds so she made him a new suit and hung it upon the wall near the bin; then she hid herself to watch what he would do. He seemed to appreciate them, for he quickly exchanged his old clothes for the new, but when he saw that the meal made his new suit dusty, he said, "Yunker Grand is making himself dusty; he shall sift no more."

I think the housewife must have concluded that it is not fine clothes but suitable clothes that are best to wear while at one's work, don't you? C. H.



Lomaland Photo. and Engr. Dept.

A GROUP OF THE SENIOR GIRLS  
IN THE PHYSICAL CULTURE CLASS, RÂJA YOGA FREE SCHOOL, SANTIAGO DE CUBA

enter a group, the dance becomes merrier. When they join the fire fairies, the fire if it is only a tiny spark, bursts into flame. Fairy Oxygen is a Warrior too. He fights all the bad fairies in fairy land, and when he has conquered them, he turns them by magic into friendly sprites.

The lively oxygen fairies you may be sure, not only dance in water, but fly in the air as well. Here they have as their playfellows the Nitrogen Fairies. These are slow, lazy little elves, who mix up with the oxygen fairies and hold them back in their play. Their presence keeps the oxygen fairies from burning up the world. Indeed, whenever they get the chance, nitrogen fairies choke the fire fairies. Besides the oxygen and nitrogen in the air there is a queer little fairy group called Carbonic-acid-gas. In this group of dancers we meet a new and very friendly elf. Fairy Carbon is her name and she holds on tightly to the two little oxygen fairies with whom she dances.

There are also a few water fairies floating

## A Four-Footed Hero

A FEW months ago a little girl's life was saved in San Diego, California, by a faithful dog who was her favorite playmate. An automobile was speeding towards them as they romped together but the little girl did not notice it. The dog began to pull at her clothes and to bark, but she thought he was only playing. Just as the automobile came near—it was going very fast—the brave dog, seeing that the child was in danger, threw himself against her and rolled her out of the way. He had no sooner done this than the automobile passed over him and killed him. He was mourned as a hero by all the children in the neighborhood, who had looked upon him as one of their companions.

A RAILROAD bridge in Colorado has a faithful watchman in a dog. Twice, in 1902 and again in 1907, his barks gave warning that the bridge was burning. In 1902 the fire began just before train time, and many lives would have been lost if it had not been put out.



# The Theosophical Forum in Isis Theater

S a n D i e g o C a l i f o r n i a

## Last Sunday Evening at Isis Theater

Interesting Lectures—Subjects Treated Were:

"In the Whirl of the World's Life," and

"The Freedom of the Future"

AT the meeting of the UNIVERSAL BROTHERHOOD AND THEOSOPHICAL SOCIETY, held at Isis Theater, San Diego, last Sunday evening, Mrs. Faith Kent spoke on the subject, "In the Whirl of the World's Life." In part she said:

In the great stream of human progress, life has reached a point where races, creeds and civilizations are being so acted upon by the forces recurring—perhaps after long ages—that no one of them can preserve itself as a whole. All must give of their essence, of their life, and from this whirlpool will issue, when the trying and testing of the age of transition is over, a stream purified and charged with the spiritual force that will render it possible for humanity to come to express in daily life more of the higher potencies of human nature.

A testing time for all things is such a period. Institutions and governments, customs and creeds, are all tried and proved during a transition age; the rapidity and tenseness that characterize life at the time reveal all sides of these things as no other time can. The test is inevitable; what is not founded on truth and order and justice will not be preserved as it is. The whirlpool will make inroads upon it and leave it in what will be perhaps an unrecognizable condition. You have only to read the daily papers to see that this is happening. Things are being brought to light that are so ghastly and so horrible that no one can remain neutral towards them, and all can clearly see that no fabric of society can be strong and lasting with such blemishes spreading far and wide.

The old, old religions are being discovered to have much more good, pure, ethical teaching in them than was ever before suspected by Western minds. These ancient teachings are now set forth in sharp contrast to much that is known as Christianity. If the present age of transition is a testing time for any one thing more than another it is for this Christian religion which has given its name to our era, and which has for so long been a dominant factor in the life of the West. None are more deluded as to the trend of human affairs than those who dream that the Christianity that is not based and built upon the living of the Christ-like life, can emerge from the whirlpool of a transition age as a world-religion capable of convincing and inspiring the races of mankind that are to follow us. Only so far as it bears the test of the needs of humanity, only so far as it teaches humanity to live the Christ-life can it hope to take its place beside the older religions that have been the guide and the Source of Light to races who still, after thousands of years, find in them a guide and a light. May there not be in the other great religions an element of spirituality, a ray of wisdom, which, to say the least of it, has not been made to permeate our vaunted civilization through the Christian Church?

On some of the countries of the world which have not kept pace with the West in material development, we are learning to look with a new understanding. To many, China has meant the country of small men with withered faces and queues hanging down their backs; but what mighty force has kept China intact, sufficient unto herself until the hour struck for the age of transition? What hid-

den seed has laid there so long, and now sprouted into the ability to leave the old conditions that hampered growth, and adopt wholesale the methods that will lift human life along some lines in that country? In spite of all the isolation, and the apparent crystallization of China, in her people was still the power to assimilate what will quicken the whole race and make possible the realization in outward life of the great ideals, the profound knowledge that had been held by a long line of chosen faithful few, whose existence was never suspected by people in the West. . . .

A friend who had been reading of the ancient civilizations of Peru and Mexico said to me recently, "How remarkable to think that these people had attained such wonderfully harmonious national conditions!" When we look at Europe, when we realize how slender a thread binds the nations to peace, how slight a thing will set the continent afire with strife, we feel like asking: "From these ruins what shall rise? What shall issue from this turmoil? To what has come the Christian Era?" . . .

From *Theosophy* we learn to see that in these confused conditions lie the opportunities for individual men and nations to work off the evil they have in the past set in motion, the opportunity to face the evil in themselves and others, to know themselves, and look deep, deep within, until they can see the line to follow. *Theosophy* teaches us to look on all this confusion not with despair, not hopelessly or with discouragement or pessimism, but with steadfast confidence in the Right and the True and the appreciation of the Justice of it all—an appreciation impossible to those with a philosophy less comprehensive and illuminating. *Theosophy* teaches us to see this host of human souls, struggling, to be sure, but struggling to free themselves of all that hampers them, all that drags them down. *Theosophy* shows us this host of souls incarnating in race after race, as race conditions present suitable opportunities for development and realization. The convulsions of Nature, the changes in the lives of nations, have all been produced by forces set in motion by the very souls who now suffer from them. They must restore the harmony themselves—it is the Law.

*Theosophy* in binding the religions into one in the Wisdom of the ages, *Theosophy* binding the nations in one common purpose of the welfare of all, *Theosophy* recognizing the light wherever a pure light shines, *Theosophy* made practical in Universal Brotherhood where the common humanity is recognized irrespective of race, creed, sex, caste, or color, is gathering together for the onward movement all that can move onward. The undercurrent flows from its heart, it can be studied everywhere in the world where the heart forces have been active—and these act without noise of drums being heard.

At this crucial time cling not to the dying forms of faith or human association! Find the undercurrent, search for the guiding hand in all this seeming turmoil. It will be found in the body of enlightened purified helpers of humanity who lead us onward within the limits of divine law, the helpers who sent H. P. Blavatsky, W. Q. Judge, and Katherine Tingley to teach the sublime truths of *Theosophy* to the world of our day.

Master Rex Dunn read an excellent paper on "The Freedom of the Future," from which we make the following extracts:

But let us see what freedom is. We may class it under two heads—True freedom, and the misunderstood freedom of today. True freedom consists

of the outer and inner. The outer is the freedom from tyrannical influences of others, and the inner is the freedom from the tyrannical influences of ourselves, that is to say, our lower natures.

The idea of freedom nowadays, and especially of individual freedom, is generally just the opposite of true freedom; it is generally that of selfishness and license or "do as you please." The causes of this false freedom are many, but they may be traced to one root cause, and that is the old, old story—incomplete education. The seeds of this false freedom are planted right from the beginning by allowing the child to have its own way, bending to its own likes and dislikes and allowing it to have sulks, moods, temper and all such things, which seem at the time to be very trivial but which really do more towards ruining the future life of the child than can be realized. For instance—most children have a way of wanting everything they see, which is of course a form of selfishness; now the parents, in ignorance, think they are giving their child freedom by bending to their wants, and the result is that the child grows up to be the victim of the forces of selfishness.

The education which leads to true freedom is that training of personal character which tends to draw out all that is best and truest in the children. No child can exercise self-control who has never been taught to use its will power over the moods and desires that usually infest its mind. Wherein, therefore, can such a child be said to enjoy freedom? The contrary truth to this, that taught by Rāja Yoga, enthuses the mind with great hope. For when we learn that we are divine and that our power of will, if used, is infinitely greater than any petty desire or mood, a sense of freedom arises in our minds that can never be effaced—more than that we find that the will so used under the direction of our higher nature gains power day by day and by its hold over our minds makes possible the entry of the highest thoughts possible to man. All life becomes purposeful, full of beauty and promise and we never again lose our hold upon the great realities of life. This is the only true freedom, that which the soul dictates. The torchlight of truth which the Rāja Yoga system of education holds aloft cannot be hid, for many hearts have seen the light and obeyed the summons.

We have seen what the freedom of today is, and what it really should be or rather will be, for Rāja Yoga teaches the absolute freedom from the hindrances of the mind and body so that the higher nature or soul may play its part. This alone is the true freedom, and will be the freedom of the future, for as Rāja Yoga goes forth into the world as the mighty power that it is, it will soon change the life of entire nations. Then can the nations truly say they are free!

OBSERVER

## Theosophical Meetings

PUBLIC Theosophical meetings are conducted every Sunday night in San Diego at 7:30, at the Isis Theater, by the students of Lomaland, assisted by the children of the Rāja Yoga School. Theosophical subjects pertaining to all departments of thought and bearing on all conditions of life are attractively and thoughtfully presented. An interesting feature is the excellent music rendered by some of the students of the Isis Conservatory of Music of Lomaland. Theosophical literature may always be purchased at these meetings.

# Art Music Literature and the Drama

## Italian Industries Again—Our Student Traveler

THE ribbons and sashes of Rome are famous the world around, and very beautiful they are with the rich Roman colors. They range from a two-inch wide neck-scarf to sashes twelve inches wide and three yards long, made of heavy woven silk. The imitation pearls which are made in Rome are also quite an industry. One may watch the process of making in a little corner of the shop as the beads are dipped a dozen at a time into melting wax, from pins or needles driven in flat pieces of wood.

Naples adorns many of her show windows with strings or ropes of pink coral beads and rarely delicate tortoise-shell ornaments from the blue Mediterranean. These are usually cut and polished by hand by the peasants.

In the small towns near Naples many interesting industries are carried on. Sorrento is famous for its silk-weaving and colored wood inlaying; while Amalfi, some twenty miles down the coast, has fourteen paper mills whose wheels are turned by the little stream which comes tumbling down through the very midst of the town. The mills are little more than rude sheds. All put together would scarcely make a small one in this country, while Sorrento's soap factory seemed to be contained in a few large kettles of grease, simmering over a large charcoal range. Might it not be that the size of this factory is the explanation for the unwashed state of the people, for surely such a small affair could not begin to supply the soap that is needed even in the neighborhood about. It is interesting to note the difference in the people of the towns where some such industries constitute the principal municipal business. There is quite a different atmosphere, one of more happiness and contentment. In going from poverty-stricken Naples to these little industrial centers throughout the country, this fact is very noticeable, and one realizes that it is these industries which keep the country alive today.

Italy is very poor; the drain upon the people to maintain such a standing army and navy is very great. One deplores the fact that the arts and crafts displayed in many of these industries of Italy have dropped from their high standard of perfection, but it is the struggle against unavoidable poverty which has caused it.

The peace and contentment and even the moral standard of a nation are greatly influenced by its industries, because they keep the hand and brain of its people busy on healthy physical and mental work, giving also opportunities for the development of talent in many ways which lead to a higher civilization and the advancement of the race.

We long for the revival of the lost arts and crafts, and we feel that they must come again,

if not in the Old World then in the New, and bring back the hand-work which carries with it the individual stamp of its maker and the touch of the genuine which no machine can produce. STUDENT TRAVELER

JE DÉSIRE ÊTRE L'AUXILIAIRE D'UN ART À LA FOIS CLASSIQUE ET MODERNE, QUI NE SACRIFIÉ NI LE GOÛT ACTUEL AUX SAINES TRADITIONS, NI NON PLUS LES TRADITIONS AUX CAPRICES DE LA MODE.—GABRIEL FAURÉ



THE DAWN OF THE SOUL

FROM R. MACELL'S MYSTICAL PAINTING, NOW IN KATHERINE TINGLEY'S PRIVATE COLLECTION IN LOMALAND. HERE REPUBLISHED BY REQUEST.

## Beethoven's Love of Nature

A FRIEND sends the following beautiful and characteristic account of an experience in the life of Beethoven. It is as related in the *Life of Sir Herbert Stanley Oakley*. Beethoven's love for nature was always that of a soul deeply conscious of the higher aspects of nature's message, so to speak, and through his compositions his soul spoke his recognition of the Soul that is One.

After he had become stone-deaf he visited the valley of Heiligenstadt near Vienna, where he had stayed in other and happier days.

"Here," he said to the friend who accompanied him, "I composed my Pastoral Symphony, and here the birds composed with me. Can you hear a yellowhammer?"

"No," wrote his friend, on the conversation slate. "And in the symphony I only remember the nightingale, quail, and cuckoo."

He believed certain phrases to have been meant for a direct imitation of certain birds; but Beethoven's method was a more poetic one. The birds had inspired him; they had "composed" with him. But they had done it by contributing unconsciously to the joyous harmony of the scene.

Beethoven, in answer to his friend's suggestion, took the slate and wrote upon it a passage for the flute, in the "Brook Scene." That was what the yellowhammer had inspired him to do. STUDENT

"ROYAL guests of King Haakon were moved to tears during an entertainment at the palace, when the ancient music of the Vikings was played to them by an ancient minstrel," reads a recent dispatch from Christiania, Norway. The occasion was a state banquet in honor of the King and Queen of Denmark, the parents of King Haakon, who were visiting Norway.

"Strange forgotten melodies were played on the 'langleik,' the crude guitar of the Norsemen, by old Halden, who is a direct descendant of King Harald Haarfagre (of the beautiful hair). Halden, who is eighty years old, with long snowy hair and beard, lives in the ancient fashion in a cave in Telemarken Province, and until he came to Christiania at the King's command, he had never left his native village. His instrument, a rough, wooden, box-like thing, with coarse strings, is 300 years old. At his touch it produced the wild melodies of the Vikings' songs of love and war handed down from generation to generation. The effect was to bring tears to the eyes of many among the 350 guests who heard the weird music. King Frederick of Denmark was particularly struck by the old man's music, and promptly invited him to be his guest at Copenhagen. Halden accepted the royal invitation with a dignity worthy the descendant of kings."

## The Vitality of Shakespeare

TWO recent experiments cast a remarkable light on Tolstoy's estimate of Shakespeare. To

typical Russian peasants three of Shakespeare's tragedies were read in succession—Hamlet, King Lear and Othello. The people were profoundly moved and their attention held from first to last. Hamlet's soliloquy they demanded twice in order thoroughly to grasp it.

An Italian company has rendered Hamlet in the Italian language to its fellow countrymen of the New York Bowery; rags and tatters of scenery, caricatures of costume. Result—the same, even the American Bowery residents, understanding nothing of the language, remaining absorbed throughout.

Was it not rather cruel to try that first experiment, among the very people of the prophet who had said that Shakespeare was a balloon which he would prick? STUDENT

LAST year the Emperor William, says a writer in the *Musical Courier*, ordered a collection of folksong for male chorus to be made. The book has just been published. The fact that more than 17,000 copies were ordered in advance shows how great is the interest in it.

# THE UNIVERSAL BROTHERHOOD and THEOSOPHICAL SOCIETY

FOUNDED AT NEW YORK CITY IN 1875 BY H. P. BLAVATSKY, WILLIAM Q. JUDGE AND OTHERS  
REORGANIZED IN 1898 BY KATHERINE TINGLEY

C e n t r a l   O f f i c e   P o i n t   L o m a   C a l i f o r n i a

The Headquarters of the Organization at Point Loma with the buildings and the grounds pertaining thereto, are no "Community" "Settlement" or "Colony." They form no experiment in Socialism, Communism, or anything of similar nature, but are what they stand for: the Central Executive Office of an international organization where the business of the same is carried on, and where the teachings of Theosophy are being demonstrated. Midway 'twixt East and West, where the rising Sun of Progress and Enlightenment shall one day stand at full meridian, it unites the philosophic Orient with the practical West

## The Philosophy of Religion

ATTEMPTS are being made in France to formulate a practical philosophy of religion and to account for the existence of the religious sense in man. But extraordinary confusion of thought is encountered, both in the French writers and their reviewers, as the following quotations from an article on some of these writers, in a New York paper, will show. For instance, here is a false anti-thesis:

In England, when faith in religion is weakened, interest in moral theory is deepened; and the same is true of Germany. But in Catholic nations like France, ethics and some form of religion are held to be inseparable; and negation, as well as reliance on ecclesiastical authority, is apt to give way to a religious philosophy which may be loosely defined as mysticism.

Again, the writer's historical views are mixed; as in the following:

When the Greek schools were disintegrating, and polytheism was disappearing, Neo-Platonic mysticism arose. Mystical philosophy, both within and without the church, succeeded the formal philosophy of the later school men. Agnosticism in England, and rationalism in Germany, produced new activity in ethical theory and ethical culture. And the long array of recent publications in France proves the truth of M. Pillon's saying, that in that country, "Mysticism is *à la mode*."

M. Hébert, one of the French writers quoted, says that religious feeling has its roots in the "sub-conscious region." This seems to be admitting a good deal. What is this subconscious region? Granted a region of mind, active and potent—so much so indeed that it can sway and set aside the dictates of the conscious mind and rule mankind in all ages—and you grant an unknown quantity of such magnitude as to render further calculation futile. To a Theosophist this "subconscious region" will stand for every single thing in man's nature of which modern psychologists do not know. It will include many things unrelated to each other; some things that are inferior to the conscious mind and some that are superior; animal instincts and rays of intuitive knowledge from the Soul. And where modern science will lump all this together in a hazy algebraic X, Theosophists will prepare for a lengthy and arduous study of Man's nature from top to bottom,

## MEMBERSHIP

in the Universal Brotherhood and Theosophical Society may be either "at large" or in a local Center. Adhesion to the principle of Universal Brotherhood is the only prerequisite to membership. The Organization represents no particular creed; it is entirely unsectarian, and includes professors of all faiths, only exacting from each member that large toleration of the beliefs of others which he desires them to exhibit towards his own.

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and will point to the teaching of the "Seven Principles of Man" as a preliminary course to that study. Here is more haziness, in the attempt to classify the effects of the subconscious region on man's ideas:

When it comes up into consciousness, it is like a vine which attaches itself to proximate objects. On the lowest level, it is concerned with the totem or fetich; on a higher scale it rises to an ethnic deity, or a creator, personal and omnipotent, or conceives of Nature as the sum total of all existence. But the modern mystic, perplexed by the insoluble problems concerning the divine goodness and finite evil, the divine power and the human liberty, rests in the contemplation of infinity, goodness, love, considered as abstractions. Perfection becomes the object of the mystic's contemplation. "It is not," says M. Hébert, "the simple sentiment of the perfect" which is characteristic of the mystic's consciousness; "it is the *obsession* of the perfect; but the obsession bears witness to the existence of the sentiment."

Again:

M. Hébert seeks to show that the contemplation of abstract perfection is not inconsistent with the pursuit of what approaches perfection in the concrete. A relation can be established between the ideally best and that which is best in our experience. The idea of the perfect takes hold upon the real, adapts itself to it, penetrates it. Thus the life of the mystic is active as well as contemplative.

And the reviewer concludes with the remark that this may attract a sentimental *élite*, but is not likely to have much influence as a reform agent in the rough world.

Quite so. What is an abstraction? Is it not an ideal summary of certain effects, apart from their cause, of certain qualities, apart from their underlying reality? Politics is an abstraction, politicians are a reality; motion is an abstraction, that which causes it is the reality; gravitation is an abstraction, the unknown cause thereof is the reality. In the same way this "ideal of perfection," is an abstraction, and so is the religious feeling and the other things named. They are not

likely to affect humanity much, any more than the law of inverse squares can pull an apple down off a tree or politics mount a throne and sway multitudes.

There have been reactions from this worship of abstractions and attempts to get back to realities. One was called Positivism, and now we have Pragmatism invented by a col-

lege president in this country. But unless they really do get down to facts they will be as vague as ever. Now the only *fact* that can explain the universal and eternal religious sense is the fact that man, in his interior nature (admitted by psychology under the head of "subconsciousness") actually *knows and perceives* the truth about life and the universe; that he possesses organs of perception higher than those which he habitually uses at the present stage of his evolution; that these higher faculties are obscured by the predominant activity of the lower and grosser channels of knowledge; so that man lives, as it were, in a state of dream, or with his eyes shut. But nevertheless, the higher faculties make themselves felt in the shape of aspirations and intuitions, which the mind afterwards seizes upon and analyses in the light of its partial knowledge, reducing them to various theories.

Thus the religious sense depends upon the fact of the Higher Nature of Man, which is the root of what is included under the head "the subconscious region." Unless we study this higher nature so as to make it a fact in our lives, we shall have no effective basis for religion. Hence there is needed a practical and collective effort to carry out the teachings of Theosophy practically, so that their reality may be daily demonstrated to each student and the existence of the Higher powers become known, as now the existence of the lower powers is known. T.

THE ever incognizable Cause of all causes should have its shrine and altar on the holy and ever untrodden ground of our heart—invisible, intangible, unmentioned, save through "the still small voice" of our spiritual consciousness. Those who worship before it, ought to do so in the silence and the sanctified solitude of their Souls; making their spirit the sole mediator between them and the *Universal Spirit*, their good actions the only priests, and their sinful intentions the only sacrificial victims to the *Presence*.—H. P. Blavatsky



Students'



Path

## A FRAGMENT

PACE through thy cell, old Socrates,  
Cheerily to and fro;  
Trust to the impulse of thy soul,  
And let the poison flow.  
They may shatter to earth the lamp of clay  
That holds a light divine,  
But they cannot quench the fire of thought  
By any such deadly wine.  
They cannot blot thy spoken words  
From the memory of man  
By all the poison ever was brew'd  
Since time its course began.  
To-day abhor'd, to-morrow adored,  
So round and round we run;  
And ever the truth comes uppermost,  
And ever is justice done.—Selected

## H. P. Blavatsky's Teachings Regarding Spiritualism

IN the early days of this Movement in the last century, H. P. Blavatsky undertook to prove to the world the truth about Spiritualism. She did not make a wholesale denial of the phenomena, as did a large part of the community, who did not wish to be bothered with anything so uncanny; nor did she admit the explanations given by the Spiritualists themselves. At great pains and trouble to herself she really offered to the world a philosophical statement of the whole subject. This she did in many ways. The totality of her writings placed Spiritualism in its proper place and made plain in a general way the meaning of its phenomena. But in addition she gave it especial attention and took pains to produce herself, at will, some of the strange manifestations which were deceiving so many; and to explain how she did it. In short, she left no stone unturned to save those who were so inclined, from the disastrous effects of these misunderstood forces.

What was the result? The carelessness of the ordinary mind was exemplified in the fact that a large number of people dropped the whole subject of Mme. Blavatsky by cataloging her as a Spiritualist. No one could have done more than she herself to prove that she was not; but that was nothing. She had had something to do with them, and so the matter ended in their minds. Many others looked askance at her because she had condescended to trouble herself with such matters.

But the great philosophy she brought, which is summed up in the word altruism, had not yet been studied and accepted. And she was misunderstood, because she tried to help the misunderstood. There was also a big society in those days studying Spiritualism in quite a different way, according to *modern methods*,—from the outside. Though many regarded this society as wasting its time, still it was looked upon indulgently and considered eminently respectable, and therefore capable of passing judgment on the unseen world. And so one of its agents undertook to investigate

Mme. Blavatsky, and pronounced against her. But experience is a valuable teacher, and recently another member of this same society, Dr. Godfrey Raupert, has said in a lecture in New York:

For a great many years I have devoted myself to spiritualistic investigation, with a view to discovering whether its effects were good or bad upon human beings. . . . I have come to the conclusion that moral decay and physical decline are the rewards reaped by those who tamper with the beings of the spirit world. In fact, I have proved this absolutely. In England nearly seven-eighths of the men whom I have had assist me have, sooner or later, been shipwrecked morally and physically.

He is convinced of genuine phenomena, but says he is unable to decide whether they are the astral bodies of the dead or not, but adds:

However, I do not think they are. It seems to me that they are the members of some shadowy community that are always with us, though, to those who do not know how to materialize them, invisible. When these influences are able to take possession of the will or mind of a person at will, they govern the actions of the body, unknown to the individual. Morally degraded, it does not take long for the body to suffer a physical decline, and in a short time the man, once strong, determined, true, is reduced to a moral and physical wreck, a beast of the lowest order. No crimes are too horrible for him, no acts too low. And it all results from tampering with the spiritual. [The Theosophist absolutely denies that this world of astral whirlpools has anything to do with the *spiritual*!] Thousands of people are in the madhouses of the world simply because they would not leave spiritualistic practises alone.

All this and much more H. P. Blavatsky taught, only she never confounded the word "spiritual" with these phenomena. And she pointed out that all these things were well understood by the ancients. And that the people in those old days were intelligently warned against "The worship of the dead."

The day must come when the public will read her words with open eyes, and ask themselves in astonishment why they had not done it before, and why so many unnecessary sufferings have not been avoided. STUDENT

## Unprofitable Servants

MANY have been perplexed about those words of Christ which teach that one who does his duty in exchange for those agreeable compensations and rewards with which the Law requites our services, is an "unprofitable servant." Yet after all what profit is there in such lives viewed from the standpoint of the Ineffable Supreme? We finish our allotted task and then stretch out our hands to take the laborer's hire; like prudent merchants we engage in petty barter with Eternal Justice, all our claims are paid in full and it is hard to see what balance of advantage can remain to benefit the Universe at large. Surely our aim should be to rise above the rank of servant and aspire to take our places as directors in the operations of the cosmic enterprise. Scorning low, transitory paradises of felicity we should press forward with our work without a thought of compensation, as creators, as evolvers, as pure centers of intelligence to further and assist the slow unfoldment of the Law's immense designs.

A hireling serving for reward enjoys no certainty regarding his position in a household, but a son sharing his father's nature, helping with full-hearted zeal, having no wish for pri-

vate gain and sinking his ambitions in the strong tide of his devotion to the family; such a son's place and standing are assured.

If the Supreme simply receives our service for our hire, requiring us in strict proportion to the work we do, we pass our days as servants and dependants whose activities are ordered and controlled by a superior power. Let us instead keep Nature in our debt, contribute more than we receive; no longer serve the Law for hire, but guide and dominate affairs as if we knew our own divinity. Nature herself is powerless to control that man who seeks no glittering prize, dreads no disaster for himself; but labors with a steady single eye, devoted to the welfare of the whole.

STUDENT

## The Truth is Simple

COMPLEX rules of life are usually the result of trying to evade simple duties and find a compromise that shall reconcile our conscience with our desires. Complicated methods of doing things result from lack of courage to do the obvious. Great people act upon the simplest principles; but they seem to others to be most profound and artful. The only thing is that they have the courage to do the things which other people evade and go around. Nothing is more *simple* than the maxims of right living; but great courage and simplicity of purpose are required to put them in practise. Therefore we invent elaborate philosophies as a means of finding some other way that will not require so much devotion.

And intellectually, the scientific theories we propound are the result of a wish to have an explanation conformable to our prejudices. The truth is always simple, but it is too plain; it is too bright and dazzles us. Think, for instance, of the painstaking theories invented to avoid the conclusion that Nature is ensouled and conscious.

Simplicity should not be confounded with stupidity. The simple life is not the boorish life or the silly life; it is the life in which the Truth shines out and there are no fogs of delusion requiring complicated gropings. But we hug our delusions. The ordinary man does not want to be told the simple truth. It is not from lack of knowledge that we err. We know enough of the truth for present purposes but look the other way. STUDENT

THEOSOPHY is not a belief or dogma formulated or invented by man, but is a knowledge of the laws which govern the evolution of the physical, astral, psychical, and intellectual constituents of nature and of man. The religion of the day is but a series of dogmas man-made and with no scientific foundation for promulgated ethics; while our science as yet ignores the unseen, and failing to admit the existence of a complete set of inner faculties of perception in man, it is cut off from the immense, and real field of experience which lies within the visible and tangible worlds. But Theosophy knows that the whole is constituted of the visible and invisible, and perceiving outer things and objects to be but transitory it grasps the facts of nature, both without and within.

It is therefore complete in itself and sees no unsolvable mystery anywhere; it throws the word coincidence out of its vocabulary and hails the reign of law in everything and every circumstance.—William Q. Judge

## APPEAL TO GREECE

BYRON

CLIME of the forgotten brave!  
 Whose land from plain to mountain-cave  
 Was Freedom's home or Glory's grave!  
 Shrine of the mighty! can it be,  
 That this is all remains of thee?  
 Approach, thou craven crouching slave:  
 Say, is not this Thermopylae?  
 These waters blue that round you lave,—  
 Oh servile offspring of the free,  
 Pronounce what sea, what shore is this?  
 The gulf, the rock of Salamis!  
 These scenes, their story not unknown,  
 Arise, and make again your own;  
 Snatch from the ashes of your sizes  
 The embers of their former fires;  
 And he who in the strife expires  
 Will add to theirs a name of fear  
 That Tyranny shall quake to hear,  
 And leave his sons a hope, a fame,  
 They too will rather die than shame:  
 For Freedom's battle once begun,  
 Bequeath'd by bleeding Sire to Son,  
 Though baffled oft is ever won.

## THEOSOPHICAL FORUM

Conducted by J. H. Fussell

## Question "As to your strange interpreta-

tion of Matt. xvii, 10-13, the most casual can see at a glance that the theory of reincarnation as believed and taught by Theosophists does not for a moment enter into the same, for it is neither implied nor can it for a moment be inferred that John the Baptist either lived before, or shall be reincarnated hereafter, but simply as a vagary; a sort of last resort on the part of the sorely puzzled Jews to account for his personality. To attempt to stretch the meaning by any other sort of artificial interpretation is unwarranted in theory or fact." (From a letter from a Prison Chaplain.)

## Answer In the special reference given to Matthew xvii, 10-13,

it is not directly stated that Christ said that John the Baptist was Elias, but simply that the disciples *understood* that he spake to them of John the Baptist. There is, however, the direct statement accredited to Jesus given in Matthew xi, 10-14, where we have his own words regarding John, that: "If ye will receive it this is Elias which was for to come." In order that the context may be clearly understood we give it here:

For this is *he*, of whom it is written: Behold, I send my messenger before thy face, which shall prepare thy way before thee. Verily I say unto you, Among them that are born of women there hath not risen a greater than John the Baptist; Notwithstanding he that is least in the kingdom of heaven is greater than he. And from the days of John the Baptist until now the kingdom of heaven suffereth violence, and the violent take it by force. For all the prophets and the law prophesied until John. And if ye will receive it, this is Elias which was for to come.

Would the writer of the letter from which we make the above extract have us therefore infer that this actual statement of Christ's is "a vagary; a sort of last resort on the part of the sorely puzzled Jews"? But please note that the significant statement is made by Jesus: "If ye will receive it," and he ends by saying: "He that hath ears to hear, let him hear." A marginal reference is given to Malachi iv, 5:

Behold I will send you Elijah the prophet before the coming of the great and dreadful day of the Lord.

In this we have the promise of the prophet

Elijah's coming again, and in Christ's words we have the statement that John the Baptist was that great prophet. Speaking in plain language, and without any twistings of the intellect, there is no other conclusion that can be drawn except that Elias reincarnated as John the Baptist. To make any other explanation is to go outside of the simple plain statement of Jesus, and would indeed be a "vagary" and an unwarranted, "artificial interpretation" of what is given by Jesus as a plain statement of fact.

That there are some who will not "receive" it is plain, but how it comes about that some of his professed followers, and not only followers but professed teachers, "ordained" spiritual guides—alas! poor Humanity—refuse to take the plain meaning of the words is a matter much to be deplored, and which has long held back the people from their rightful heritage of knowledge.

It seems indeed a subterfuge for a minister of the Gospel to fly to one or two of the modern philosophers and take his stand upon the fact that *they* do not uphold even inferentially the teaching of Reincarnation. The first statement by the Prison Chaplain was that Reincarnation

is never considered or even referred to incidentally in any of the works or hypotheses of any of the great modern philosophers, German, English or French, from Descartes down to Cousin or Spencer.

In answer to this certain names were given; including Hume, Schopenhauer, Lessing, Hegel, Leibnitz, Herder, and Fichte the younger. The Chaplain in reply made the proposition that if a single quotation were given "from any of the authentic published works of any of the great names referred to proving their belief in the doctrine of reincarnation even inferentially" he would concede the balance.

In the issue of June 23rd actual quotations were given from four of these, namely, Hume, Schopenhauer, Herder, and Fichte the younger, and in answer we are informed that none of these names is "to be classed with the immortals or ranked with the world's great philosophers."

The only conclusion to be drawn is that the gentleman is not willing to stand by his statement, and although from his standpoint the names given may not be classed "among the immortals," still they are in good company if we go to the ancient philosophers, and we need only mention the greatest of the Greek philosophers, truly one of the immortals, Plato.

It may be of interest to add another quotation to those previously given. The following is from *The Divine Education of the Human Race*, by Lessing; translated by the Rev. Frederick W. Robertson:

The very same way by which the race reaches its perfection must every individual man—one sooner, another later—have traveled over. Have traveled over in one and the same life? Can he have been in one and the selfsame life a sensual Jew and a spiritual Christian? Can he in the selfsame life have overtaken both?

Surely not that; but why should not every individual man have existed more than once upon this world?

I have laid the greatest stress on the statement of Jesus regarding John the Baptist for

the reason that to infer otherwise than that the worthy Chaplain is a follower of and believer in Jesus Christ, would be discourteous in the extreme, and secondly, because in spite of the very wide range given by him in his first assertion that none of the great modern philosophers upheld the theory of Reincarnation, even inferentially, he can always take refuge by saying: "I didn't mean that philosopher—he is not one of the immortals."

Sir Isaac Newton, Faraday, and a host of other great scientists, who may well be called immortal as this world's reputation goes, did not refer to and doubtless did not even know of many of the wonders of science that are well known to modern investigators, and easily ascertained and verified by young students nowadays. Yet we do not refuse to accept the new discoveries, because forsooth the "laurelled few" according to our estimate of laurels made no reference to them.

The worthy Chaplain says that he has looked "long and earnestly but has looked in vain for the faintest tangible proof." But does he really mean this? What would be *tangible* proof, I wonder? "Or the slightest clue from the brains of the laurelled few," always excepting Jesus Christ, Plato and a host of the Illuminati of all ages and races.

"On the other hand it seems to him (the Chaplain), on the interpretation of common-sense alone that if the hypothesis were a fact, it should be one of the easiest ascertainable and most readily attested, of any within the whole range of human outreach."

I remember the Christ's words: "Except ye become as little children," and "The kingdom of God cometh not with observation," and "He that doeth the will, shall know of the doctrine," and then I think that the sorrow and suffering in the world has not been appreciably lessened by the study of Kant, or Fichte (the Elder), or Spencer. Perhaps it would be easily ascertainable if we would let go of our prejudices and come with open minds like little children. To some it might seem fair to turn the tables and ask for tangible proof of the resurrection, or the atonement, or even of the existence of God. But we refrain.

One final word, for we cannot take space to continue this discussion longer and must close it in this issue. Shall we look for a thing where it is not? If neither Kant nor Spencer discusses Reincarnation—if we are in earnest to find the Truth, we shall turn to those who have studied it, and until we do turn to them and study what they have written *we are not competent to enter an objection thereto.*

J. H. FUSSELL

THAT man has come up to his present state of development by passing through lower forms is the popular doctrine of science today. What is called evolution teaches that we have reached our present state by a very long and gradual ascent from the lowest animal organizations. It is true that the Darwinian theory takes no notice of the evolution of the soul, but only of the body. But it appears to me that a combination of the two views would remove many difficulties which still attach to the theory of natural selection and the survival of the fittest. If we are to believe in evolution, let us have the assistance of the soul itself in this development of new species. Thus science and philosophy will co-operate, nor will poetry hesitate to lend her aid.—*Ten Great Religions*, by James Freeman Clarke.

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### Consolation for a "Times" Victim

THE *Los Angeles Graphic*, a paper which has distinguished itself by its love of justice and humanity, protests against a particular case of yellow journalism exhibited by the *Los Angeles Times*, the paper which has recently had to pay heavy damages for its libels of Katherine Tingley and her work. The case referred to is that of a man who, if the *Times* story is correct, got into trouble some twenty years ago and was convicted. He satisfied the demands of the law and has since been engaged in trying to live down his past. He is married, with children and a mother depending upon him for support. To quote from the *Graphic*:

... Yet this poor devil must have his past with all its hideousness dragged into the open, his picture printed as an alleged convict, and all not in the interest of justice, or to accomplish something for the public good. Oh, no! Just so that there shall be another yellow story in what has come to be known hereabouts, at least, as the yellowest newspaper on earth. In the meantime innocent children, an unfortunate mother and a more unfortunate wife, have had their hearts torn out and an alleged convict has received a kick that may drive him back into the penitentiary. . . .

This man has now satisfied the justice of a higher Law than that of human making, a Law that squares up the accounts which everyone runs up in his private inner life, wiping off accumulations of debt which he has made in past years. His noble and manly efforts to be just and honorable have challenged this Law and resulted in this adjustment, painful at first, but destined to leave him freer and stronger than ever before. For, just as an access of health will bring out into manifestation the hidden germs of organic disease, thus purifying the system, so are the latent defects of our moral nature, acquired in the past (perhaps in previous lives on earth) brought to the surface that they may be removed. This man may smart under the odium of some of his more uncharitable neighbors, and he may find himself handicapped in his efforts to provide for those dependent on him; but a clear conscience is worth more than all else. Worldly misfortunes, met with a clean heart, can but call out renewed courage. The clear conscience is the magic stone which will turn them all to friends; and each rebuff will call up a corresponding virtue to enrich the character with the true riches that cannot be taken away. But an uneasy conscience is a burden that gnaws ceaselessly at the very springs of happiness and life.

In the light of Theosophical teaching, God is no imaginary judge created by man in man's own worst image, to permit horrible injustice on earth, and make up for it by absurd rewards and punishments after death. The only God Theosophists believe in is the Eternal Wisdom, Goodness, and Power, the Great Unknowable which shines forth in every living atom and organism and finds its chief temple in the purified Heart of Man himself. By recognizing this Power, and molding our lives in accordance with it, we can raise ourselves to a plane of peace, wisdom, and strength that will give us the true liberty and endow us with a vision that will clear away the mists of our minds and reveal to us the true meaning of life. Knowledge that is hidden from

the learned and pious is revealed to those whose natures have become purified through sufferings nobly borne. What we foolishly mistake for misfortune is often only the sharp medicine of the Soul destined to remove the scales from our eyes and the weakness from our fibers.

H. T. E.

### Medievalism in Lourdes

THE *Revista Cristiana* of Madrid gives some figures as to the profits made at Lourdes, where is the holy spring to which so many pilgrims resort to be healed. The fathers made in 1904 \$2800 profit out of the sale of candles alone. Statuettes of "Our Lady of Lourdes," costing from 30 to 50 francs each, are sold at from 112 to 150 francs each. These statuettes have been rubbed against the miraculous image, and yield the fathers a profit of \$60,000 a year. The fathers also sell veils, medals, and crockery; but their chief business is the sale of masses. There are twenty priests, and, if each said 300 masses a year, that would make 6000. But they receive in Lourdes itself about 500,000 payments for masses, and the post brings them more than a million masses, making a total of 1,500,000. The price of a mass varies from 2 to 20 francs, and it is estimated that the profit from this source amounts to 2,500,000 francs or \$500,000. The State receives no portion of this. In September 1899 the fathers made a declaration to the civic administrator that the revenue from *collecting boxes* and *private donations* was over \$10,000 for a single month. The profit from the sale of bottles of the water is estimated at \$28,300 per annum.

After this one may well ask, Are we living in the Middle Ages? and cease to hold up hands in amazement at anything that may be read in history books. What a mass of mingled selfishness, fear, and piety! Does the Church, in whose name these things are done, disown or sanction them? At any rate it permits them. It is indeed not to be wondered at that the thoughtful minds in that Church are trying to reform it; but why do the ecclesiastical authorities withstand these reforms? H.

### The Sale of Glastonbury Abbey

THE ruins of Glastonbury Abbey and the surrounding estate of about 33 acres have changed hands at £30,000, realized by auction. The buyer is an Englishman. The abbey is one of the very earliest ecclesiastical foundations in England, and though its antiquity is undoubted there seems reason to view with caution many of the legends preserved about it in ecclesiastical records. It is not mentioned by Bede or the writers of the Anglo-Saxon Chronicle, but its existence in those times is nevertheless proved by the authority of the letters of St. Boniface and by his life by S. Willibald.

According to the legends, the first church was a little wattled building which is said to have been built by Joseph of Arimathea! It was improved at various dates in the Saxon period. During the Danish invasion this church, like others fell into decline; but Dunstan re-established it about 946 and his buildings remained until 1082 when a new church was begun by the Norman abbot. Others

added to or rebuilt it, and in 1184 it was destroyed by fire. Henry II then had the church whose ruins still remain, erected. In 1539 the last abbot met his death while defending the property against the spoilers who took advantage of the Reformation movement to plunder and destroy. But few ruins of the great church and the extensive monastic buildings now remain.

STUDENT

### Current Literature in India

A RECENT British Government Blue Book gives some interesting statistics and criticism of the literary output in India during the years 1905 and 1906.

Out of 1615 books published in Bengal, 322 were on religion, the most popular subject. Next in order of popularity came works on language; then poetry, fiction and drama. The drama we are told, finds its chief inspiration in the revolt against oppressive social customs, especially those that bear most heavily on women.

In works published in the United Provinces the same three subjects head the list, but in different order. Of 1100 original books published, 294 were of poetry, 186 on religion, 141 on language and 73 of fiction. Noticeable, we learn, is the influence of a movement in Hinduism, a discarding of much of the traditional hide-bound dogmatism, and an emphasizing of the more practical and progressive aspects of Brāhminical teaching.

In the Punjab also poetry and religious books head the list, Punjabi poetry being said to have a very hopeful future before it.

Madras publications are characterized as of very little value, mainly fiction of a light type without much originality or literary merit.

Nor is much good said of Bombay; there is much fiction and drama, but the Mahrathi dramatists are said to be unable to distinguish between what is and what is not fit for dramatic presentation, and the fiction is all of the kind known as didactic. On the other hand Mahrathi and Gujerati poetry are criticised favorably. The most important works emanating from Bombay are said to be a book dealing with the science of Indian Music, a treatise on Spencer's sociology, and an attack on Theosophy by a Romanist. STUDENT

### Roman Ruins in Sahara

REPORTS from Hans Vischer, the British Resident at Kuka, who made a journey through the hinterland of Tripoli across the Sahara to Lake Chad, state that he discovered, among other things, many Roman ruins, some cave-dwellers, and some petrified forests. It was in the mountains of Gharian that he discovered the cave-dwellers. Through entrances ten yards long and one broad, he came upon a square courtyard, in reality a great hole open to the sky, on which all the rooms and stables converged. The rooms were dark and windowless, but perfectly clean. The petrified forests were met with near Murzuk, and bear interesting testimony to the former fertility of the now dessicated region. At the beginning of the desert all caravans wait for one another so that they may combine for resources and protection; for everywhere is an endless horizon of red wind-polished sand, nor is there any solace in the phantom lakes and palm-groves of the mocking mirage. ARCHAEOLOGIST

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Possible sunshine, 428. Percentage, 54. Average number of hours per day, 7.71 (decimal notation). Observations taken at 8 a. m., Pacific Time.

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**ETHICS, SCIENCE, PHILOSOPHY AND ART**

*Edited by* KATHERINE TINGLEY

**Vol. X**

**JULY 21, 1907**

**No. 37**



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# CENTURY PATH

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Edited by KATHERINE TINGLEY

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Vol. X

Truth Light and Liberation for Discouraged Humanity

No. 37

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### The Ideal College Graduate

UNDER the heading of "The Ideal Graduate," the *New York Tribune* prints a symposium of leading United States college presidents as to the kind of man they are trying to produce. The spirit of all the remarks is the same, and may be summarized under two heads: Altruism and Solidity of Culture.

Thus, under the head of altruism we have:

Harvard University aims to send forth men who will seek the truth passionately and further it bravely; who love freedom in thought and action, and promote it steadfastly; who are trained for efficiency in their callings; and who aspire through that efficiency to serve well their fellow men.—*President Eliot*

Even more important is it that education should release a man from his native selfishness and make him a co-operating member of the social body. . . . A man cannot live selfishly through four college years and then begin to live for humanity.—*President Faunce* (Brown)

Our colleges should produce men who will use their brains for the benefit of the public. . . . In a professional school a man is taught to make a living, —to use his brains primarily for his own benefit. . . . We must have public spirit,—readiness to work for national ends instead of individual ones.—*President Hadley* (Yale)

More might be quoted to the same effect. It is clear that altruism is everywhere recognized as the keynote of all future progress and the prime necessity of life. It is clear that the Presidents think that the college in particular should be the place for inculcating altruism.

With regard to solidity of culture, the following may be quoted:

There is a fable of a showman and a chameleon. The showman spread a blue cloth, and the chameleon turned blue; then a green cloth, and it turned green; but a bystander put down a Scotch plaid, and the chameleon died attempting to match its motley of colors. The fable has its moral in its exposition of the folly of that training which is seeking always to adapt to the near, the economic environment, instead of developing that fiber and character in a man which will make him increasingly independent of his immediate environment, and give him the environment of the race. The timidly practical or the timidly susceptible chameleon is not the kind of college man that the country needs. . . . The college is under obligation to make men who will, so far as their abilities allow, embody and express the best aspirations of the race. It is not to be concerned primarily with fitting them to earn a livelihood; but to carry them to those bounds of life made by the greatest and noblest minds, and to give them discipline to go still beyond.—*President Finley* (City of New York)

### Broad Character

It seems to me that a college should produce, not men whose gifts and vision are narrowed to a particular task or calling, but men whose eyes have become accustomed to being lifted to a general view of the world and a general comprehension of their duty in it. For this purpose, the studies of the college should cover those subjects which reveal, not only bodies of knowledge, but also the sources of motive, and accustom men to perceiving the relations not only of bodies of knowledge, but also of men themselves in the complicated field of history and individual action. This is the real argument for a "liberal" education.—*Professor Woodrow Wilson* (Princeton)

### Moral and Mental Balance

The present generation is devoting itself to the task of bringing the forces of a complex political and industrial life into harmony with an ideal of social service. Such an ideal makes three fundamental demands upon the individual citizen; first, physical force to withstand the constant strain of a complex civilization; second, intellectual power to steer a straight course amid a maze of bewildering detail; and finally, a moral devotion to the welfare of mankind. Such is the interpretation which the twentieth century places upon physical, intellectual and moral completeness; such is the equipment with which the college should aim to provide each and every one of its graduates.—*Professor Harris* (Northwestern)

It is the business of the college to give the young man the secret of power. It should train him to be efficient, self-reliant, and capable of team work; to make the most of his actual abilities in the conduct of life. We have faith that with efficiency and self-respect most of the manly virtues will be included, and we have little belief in the value of any kind of culture or of erudition which does not have efficiency as its final aim.—*Professor Jordan* (Stanford)

### The Inner Nature

The college bred man should possess, above all things, culture. Culture is the appreciation, not merely contemplative but active and efficient, of the non-economic values. It is not identical with morality, but involves that. It covers enlightenment, breadth, open-mindedness, chivalry, honor, generosity, magnanimity, justice, gentleness, devotion to principle, the courage of one's convictions, power to sustain, without courting it, isolation, resisting popular clamors and mob movements whether plebeian or patrician. Your properly bred college man will put on no airs, neither take off any. He is not ashamed of what is obscure, having opinions but not opinionated, firm without stubbornness, fine yet not effeminate, respectful to the past yet no slave of tradition. He loves and courts above all things Truth, and with that, if he can find it, he will stay, with that he will live, and with that he will die, recking the minimum of what others may say or do. Faith is his, not orthodoxy, necessarily, but a view which bottoms reality in reason and spirit and nerves righteousness with its everlasting yea.

There is much reason to fear, and "pity 'tis 'tis true," that in proportion to their numbers and wealth

the American colleges produce fewer graduates of this high type than they did some years ago.—*Professor Andrews* (Nebraska)

### Râja Yoga

In these, as in others not quoted, we recognize the threefold division of education made by Theosophy—moral, mental and physical, or, as the Greeks called them, *μουσική, γράμματα, γυμναστική*. This is Râja Yoga. Also culture is recognized to be more an affair of character than of acquisitions only. The last quoted makes culture a something above religion and above everything else. It is indeed hard to see where religion would find a place beside a quality which includes such a list of virtues, and we must therefore suppose that religion is tacitly included in it—if indeed not excluded (!),—and certainly piousness does not go with the above qualities. The highest ideal of the “gentleman” coincides with this ideal of culture.

But if, as one writer says, four years of selfish college life would hinder a man from doing unselfish work afterwards, will not the years spent *before* college have a still greater fixing power on the character? Can four years of the best kind of college life remove

### Right Living from Infancy

the effects of a selfish boyhood and childhood? Thus, while the college presidents are quite right to begin the reform where they can, it is clear that the school, the home, and the nursery are better places in which to begin. In short it is a question of Râja Yoga training. If the presidents had students who had been brought up under that system, they would not need to do much more on their part; they would possibly find themselves the learners.

One of the essentials of successful teaching is that the teacher should himself be proficient in the subjects he undertakes to teach; the application of which trite aphorism to the present case is obvious. A college president who should himself be an example of all those excellent traits would be a far stronger influence in teaching his students than any quantity of instructions and rules. But if he can only say: “Do not as I do, but do as I tell you,” he is not likely to be very successful. No doubt there certainly are many excellent college presidents whose characters exert great influence for good.

### Recognition of One's Divinity

A drawback in the program of moral reform is its want of definiteness. One feels the want of a more concrete form in which to convey the teachings, a more definite center around which to group them, a more tangible ideal to hold up before the young men. The teachings of what is called “science” on the subject of man's nature, origin, and destiny, can scarcely be said to lend any support to the presidents' voices on culture and altruism. It appears to be the aim of this science to represent Man in as mean a light as possible; for while some scientists make him the child of an ape, and others ignore the question of his nature altogether, others are offering us “scientific catechisms” which might have been taken from the mere copy-book. The presidents do not even allude to science as an authority; nor to commonly-received religion. What a most significant

silence! Failures both; not even ignored—simply forgotten, as being wholly irrelevant!

But surely we must have *some* philosophy of life. And it is of no use to point to civic virtue, social duties, and so forth, as the stimulating cause for the new morality, because these very

things are supposed to be the *effects* or outcome of it. There is too much of this reasoning in a circle. Character cannot go on for ever producing effects and being inspired by the effects it produces. What is to be the inspiration of character? It is here that the need for Theosophy comes in. Under Theosophy we have teachings as to Man's nature, origin and destiny, which not only do not laugh in the face of virtue, or stand aloof from it, but which support it and inspire it. Theosophy gives us the motive, the incentive, the ideals. It reveals new purposes and meanings in life, and shows us that life is something more than we have imagined it to be. While the presidents speak vaguely of higher things, Theosophy puts before us definite ideas as to what those higher things *are*. Mankind is not to be forever limited by the ideals that actuate present life. There is a larger life for it than any painted by the churches.

Hence we would say, let the chief study of the colleges be “the proper study of mankind”—Man. H. T. EDGE, B. A. (*Cantab.*)

### Negative Generosity

GENEROSITY is a relative term. When nine men out of ten are taking what does not belong to them, and the tenth finally decides to abstain, it is fair to call him generous. Among blind men a one-eyed man is a remarkable seer.

It is credibly rumored that we are to forego the rest of the indemnity which China has been slowly paying us in accordance with her agreement. The total amount was 24 millions of dollars, to be paid in forty years with 4% interest. A million a year has now been paid for six years—very little more than the interest, so that the debt stands nearly where it was. Great Britain claims the same sum; but Russia's claim is 87 millions, Germany's 60, and France's 56.

There never should have been any claim. The actual expenses to which we were put amounted to 10 millions; the missionaries claimed another ten, though it was found on investigation—says the *New York Evening Mail*—that they were only entitled to two. China protested that all the demands were excessive and asked that the matter might be referred to the Hague Tribunal. The request was refused and a conference of all the Powers concerned fixed the amounts. When the interest is added, the excess becomes glaring. Our own total, for instance, is really 54 millions.

The missionaries want to Christianize China. They have succeeded in making the name of Christianity permanently hateful to many millions of Chinese; and they have given the name a disagreeable association for all the rest. Their presence in China is a constant source of anxiety to us and the Chinese Government. Why should not that Government have been invited to state, before their entry, whether it wanted any or all of the 83 varieties of Christianity which they brought, and was prepared

to guarantee their protection? If the answer had been in the negative, they could still have gone, but at their own risk. There would have been good precedent for that! And it would have shown that they were of the right stuff. If they had then suffered, if even they had been martyred, no evil but rather good would have accrued to the Christian cause. Their sufferings avenged in blood and cash, the Christian cause has been injured in Asia beyond possibility of measurement. C.

### Salt that has Lost its Savor

THE editor of the *Hibbert Journal*, interviewed by the *New York Evening Post*, delivered himself of very direct remarks on the professional theologian. In substance he said that the theologian was the man most conspicuously ignorant of theology, ignorant because of the very nature of his special studies.

Here is a man who makes a name by deciphering a Hittite inscription. Forthwith some university makes him a D.D., and after that he is supposed to speak *ex cathedra* on religion, while all the time the man may have no more idea of what religion means than a whale. . . . Trained theology of that sort has very little influence in the religious life of today. It is a department of antiquarian research. It is about as much use to the men who are grappling with the awful problems of life as a treatise on the Roman trireme would be to the captain of a liner in the height of an Atlantic gale.

And he complains that the theologian, ignorant of theology, yet treats it “as an esoteric thing of which laymen are not competent to judge.”

The theologian is in fact merely a man who has acquired certain intellectual possessions, mainly archaeological and ancient linguistic. The layman wants *real* theology, and since those studies are called by its name, he concludes that the real thing is not to be had. Actually, without fully knowing his want, he is in search of a man who has *become* something and who knows higher things because he has become himself in his own person a higher thing. From that higher standpoint there must be a new kind of knowledge, and the layman wants that knowledge. He is more or less willing or anxious to become a “good” man; but he wants to know whether there is not some more nobly broad path, which will lead to *real knowledge about life and himself*. He perceives that the theologian does not know any such broader and inclusive path, that the theological studies hold out no sort of likelihood of showing it. And so he is upon his own devices. If his wife likes to go to church, very good. He himself will hide his longings and stick to his own affairs.

Let him try Theosophy. He will find there a path which does lead to real knowledge. A great deal of this knowledge can be, and has been, put into words. Some of it cannot, but it is none the less knowledge. If he will study that which is in words, he will see the way to get that which is not. STUDENT

OUR faith and knowledge thrive by exercise, as well as our limbs and complexion. A man may be a heretic in the truth; and if he believe things only because his Pastor says so, or the Assembly so determines, without knowing other reason, though his belief be true, yet the very truth he holds becomes his heresy.—*Milton*

## Some Views on XXth Century Problems

### That Electron!

IT seems to take thinkers a great deal of time and trouble to get round to the idea of Reincarnation. And yet it lies so invitingly, so very close at hand! In a recent number of *The Nineteenth Century and After*, Mr. Forbes Phillips positively stumbles over it, and then gets up murmuring "Ancestral Memory." That is the title of his article. Speaking of sudden flashes of reminiscence, coming so vividly and unexpectedly and bringing us pictures of scenes and events that this life at any rate never witnessed, he says:

Is it not possible that the child may inherit something of his ancestors' memory? That these flashes of reminiscence are the sudden awakening, the calling into action, of something we have in our blood; the disks, the records, of an ancestor's past life, which require only the essential adjustment and conditions to give up their secrets?

This "something we have in our blood" is answerable for a good deal. It is not long since that we learned that our dreams of falling and flying were reminiscences — of the blood, not of the man — of falling from trees and jumping from tree to tree in far past monkey days. The man jumped and the blood remembered. From those days onward the astonishing "something" has been filling its mighty memory. The monkey days, the barbaric human days in the primeval wood, the dawns and noons and nights of civilizations of which time has swallowed the very name — of all these the "something" has gleaned the best and vividest. *WE* have to read history — such scraps as there are — but *it* knows all. And from the immensities of its store it occasionally condescends to furnish us with some few scattered items.

Is not the theory a little strained? Sometimes the theorists actually talk Reincarnation and do not know it. Here are a couple of verses from a volume of poems published in 1901:

Why should I bend to times antique,  
Nor dare to trust this soul of mine,  
When through my tongue the ancients speak,  
Their glories in my actions shine?  
Coined have I been so oft before,  
I feel bold memories in my blood,  
And know the voices calling sore  
From phantom lips beyond the flood.

Yet even this writer, who gets so near the truth, speaks in another poem of "the blood's inheritance." Always this extraordinary blood! Anyone who will take a piece of paper and work out how much of the "blood" of an ancestor even but four or five generations back, flows in his veins, will certainly perceive that the hypothesis has been piled with so enormous a weight as to crush it to atoms. When we get back to forty or fifty thousand years the thread of connecting matter has come down to a minute fraction of a molecule. Surely a reincarnating mind is a better carrier of memory than an electron! At every rebirth it meets again that stream of substance into which it has so often dipped before; and as some casual touch during the day will bring back suddenly the full memory of some

apparently forgotten dream of the night, so may flash back, uninvited and unexpected, a chance picture from among the myriads of some forgotten life. *That* hypothesis is easy, one would think; the other immeasurably difficult. Yet the other has the electron to comfort and stay our deadly-deep materialism. All perplexities disappear if only we can catch sight of an electron shining in the gloom.

STUDENT

### Gifts to the Fatherland

AN extraordinary selfishness is revealed in the way in which people study the occasional medical discussions concerning the place of alcohol in daily life. One would think that a verdict that some small quantity is not harmful or is slightly beneficial, left every question settled and every conscience at rest. The great numbers who, while alcohol is to be obtained at all, will wreck themselves and their children with it, are not taken into the question.

It has recently been shown that a large percentage of the women in English reformatories have three generations of inebriety behind them. How many children do these *four* generations of inebriates represent? How much alcoholism poured into English life and blood? Yet committees and learned societies are blandly studying the causes of physical degeneracy with the chief cause under their noses. They wonder why the degeneracy has become so marked in the last few years. Because more people are in the cities; because, among other evils, there is more drink there, because there is worse air there, and less life in such air as there is, to counteract the drink. Nearly every member of those four generations of inebriates was probably a city-dweller.

There are of course other causes of degeneracy, but this one is not only a glaring and most capable cause of itself, but is also mixed up in each of the other causes. Moreover those other causes could not be immediately legislated out of existence. This one, if there were unselfishness enough, could. Large numbers, rightly convinced that even a little alcohol in any form impairs vital efficiency, have for that reason renounced its use. Their renunciation, not prompted by unselfishness, by regard for others, by true and noble patriotism, is of little value, generates and throws out little force. Ten of them are not in this respect of the moral value of one who renounces it for the sake of others. His visible example is, like theirs, useful to some degree; what he does and throws out invisibly and unknown to himself, is worth infinitely more. If there were a large enough body of such people they would raise the whole moral atmosphere and wilt many other evils than alcoholism, even were it only in that particular that they acted. They would make legislation easy, or even unnecessary. It is *sacrifice*, gifts voluntary to the community, that clears and sweetens the moral atmosphere. Many devout people think it their highest or even their only duty to become personally sinless, stainless. A profound selfishness is possible even in that attempt, one

that will make the path of others harder, the temptations of others weightier. The burdens of humanity cannot be so lifted. Real purity is only to be gained by constant thought of others, *gifts* of work and thought that involve self-sacrifice as an incident. Patriotism that is something more than shouting may be a higher path to the companionship of the gods than self-centered attempts to become sinless — although you cannot compound for sin by patriotism or any other virtue or line of conduct.

STUDENT

### The Incarnating Magnet

ANOTHER musical prodigy has appeared, this time a pianist. The papers are copying his portrait from each other along with the heading of it — "The Reincarnation of Mozart." They are careful to put the quotation marks so as to guard against the imputation of belief in any such possibility. Ten years ago the heading would have been different, and in ten years more there will be no quotation marks. Belief in Reincarnation will itself have fully reincarnated. The heading will then be — "The Reincarnation of Mozart?"

These early reproductions of the technical facility or genius of a previous life constitute a study in heredity from which most of us might learn something. The incarnating soul does come into a vehicle provided in varying proportions by or through the two parents, but from the first it takes a hand itself in the molding of that form. And its work is the more marked the stronger is — because *was* — its nature. The average personality takes things as it finds them, including its body and inherited bodily powers. Here therefore heredity is very obvious. But the stronger soul greatly influences the nascent body in which it is to incarnate. As soon as the infant can show individuality at all the marks of heredity may be at a minimum. The soul has already arranged the furniture to suit itself. It has not of course the very muscles or nerves it used in the life before. But it has already seen to it that these new muscles and nerves shall need a minimum of work to raise them to the delicacy and responsiveness of the old ones. Hence the possibility of the development of a musical technique in a quarter of the time ordinarily necessary.

When a magnet is brought down nearer and nearer over a plate strewn with needles, they begin to arrange themselves when it is still a foot distant. Their movement defines the pattern of the magnetic lines of forces more and more clearly. By the time the magnet touches the plate its reception is ready.

A knowledge of Reincarnation, and of the law that draws souls to birth in such or another family, would stop parents from the mischievous attempt to dower their forthcoming child with some specific aptitude or quality of genius. They are likely to be creating a subtle but very injurious misfit of tenant and tenement. All their duty is accomplished by living the highest, the purest, and the most harmonious life they can.

STUDENT



# Archaeology Palaeontology Ethnology



Lomaland Photo. and Engraving Dept.

KOM OMBO, EGYPT. A BUILDING OF THE PTOLEMAIC AGE

## The Trade of Old Nineveh

UNDER the heading, "The Oldest Bank in the World," an interesting account is given in a recent issue of a popular London weekly paper of the commercial operations of a great banking firm in ancient Nineveh. It seems that among the discoveries made during recent excavations were the remains of a "kind of Public Record Office attached to the Palace and Temple," where all such documents as contracts, deeds of partnership, marriage settlements, etc., were deposited. These throw an intimate light on the common life of those times.

The house of Egidu, the banking firm in question, flourished at a date computed at about twenty-three centuries B. C. Its founder was a farmer and grazier, and supplied meat and corn to the army and to the city of Nineveh. He grew very rich, and was appointed Tax Collector for the provinces of Upper and Lower Chaldaea. The records discovered show the transactions of the house during five generations from father to son. Mesopotamia at that time supported an immense population, but so carefully was the land cultivated, and on such a magnificent scale was the system of irrigation, that far more wheat was produced than was needed for home consumption. Two crops a year were had, and the yield of wheat was said to be as much as two hundred for one. Assyria became the granary of the East.

The firm of Egidu sent their ships, laden not only with wheat, but with wool, hides, timber, gums, copper, iron, steel and manu-

factured goods of many kinds also, down the Tigris to the Persian Gulf, and thence to Persia, Egypt, Africa, India and Ceylon. The records show that their commerce extended right down to South Africa, whence they brought back the gold to Nineveh with which the temples and palaces were so richly decorated. Other imports included turquoise from Arabia, feathers, skins and ivory from Africa, sandalwood, silk and carpets from the East. They also loaned money upon land, crops and mortgage; also to the Government on occasions. And now their day-books and ledgers repose in the British Museum, at least forty-three centuries after they were filled and filed away!

STUDENT

## Egyptian Sacred Rams

FRENCH excavations on the Island of Elephantine, on the Nile, have resulted in a novel discovery—that of a "cemetery of mummified sacred rams, dating probably from the time just before the Exodus, and therefore at least 3200 years old." The foreparts of the animals were gilded, and adorned with beads and other ornaments. In the sand, near the first ram found, "lay its crown; its image of the sun, with sacred snake in front, and on the sides the feathers peculiar to Ammon," all in gold. There were fifteen sarcophagi found in all, each of them containing a ram, and they rested twenty-two feet below the surface.

Apis, the Bull, is the more familiar Egyptian emblem. In the precessional cycle, the Ram or Aries succeeds the Bull or Taurus, the

equinox remaining in each sign some 2160 years. A period may have been when the Egyptians noted the change of cycle from Taurus to Aries; the symbolism of other nations confirms this. Moses, for instance, is represented with Ram's horns.

The twelve signs of the Zodiac—which have nothing to do with the configuration of the stars, as these stars are constantly shifting from one sign to another as the equinox recedes—are an ancient book of symbology, the key to the deepest mysteries of the Wisdom-Religion. They summarize the story of the creation of the universe, correspond to the principles in Man and Nature, and have many other significances. They have been denoted largely by names of animals, because animals correspond in their different qualities with the twelve different qualities represented by these signs. Most of the Egyptian Gods have animal heads, for the same

reason. It is easy to see how such a system of symbology might degenerate in times of darkness into a superstitious animal worship, and also how the ignorant, both ancient and modern, might misunderstand it. Man has many powers latent in his Soul. Which are the ones denoted by the Bull and the Ram? E.

## Prehistoric Pearls in Ohio

THE most remarkable discovery in the "Edwin Harness Mound," the largest of a group of fourteen mounds, in Liberty township, Ross County, Ohio, was a collection of some thousands of pearls which had been buried with the human remains interred in this mound in prehistoric times. They are fresh-water pearls, many of them remarkable for size and others being set in rough copper. A single string, found near the bones of one body, numbered 2100, all being pierced as for a string and some ground flat for setting. This collection is of great intrinsic, besides archaeological, value, and is now in the State University Museum. T.

## Extensive Explorations in Nubia

OWING to the decision to raise the Assuân dam twenty-three feet, an expedition has been appointed by the government of Egypt to survey the whole of both banks of the Nile from Kalabshi to Derr in Nubia, a distance of 150 kilometers. The known temples will be strengthened, their inscriptions copied, the monuments at present under the soil will be excavated and descriptions recorded and published. The work is expected to occupy five years.

ARCHAEOLOGIST

# ✧ The Trend of Twentieth Century Science ✧

## The Picture and Cause of Old Age

**P**ROFESSOR MINOT has been trying to get a little deeper than heretofore into the meaning of old age. In order to do it he has considered old age not of man only but of frogs, fish, and other organisms so as to get the common element. All living beings are, physically, made up of cells; and accordingly, to the cell itself he has gone to find the secret. A cell is a microscopic speck consisting of a nucleus which is the intelligence center, guide and initiator of all that goes on—and around this, of a body of jelly-like protoplasm at first simple, but later in the life of the cell, very structured. When a cell is in the heyday of its youth its power of division of itself into two—a process starting in the directing nucleus—is rapidly and frequently exercised. To that of course is due the growth in size of the complex organism of which the cell is a unit particle. The nucleus is large compared to the whole cell, and the protoplasmic body around it is only slightly structured. But in the old age of the cell the nucleus is small, the production of new cells from the old ones is slow and rare, and the protoplasm of the cell-body has become highly differentiated and organized.

This is the physical picture of the old age of a cell, or of the commencement of its old age. The phenomena of the old age of the organism composed of the whole mass of cells can be deduced therefrom. But the picture does not give the *cause*; to get that we must try to read its meaning.

We know that the nucleus contains the plan of the perfected cell, and the force necessary to arrange molecules in accordance therewith. The older the cell, the more fully has the plan been realized, the more differentiated and organized is the protoplasm of the body. At last, like an annual plant that has grown to its full stature, flowered, and perfected its seed, the once latent nuclear plan has been fully manifested in the organization of the cell-body. Like the plant, its task finished, it begins to die. The beginning to die, the beginning of degenerations, is the real beginning of old age. The soul of the cell, residing in the nucleus, has reaped all the experiences that are possible from that incarnation, presumably all that are possible to it at one time. It must rest a little. According to Theosophy, the plan is a product of its ideation. At its next incarnation the new plan, because of the experiences of the last, is a little more elaborate—to us immeasurably little; but that little is the pace of evolution.

If man lived rightly, he too in each incarnation would slowly reach a relative physical, mental, and spiritual perfection, the three processes going hand in hand. Ideal old age, uniform and painless degenerations, would then set in; consciousness, gently beginning to free itself, would begin to enter upon states with which matter has nothing to do; and death would be almost unnoticed in the new life.

Science therefore so far gives us only the

picture of old age; not the cause. It is as if one should ask why a man ceases reading, and be given for answer a description of the motions he makes in closing and putting away the book. The reason of all these motions is that he has read all he wishes to read and will now betake himself to meditation upon it.

STUDENT

## Keeping Late Hours

**S**OME recent experiments make it seem as though plants, like men, are able to do with less sleep if they must. But there is a limit to the lessening if they are to grow and bear. Botanists in France have attempted to force plant-growth by means of the electric arc-light. This light was kept blazing continuously so that the plants got no sleep whatever. The result was that they hardly grew at all, formed no buds and only made attempts at leaves.

But they will stand being robbed of a part of their night. If the electric light is used for three or four hours of the darkness only, they will do that much extra growing, bloom earlier and produce flowers of larger size and more brilliant coloring. Even this stimulus, however, is said to involve exhaustion and the need of a longer rest afterwards. The florist must increase his stock so as to afford them this.

STUDENT

## Blind Nature-Study

**A**RATHER smart controversy is going on amongst the naturalists, a controversy exhibiting the usual cleavage line. On one side of the line are those who practically regard animals as automata without individuality; on the other those who regard them as real individuals with varying powers of thought and adjustment to new conditions, and even with varying ranges of feeling and emotion.

To the ordinary observer the members of a flock of sheep look pretty much alike and seem to do under the same circumstances exactly the same things. But to the shepherd who tends them they all have their idiosyncrasies and individualities. The more he loves his work, that is, the closer is his observation, the more sure he is of his opinion, the more differences does he see, the more contemptuous is he of the broad and careless view of the man from town. The man who keeps fish in a small aquarium will tell the same story; his fish are to him individuals, each with its own special ways.

To some mental and physical Titan from another world who should visit this one, men would probably seem all alike, all with the same habits, all doing about the same things. It would only be after close observation that he would see the differences which to us are so vast.

We know that no two men are alike; they cover an immense scale in morality and in intelligence, running up from helpless idiocy to supreme genius. Does it not stand to reason that among animals there must be corresponding differences, that among them too there must be idiots and geniuses? In fact we

know that among domesticated animals this is the case; there *are* idiots and geniuses.

A close enough study of even plants would reveal differences in conduct, differences which from the standpoint of an observant plant would seem enormous. And this is exactly the point; one naturalist has placed himself as a sympathetic friend among the animals, trying to share and enter their consciousness; the other has taken a purely objective and external attitude. The line of cleavage is really the same as that which separates the materialistic and spiritual views of the world.

STUDENT

## The Living Suns and Planets

**I**T is strange that the phenomena of double stars have not caused astronomers to accept a contribution from biology. They will permit the universe to be compared to a molecule, to be asserted to *be* a molecule; and they will tolerate the comparison of a solar system with an atom. But the comparison of a sun or planet with a living cell has either not occurred to them, or is regarded as too suspicious an attribution of life to bodies which they only think of as mere physical masses.

Up to now but ten systems or pairs of double stars are known; but they are enough for a theory. In the case of two of these pairs the celestial brethren are still united by a band, like the Siamese twins. In the others it has ruptured, but the pulled-out part where it was is still prominent. That is to say these stars are pear-shaped. The nearer the members of such a system are to each other, the more pear-shaped are they. As the distance increases they become more spheroidal.

Now these are exactly the phenomena we witness on the microscope stage when we look at a cell—say an amoeba—dividing into two. An arm projects; protoplasm flows down it and swells the end. A dumbbell shape results. The connecting band thins and at last breaks. Then there are two pear-shaped cells instead of one. Each floating off on its own account gradually becomes round.

But a cell is a very complicated structure. It has a nucleus consisting of a very fine network enclosed in a membrane. Around this is the body of the cell, consisting of fluid protoplasm filling the interstices of a coarser network. And around all is another membrane.

May not a planet or a sun be a living body controlled by its nucleus and having a definite organization? The "protoplasm" may be protyle, two or three stages beyond the "radiant," beyond the electron, and in the case of a planet it may condense into the chemical elements just at the deep surface of the crust film. It may even be cool, the heat being liberated at the crust by the condensation into electrons, atoms, and molecules. An observer of it might think he was looking into a vast open space, probably quite dark because his eye would not be tuned to the higher octaves of radiancy which alone would be present. Perhaps that is enough speculation for the moment! Analogy must be the key. **STUDENT**

## Nature

## Studies

**Getting Back to Nature**

(Written especially for the *Daily New Mexican*, by Fred G. Plummer, Forestry and Agricultural Department, UNIVERSAL BROTHERHOOD AND THEOSOPHICAL SOCIETY, Point Loma, California.)

IT is probable that the ancient cliff-dwellers of New Mexico were a more contented people than the modern cliff-dwellers of the large eastern cities of this country. Although their rooms were small and not easy of access, they should not be thought of as their homes. These early folk lived in the "all out doors," practising agriculture and the domestic arts; and, as more is learned about them, and as the deserts are revealing the secrets they have so long held, scientists are advancing, or rather reviving, the belief that a great civilization once flourished in the Southwest, which possibly antedated Egypt and India. It is now generally accepted that a wonderful Atlantis once ruled the world, and it is not difficult to reason that Lemuria, a continent long sunken under the waters of the Pacific, witnessed a most interesting civilization. Be this as it may, the man who makes a careful study of the present conditions in New Mexico is almost forced to a conclusion that centuries ago, before the great lava streams gushed forth, there were valleys more extensive, plains more fertile, and woodlands of greater area than now exist. The change which came over the surface of the land was a tremendous event—it may be called a catastrophe—but without the implication that it ruined the country for all time. Indeed, from the best viewpoint, a catastrophe should be considered as one of the rejuvenating processes of nature, transforming an old, worn-out region into a new and revived land which, with the assistance of man, will become responsive to his needs.

**THE CITY CLIFF-DWELLER**

When the term cliff-dweller is applied to certain denizens of the modern large cities, it refers only in part to the poorly-paid wage earner who climbs a dark stairway to dimly-lighted, unventilated apartments from which he may view the brick walls of city cañons or an endless output of underwear from a washday which lasts all the week. His troubles are expected and generally considered unavoidable; his pleasures are artificial and often harmful. His children are reared like caged birds, with a play-ground of flagged sidewalks and a front door stoop where they are always in the way. He never hears any silence nor gets a whiff of good air. His lungs are so accustomed to the flavor of soot and second-hand breath that a chestful of atmosphere from the Continental Divide would be a revelation. Another extreme type of the modern cliff-dweller lives in fashionable apartments, artificially lighted and heated, with elevators which render them easily accessible. Children are so scarce among these denaturalized folk that the lack of playground is hardly noticed. Every foot of space is valuable and therefore utilized, but although tenants are crowded there is such perfect seclusion that neighbors may be strangers.

It is not well for humanity that such large portions of the population should live or exist under congested conditions in the east or anywhere else. Although man is a gregarious animal, and will naturally group into clans, tribes, or nations, his overcrowding is both unnatural and unnecessary. All of the congested areas of this country should be relieved, and the great undeveloped empires of the west populated. It is the one guiding purpose of the United States Reclamation and Forest Services to make easy the path of the real home-builder; to help in every legitimate way the man who tills

the soil that it may bring forth a harvest in due season, and that cattle may forever graze upon a thousand hills—instead of a thousand cattle overgrazing one hill.

Undoubtedly there is some mode of living under which normal human beings would be practically contented. The extreme conditions under which most people now live render them abnormal, and make the realization of a Golden Age seem very far in the future. Philosophers of every nation have taught that man, being a part of nature's plan, shall attain his highest development only by consciously working with nature, and indeed, it should also be recognized that nature needs man's help.

**WHAT CONSTITUTES THE SIMPLE LIFE**

Perfect contentment may be attained by having absolutely everything wished for, or by wanting absolutely nothing. Both conditions are obviously impracticable, but between such extremes as these there must be a simple life in which the proper needs of man could be, and would be, the just reward for his intelligent labor. All of the needs of the physical body, such as food, raiment, and housing, together with the means for preparing or transporting them—all these are products of the physical earth. They who till the soil, and raise stock, mine, or quarry, are the producers, and as such are to be encouraged and assisted. The farmer lives closer to nature, and more nearly approaches the ideal simple life than he who follows any other calling, and the fact that he is not envied shows how far we are from really knowing how to live. Before the world is much older the life of the small farmer shall be so improved that he will not only be the most contented of men, but his labor shall be considered vastly more honorable than clipping bonds or buying on margins.

Vegetation requires soil, water, sunlight and air, and whatever the proportions of these elements may be there are forms of life which are adapted to the conditions in any locality. These are not always favorable for man, who, having determined to live in a certain place, generally manages to modify or change the conditions until they are satisfactory. Sunlight and air are fixed quantities which may be lessened only by selecting sheltered places, but the soil may be improved and the supply of water may be regulated. If there is an excess of water, the land must be drained; if there is a deficiency in rainfall, it must be irrigated. Inasmuch as no region can be sure of an amount of precipitation exactly suited to its soil and climate, it follows that the areas which can be controlled by draining or by irrigation are more sure of a full harvest.

**STORING OF FLOOD WATERS**

In a country like New Mexico the precipitation over the lowlands is not sufficient for the raising of all the crops which other elements of the climate, such as wind and temperature, would encourage, or the altitude permit. In the mountainous areas there is a greater rainfall, but the streams which drain them are generally intermittent and frequently torrential. The ungoverned flood waters are frequently agents of destruction when they might be made beneficent, for if properly stored and distributed over the lowlands, the area of productive lands and the number of happy homes would be enormously increased. The proposition is really not very complex—it was solved by the ancients, and the people of today should not hesitate for a precedent, even if they were several thousand years behind the times.

The storing of water in reservoirs is solely a matter of engineering construction, provided there is a favorable site for the dam and enough water to fill the basin after its construction. If, however,

the work is to be of a permanent character, as all work in New Mexico should be, it is especially desirable, and almost imperative that the waters should reach the reservoirs as clear as possible. Torrential streams run muddy, and if the grade be steep, as it is likely to be above a reservoir site, they discharge large quantities of silt, gravel, and boulders, which in a short time would fill a reservoir and decrease its capacity. When such discharges are excessive the end of the project is not far off. To clean a reservoir is a gigantic task, and even if the debris be hydraulicked away, it means a loss of water greater than the reservoir would hold. It is manifestly unprofitable to store water from such streams.

It is here that forestry comes to the rescue. A well covered and protected watershed will discharge a regulated stream of clear water. This is exactly what is desired and it is the only ultimate result which will be permanently satisfactory.

**GOVERNMENT'S VALUABLE SERVICE**

The Federal Government, in its administration of the numerous forested areas which have been reserved, seeks to render the best and most lasting service to mankind. Its policy is endorsed whenever it is fully understood—it antagonizes only those who would reap where they will not sow. The Forest Service desires to promote lumbering, but in such a manner that other interests shall not suffer therefrom. It will encourage the use of the reserves for grazing, but will not permit the watersheds to be denuded by overstocking. The miner may operate, and if his claim does not support enough timber for his work, he may purchase what is needed from the neighboring forest—he would hardly expect the privilege of "helping himself." Individuals, corporations and municipalities may construct reservoirs and conduits for water and are allowed materials and easements under the most favorable conditions. To be brief, the forest reserves are for use, but for such rational use that all industries affected by them may permanently thrive. He who would have it otherwise should learn of that higher patriotism which contemplates a heritage for our children rather than a bonded indebtedness.

Every forest reserve created in New Mexico is a promise to its people that it shall fulfil a great destiny; that it shall supply homes for good citizens; that it shall attract people from the overcrowded portions of this great country to a region where a little child may be accorded at least as much playroom as would be allowed a head of stock.

And Paternal Uncle Samuel is not doing this just for fun. In confidential moments he confesses that it is a case of "have to," but it is also a case of looking far ahead, that he may profit by his experience in other industries. And he expects a reward for all this foresight; that humanity shall be benefited physically, mentally, morally, and that all shall advance a step toward that contentment which all men desire.

**Increasing Price of Platinum**

TWENTY-FIVE years ago platinum was quoted in London at the retail price of 40 shillings an ounce, which is less than \$10. Now it is quoted in this country at \$34, ingot price. The production has increased and the price gone up in the last year or two. But this production was only 200 ounces in 1904 and 318 in 1905. Twenty pounds of platinum, which is nearly twice as heavy as lead, is quite a small brick. In March 1905 the price advanced from \$19.50 to \$21, surpassing gold in value. Since then it has gone to \$25, and is now quoted, as stated, at \$34. STUDENT





THE seventh day of the seventh month of the seventh year of the New Century, the Century of Destiny, so prophesied, in which the old shall pass away and the new spring into the radiance of a divine birth, the century which shall witness the binding together of the nations.

It is the seventh day of the seventh month of the seventh year. The echoes of the Independence Day Celebration carried forward so superbly last evening in the great Rotunda of the Râja Yoga Academy in Lomaland have not yet died away. Instead they have grown and seem accentuated as tone accentuates tone when a string of some silent and unused violin is swept by a musical sound synchronous in vibration. The string forgets its silence, and for a moment leaps into life and tone.

One can scarcely speak of the Life in Lomaland in other than terms of music.

Last night's entertainment, a program carried forward by the children in honor of our Independence Day, July 4th, and of the Leader's birthday, July 6, was something more than it seemed. We have all heard patriotic speeches made and patriotic songs sung, but what was that outreaching, indwelling, mystic flood upon which the whole program seemed to float as might a lotus on the breast of Eternal Waters? Harmony? It was more than harmony. It had its being in deeper, nobler laws, it spoke of ancient, very ancient, ideals, it carried one — not in thought but in feeling — into the past aeons when it was natural and easy for men to work together peaceably, when the dissonance existed but to glorify itself in the superb resolve, when life itself obeyed the higher laws of which those of counterpoint are today but the music-molding echo and reflection. It was the Counterpoint of Soul-life. One could follow, as in some great Symphony, or more simply, perhaps, as in a Fugue, the melodious interweaving of, in a sense, tonal lines. One could feel, not one

## The Counterpoint of the Soul

part subordinated to another even for the sake of the whole, but each part, each superbly unfolding young life, a melody in itself, full, rich, self-sufficient, yet so attuned to the Great Plan of the Master-Musician as perfectly to counterpoint, so to speak, the other melodies — each, like itself, a living Soul-theme, unseen, unheard, not to be weighed and measured, but perceived, felt, recognized, *known*. As the children and young students simply,

this life, the accentuation of that, regardless of the life's own completeness and dynamic beauty?

Never, never, though lesser leaders have often seen justification in this method, pleading "the issue of the whole." Never! Those who have watched the methods of Katherine Tingley with the inner sympathy that is born of trust and is therefore the parent of understanding, know that our closest common analogy is that of the methods of a master of contrapuntal forms in music.

The Chinese have a legend that tells us how, in the ancient and kingly days, certain ideographs, sacred because of their mystical meaning, translated into outer form and semblance the life that in them lay, came down from their tablets and spoke unto mankind. It is a legend utterly sacred and utterly believed. The composer knows that the musical conception floating into and informing his mind and which, given sufficient technical knowledge, he may translate with pen and paper into what we know as music, is an entity, an actual Self-Existent Life, with a being, a consciousness, of its own. To a lesser extent this must be true with each tone, each tonal fragment, all parts that written down we call phrases, or periods or cadences, or chords, or single and separate notes. With the power born of his knowledge of the laws governing the realm of musical life the composer makes no apology to these notes or tonal combinations, but places them here or there according to the requirements of his Great Ideal, of which the separate notes doubtless guess little. When the result is a rare and perfect interweaving of melodious lines of tone, each a self-sufficient, self-reliant theme, there is born for the soul's awakening a composition of the highest order. That composers are not always, or even usually, aware of the fact that they work with living things, not dead ones, in giving the insweeping, soundless melodies of their dreams substance and form, argues not at all against the truth

### FRAGMENT

WHITE lilies will I plant  
In my soul's garden.  
And one Rose mystical  
In my soul's garden.

The myrrh of suffering  
In censers rich to swing  
Shall come all hallowing  
From my soul's garden.

Life's fadeless flowers must bloom  
In my soul's garden;  
The dew shall softly fall  
In my soul's garden.

The hawthorn white shall glow  
An altar-cloth of snow,  
With globe-flowers fringed below  
In my soul's garden.---Selected

naturally, happily and forcefully carried forward the program — not an elaborate one from the brain-mind standpoint — one recognized that something more was a-building than the young actors themselves knew, something unseen and mystical because fashioned and fashioning on the lines of highest musical law.

What hint may not be gleaned from this of the Leader's purpose and plan, for are her methods not those of a supreme Contrapuntist? Are her methods the subordination of

and fact. It simply means that they have not looked deeply enough. One might as well deny the existence of auricles and ventricles and make light of their offices because he has not seen with physical eye his own special physical heart.

We are accustomed to think of music in terms of life. Is it so strange then, to think of the life, the Spiritual Real Life of Lomaland yet in process of becoming, in terms of music? A hint from the Teacher here, a suggestion there; silence at another time when we, of course, would have spoken! How plain it is, how apparent! One is bathed in the thought of it as in a sea, mist-covered, alas! yet still a sea, golden and purple, fragrant, cool and pure.

What is our responsibility in the light of this higher realization? How many of us really feel each duty, each word, each deed, as it were a note upon some mighty symphonic score? How many of us have that trust which assures the squirming, debating, and often fiendish brain-mind that only by placing deed, word, duty, in perfect line with the rules of this Spiritual Counterpoint as laid down by one who is Master of its rules, can we ever hope to see our own lives blossom into completion and beauty? This, quite outside of our far greater obligations to the Life of the Whole. If we did realize it, would we be as slow as we sometimes are to do the duty of the moment or the hour; would we be as quick as we sometimes are to think ourselves suspected, or out of place, or "abused"? Just from the personal standpoint, what are we thinking of to harbor, even for an instant, a wish to be elsewhere than where we are, a wish to do other than the duty distinctly before us, a suspicion that we are not needed, not wanted? Where is our insight, where our intuition, where *our love for humanity*? That is the test, after all, for he who loves humanity with the love that a disciple should and must share can have no like or dislike of people, places, duties, or demands. It is enough that his effort lies within the tonal territory, so to speak, outlined by the Master-Musician when the Keynote of "Brotherhood" was sounded. He knows that then every truly just and selfless act is as a note *in place* upon a musical score. Is that not enough?

The seventh day of the seventh month of the seventh year! The midsummer solstice has just passed, a period held sacred by the ancients as one of the threshold-times of the year. If one were to make pledges, or, in other words, challenge the Dweller which each of life's thresholds harbors, the first would be

a pledge to preserve the harmony of the whole at any sacrifice save that of principle, at the cost of any crucifixion save that of the Leader and her work. How quickly do difficulties disappear when it becomes not a question of personal infallibility between Comrade and Comrade, but a question of what is best for the work! How impossible for differences to arise when some dead-set madness to have

ill-feeling stirred up in an "I am right and you are wrong" contention may, before it is ended, involve the destiny of a nation? What difference does it make? Who cares? Would we stop to count peas if we were starving? Well, let us not forget then that others may be — indeed, *that others are*. It is as if the notes of a score should refuse to stay in their places unless written with ink of this or that special color!

What peace comes when one gets even a glimpse of the larger issues involved. It is the peace that has been known to come when some great disaster has swept everything away and the final barrier is down at last between the man and his soul. Then he can say for the first time, "Brother, thy sorrow is my sorrow, and thy burden is my burden, and the sin and shame of the world are my sin and shame, and mine is the task to broaden and glorify love's pathway until all men shall walk thereon."

The seventh day of the seventh month of the seventh year! "Out of the silence that is peace a resonant voice shall arise. And this voice shall say: It is not well; thou hast reaped, now thou must sow. And knowing this to be the voice of the silence thou wilt obey."

A LOMALAND STUDENT OF MUSIC

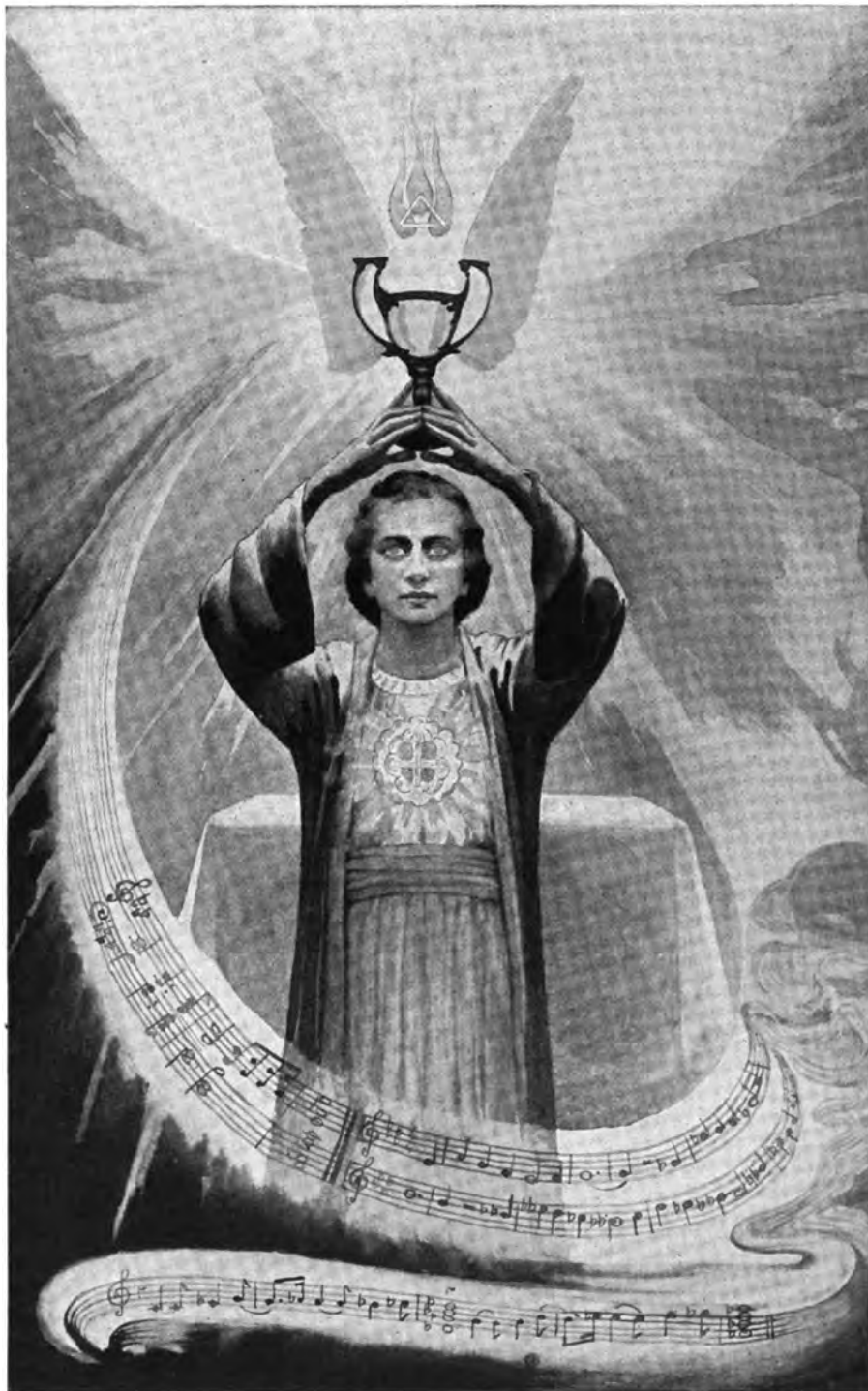
LOMALAND, JULY 7, 1907

### Jottings and Doings

IN Evanston, Ill. a woman was recently elected as a Justice of the Peace. The writer well recalls the modest sign of "McCulloch and McCulloch" upon the doors of a generous suite in one of Chicago's large office buildings and the admiration she always felt for this woman who, although a wife and mother, yet felt and answered the call to her larger duty as a citizen and a human soul. Mrs. McCulloch's partner is her husband, a fact that in this case rather spoils the old argument as to the danger of a woman's "neglecting her home and family" by holding to her ideals and appropriate work. This woman lawyer has been the author of several bills now become statutes in Illinois,

which had for their object greater justice to women and children; for example, that very recent statute making Illinois mothers joint guardians of their own children. A graduate of the Northwestern University, she was admitted to the bar of Illinois in 1886 and in 1898 to practise before the Supreme Court of the United States. The marriage obligations recently framed by her as Justice provide that neither contracting party shall be required to make any pledges that shall not be equally binding upon the other.

H. M.



"THE GRAIL"

FROM A SERIES OF MYSTICAL DRAWINGS BY R. MACHELL, ILLUSTRATIVE OF THE WAGNERIAN MUSIC-DRAMAS—THIS ILLUSTRATING "PARSIFAL"

one's own way is quietly recognized as such and promptly handled before it gets a chance to tip things over! How little there would be to undo did we learn to recognize *in advance* the seriousness of even the slightest deviation from what we know in our hearts is the just thing, the unselfish thing, the truly brotherly thing. What a world of unrest is escaped! What a world of dissonance is the music of our life here spared! What difference does it make as to who is right or who is wrong about the number of peas in a pod when the

# OUR YOUNG FOLK

## Fiesta of the Râja Yoga Academy Santiago de Cuba

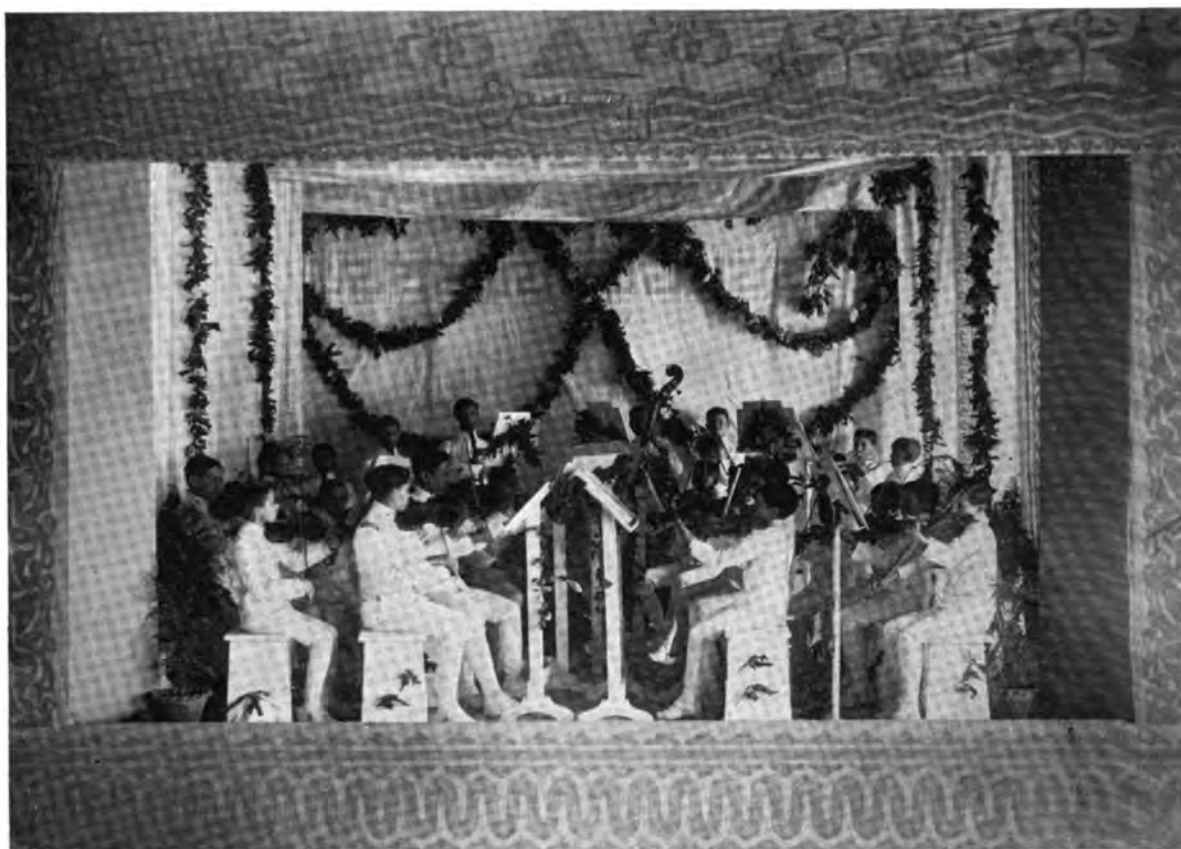
ON the 30th and 31st of last month, the Râja Yoga Academy, at the close of the classes for the summer vacation, gave an entertainment to the families and friends of its pupils in order to show the progress of the children since their New Year Fiesta.

The school building, spacious and fresh, seemed like a garden, from the quantities of palms, plants, and flowers, which adorned the rooms; and the many colors of the transparent Chinese lanterns, in harmony with sprays of flowers and international flags were brought out by the profusion of lights.

In one of the rooms were exhibited together with drawings and water-color sketches by the pupils, various numbers of the Academy publication written and illustrated by the pupils, producing a charming effect and showing how the Râja Yoga system unfolds and directs the literary and artistic temperament of the Cuban children.

A nine year old orator delivered the salutation, not omitting to state that "We have tried to do the very best we could; this is what all Râja Yoga children do in all parts of the world." And the result was evident to those who had the pleasure of being present at this entertainment.

The music, the military exercises, the historical scenes so artistically carried out, the system of education as proven by these boys and girls, demonstrated once more that Râja Yoga is something more than a school dedicated solely to instruction; it disciplines the children, teaching them in their various stud-



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RAJA YOGA ORCHESTRA IN A RECENT ENTERTAINMENT, SANTIAGO DE CUBA

ies to control themselves, developing with the imagination that which is of even more value, the heart, and making them realize that they have to be strong without the necessity of having help from an older person always at their side.

The little children of less than seven years of age recited their lessons in English, and called forth the admiration of the audience

—this class being a specialty of the Academy.

The orchestra, which played for the first time in public, had been organized only three weeks. This would have been impossible were it not for the self-control which these children possess, and which little by little they gain in the Râja Yoga Academy.

The entertainment closed with military exercises under the command of a nine year old captain, followed by the Cuban Hymn and a tribute to the flag, which was saluted by all the children filing past; and by a touching speech by a little girl from the Academy. This closing scene, so impressive to all, recalled how Râja Yoga cultivates the higher patriotism and love for that which symbolizes their country.

Later, the same children, happy and contented, served the audience with refreshments, making patent by their smiling faces their feeling of friendship for the families and strangers, thus proving the closeness of that tie that should exist not only between parents and children but throughout all society, that tie of love and brotherhood which is the basis of the Râja Yoga schools.

A most indispensable system for progress and real civilization is the system of Râja Yoga, whose great Leader is Katherine Tingley.—(Translated from the *Cubano Libre* of June 3rd, 1907.)

BENEVOLENCE brings under its sway whatever hinders its power, just as water subdues fire; they only doubt the power of water to quench flames who try to extinguish with a cupful a whole burning wagon-load of fagots.—*Mencius*



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THE AUDIENCE, AMONG WHOM ARE THE AMERICAN CONSUL AND HON. EMILIO BACARDÍ AND FAMILY



# THE CHILDREN'S HOUR

## Siegfried

IN the country where the river Rhine flows, many stories are told of a great hero named Siegfried, who lived at Xanten in the Netherlands. I am sure you will agree that he deserved the title Hero if anyone ever did, for whenever he heard of anything waiting to be done that was difficult or dangerous, he immediately felt his blood boil with the desire to do it. It is this spirit that calls out the powers that are lying asleep in us, and then great deeds are done.

Let us hear of some of Siegfried's valorous deeds. When he was a boy he was put to learn how to make arms of every kind, with one Mimer, a smith. And this master seeing what a brave boy Siegfried was, took a delight in teaching him all the devices of his craft, while Siegfried for his part bent all his energies to mastering it.

One day a giant sent a challenge to all the smiths to make a sword that could pierce his armor. Mimer said he was too old to accept the challenge, and immediately Siegfried declared *he* would make the sword. Seven days and nights he worked at the anvil and then brought his sword to his master. Mimer was delighted with it. He threw a fine thread in some running water and holding the sharp edge of the blade to it, severed it with a touch. However, Siegfried was not satisfied, and breaking this sword in pieces he declared he could make a better one. Again he labored day and night for a week without stopping, and this time he produced a marvelous sword called Balmung. It divided a fleece of sheep's wool floating in running water.

Fearlessly Siegfried went forth to meet the giant and Mimer looked on. At the first blow, the legend says, the giant smiled. "How dost thou feel now?" asked Mimer. "As if something cold had touched me," said the giant. "Shake thyself," commanded Mimer. The giant obeyed, and his head and shoulders rolled down the mountain side.

If Siegfried had not worked so hard during the long quiet days when he was learning his trade he would never have been able to make this sword with which he did such wonders.

Siegfried's courage was next fired when he heard about a vast treasure of gold that Mimer wished to recover from a monster dragon which was guarding it. There was a terrible curse on this gold, and the one who had possession of it last, Fafnir, had gloated over it so that he turned into a loathsome serpent.

Siegfried took his sword, and mounted on a beautiful horse set out for the "Glittering Heath." On the way he met an aged wise man; it was Odin in disguise, with one eye

in the middle of his head; who, when he heard Siegfried's purpose advised him to conceal himself in a trench in the dragon's track and then when the monster came down to drink he would have a good opportunity to attack him at close quarters. Siegfried followed this advice and when the dragon came rolling over him he thrust Balmung into his body. The monster was killed and his blood poured over Siegfried. It is said that a great virtue came to him from the blood of the dragon; he could no more be wounded where it had touched him. His hand was covered with blood, and, as he put it to his mouth,



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A RAJA YOGA TOT

he suddenly found he could understand the language of the birds.

One little bird singing near told him that with his sword and the treasures that were now before him he could conquer the world; but he did not want the gold, for such dreadful things happened to all who had it because of the curse. He waited to see what else the birds would say to him. They told him that a beautiful maiden lay sleeping in her palace, under a spell, a circle of fire burned all around, and it had been decreed that thus she should lie until awakened by one brave enough to dare the flames for her sake and claim her as his bride. This maiden had dwelt with the gods and goddesses in Valhalla; she was a Valkyrie and her name was Brunhilda.

Siegfried no sooner heard this story than he determined to awaken this fair sleeper.

"Only he who knows not Fear can awaken and win the sleeping maid," sang the bird, "many have tried and turned back daunted."

Siegfried delayed not and soon he rode up to the circle of fire. He thought not of the danger but only of the sleeping Brunhilda waiting there so long and how he would awaken her.

"This is glorious," he cried, and dashed into the flames. They did not scorch him, for the magic fire injures only those who hesitate or turn back. Within the circle of fire everything was still. The beautiful Brunhilda lay like a statue covered with her armor. "Awake, awake," he cried; still she did not stir; then he stooped and kissed her. She sat up; for a moment of silence they looked at each other and Siegfried felt he had grown from boyhood to manhood while Brunhilda came back to life.

"Who art thou?" she asked, and when he told her his name, "Thou art Siegfried of whom in times long past I dreamed." At first Brunhilda had but opened her eyes; now Siegfried talked with her until he opened her mind and her heart and she became his bride.

Much wisdom she brought with her from the world that had once been her home, and she told Siegfried a great deal, but still there were secrets she could not teach him yet because he had not learned the hard lesson that must come first—to know himself.

All these stories about Siegfried appear in many different forms. They are so beautiful and full of wisdom that many great musicians and poets have taken them as an inspiration for their music.

Someday perhaps you will see the wonderful operas of Richard Wagner and then you will understand better than ever before the story of Siegfried. The music helps to make you feel what it means for each of us to

slay the dragon, listen to the birds, or wake the sleeping maiden. For a sleeping Brunhilda lies within each of us and to reach her we have to pass through the circle of fire. This knowledge comes as a challenge to every hero.

A HERO LOVER

## The Parrot's Alarm

IT is said that birds, especially parrots, can foretell earthquakes several hours before the shock is felt. A man living in Mexico who knew this, was awakened in the night by the screeching of his parrot, and noticing that the bird gave a most peculiar cry as if in fear, dressed and went out into the street, feeling sure that the cry was a sign of an earthquake. In just an hour after the parrot's warning the earthquake was felt. Many times our friends, the birds and the beasts might save us from danger if we could but learn to understand them better. E. P.

# The Theosophical Forum in Isis Theater

S a n D i e g o C a l i f o r n i a

## Last Sunday Evening at Isis Theater

"Theosophy: the Answer to the Heart Cry of the Ages"—Interesting Address by Mrs. Bertha Bundsmann—Choice Musical Program

IN an interesting address at Isis Theater last Sunday evening, Mrs. Bertha Bundsmann spoke on "Theosophy: the Answer to the Heart-Cry of the Ages." In part she said:

"The heart-cry of the ages is the cry for joy in life, and men seek for the gleams of pleasure because these are the best substitute they in their ignorance know how to get. Joy is of the mind; pleasure of the senses. The nearest substitute for joy is peace, content. That is the ground from which joy may spring. There was once joy, say the legends of every people, all over the earth. It was when man as a soul had just come into the body nature had prepared. The Bible calls this time the Garden of Eden, but it was more properly a time than a place.

"For a long time the body and its tenant almost lived two separate lives. The soul still had its joy and freedom. But at last it began to fall asleep to its own proper nature. It entered into the life of the senses, and then began to try to find there the joy it was losing, the joy of the richer life. And this desire for the pleasures of sensation, and for the power and means to get them, is sole cause of all human unhappiness. The attempt to get more and more sensation brought disease upon the body, and struggle between man and man. What other troubles have we than disease and struggle? If there is struggle, the stronger get too much, and the rest too little. Of every hundred people in this country, fourteen are either starving or so near it that they cannot work efficiently.

"The centuries and ages rolled on, and the memory of the days of joy nearly faded out, and became a legend only; and now we disbelieve the legend notwithstanding its universality.

"The joy of that far-off time was because the souls of men were close to the Source of light and life. That light flows downward upon the stairs of nature and touches souls; and downward and downward until it touches and animates matter, and so the bodies of men. It is that last reflection that gives us the pleasure we have in sensation. The soul has lost itself in the body, and bodily pleasures are those it now chiefly knows and seeks. Some few go higher and seek mental pleasures, more enduring than bodily, but yet not the real joy of the highest. And some very, very few have re-awakened to themselves as souls and have again the primal joy.

"But sometimes, instead of men climbing as individuals to the light, the light comes down to men. Then there is sudden joy, and sense of freedom and power—as in the early days of the Crusades, and shortly before the French Revolution, and to some lesser degree at the times of the Reformation and the Re-

naissance. They have come from time to time to every nation, sometimes to a small extent, sometimes with terrific intensity. They come when for a short time the great masses who toil and suffer dumbly, suddenly, all as one, realize that they suffer, that life is an aimless misery, that their little gleams of poor pleasure are no joy at all, that their existence is meaningless and worthless. Without words they send up a cry for help; and the light, which is conscious compassion, responds. The cry goes up when the grind of misery is too great to be borne, and then the relief comes. But never yet, in recorded times, have nations known what to do in face of their new hope. They have felt the hope, the new light, but have not known what to do with it. There have been translators of the message, but their voices have been unheard. The light always has its translators, its human messengers; but the humanity that they would have led to freedom, led into the perpetual presence of the light, has stoned them and followed false guides into a deeper darkness than before. At such times these false guides, one or many, always arise. Sometimes they are lunatics, like Peter the Hermit; sometimes ambitious villains like Robespierre. Not seldom the Church has slain the light-annunciator, as it slew Joan of Arc. When she came, misery and darkness had reached its utmost; a whole people lay prostrate. She had a message, but she was never even given chance to speak it. They burnt her even while her preliminary work—the political liberation of France—was yet under way. She would have grown with her task. The light was behind her in all she did; she would have advanced her country by centuries, and, following that all countries. But the darkness triumphed, and the Church was its right arm. Never yet has the light been allowed to do all that it would. But its work is really never of no avail. Always something is gained. But because men do not hear or recognize its messenger, they retreat from it, instead of stepping up from height to height.

"From one of its approaches came the Reformation and the Renaissance; men's minds were opened and freed; art bloomed again, and we had the great Elizabethan dramatists. Much was done, but the great questions of life were little nearer their solution. The light can do more than that.

"History as we have it, does not understand the waves of human progress. They are the beginnings of the incarnation of light—of Theosophy—into man's mind and life. And they are the answer to man's voiceless heart-appeal for light. The answer no more fails for masses than for individuals. No one of us ever sends up an appeal from his heart but it is answered. Light comes. But no more than humanity at large do we treat the answer properly. We feel the relief from some of our burden, a new power to take up again our daily work—and are satisfied until the pain and pressure come again. But if

we would seize and recognize the light, we could get much more from it than that.

"In human affairs this light, which in its fulness is Theosophy, seems to come sometimes slowly and gradually, sometimes in great and sudden volume. Often it has been gathering a long time unnoticed, until someone speaks a word. Then it bursts everywhere into flame. The signs of its gathering presence are the quickening of human thought, energy, and imagination. There is new speculation; old dogmas and teachings are discredited; art receives a new vigor and takes new forms; science and invention move with tenfold rapidity. The light never comes without its messenger and mouthpiece, the Theosophist of his epoch, prepared and accredited to guide the whole.

"And Theosophy, which holds the key to it all, has been present as an increasingly popular and accepted body of ideas, for thirty-two years. Again and again have its enemies attempted to kill it, hitting it directly, but most often and most venomously through its three Leaders.

"The time of the great awakening is nearly come. And, as future history will show, the new force cannot be side-tracked; its messenger cannot be silenced, but is daily heard with the more respect and attention. Humanity will be shown how to make the coming joy and illumination permanent; to rise from step to step in every department of life, leaving at last far behind it all pain and all difficulty.

"Theosophy is a body of truths—yes; but it is much more. It is the light in mind and heart that makes those truths clear and self-evident. As the light comes, men will see much or little truth according to their capacity, but it will be truth that they see. Theosophy will not invite them to accept anything as dogma, to assent to anything of which they do not feel the truth. But their awakened minds will see that it holds the answer to the problems of the ages.

"The slogan of the old Crusaders was: Rescue the tomb of the buried Christ. They followed the leading of that disastrously false guide who pointed to a spot in Asia. The tomb was and is the heart of man; the Christ was and is the divine self of man, it is the Christos within that we must rescue from the bonds of matter and call upon to awake and come forth in the new light. And it is ours to hasten that day for all humanity."

The musical program rendered by the Isis Conservatory students was most enjoyable, and included a piano solo by Mrs. Peck and a violin solo by Mr. Bland. OBSERVER

### Theosophical Meetings

PUBLIC Theosophical Meetings are conducted every Sunday night in San Diego at 7:30 at the Isis Theater, by students of Lomaland assisted by children of the Rāja Yoga School. Theosophical subjects pertaining to all departments of thought and all conditions of life are presented. Excellent music is rendered by students of the Isis Conservatory of Music of Lomaland, and Theosophical literature may be purchased.

# Art Music Literature and the Drama

## Irish Choral Singing

### THE WORK OF THE FEIS CEOIL

THE following article, containing much of interest to all readers and certain things that will be new to some, is clipped from a recent issue of one of the valued contributors to our exchange list, *The Peasant*, a national weekly review published in Dublin, Ireland.

STUDENT

The recent competitions at the Feis Ceoil and the adjudicators' remarks and awards have opened the eyes of some to the progress made on one side of the Gaelic Revival, viz., the musical side. The Judge, Mr. Atkins, was very complimentary to the various competitors and justly so, as the competi-

of rhythm, vowel and consonantal, it will be seen that the songs in Gaelic give the greatest scope to the singer.

Mr. Atkins spoke of setting as a test piece for Gaelic Choirs some work of the old masters (I presume he meant foreign music) that would give the choirs good scope to show their talent. He suggested contrapuntal items as a base on which to lay a foundation, but alas, we have a scarcity of harmonized works of such nature, and it is a great surprise to most foreign visitors to see a country with such a wealth of distinctive melody neglected in this respect by her most eminent musicians. With the exception of Sir Robert Stewart and one or two more modern men, nothing has been done to develop our splendid inheritance. And we think

the standard obtained by the "mere Irish Choirs," which were excellent all round. We have often wondered why such bodies as "The Dublin Oratorio Society," "The Glee Singers," and other societies, never attempted a Gaelic Chorus on their many programmes. We know the able conductor of the first mentioned body has arranged some of our not too often heard melodies in a most effective and artistic manner, and we hope at the next performance of the Society to hear a Gaelic chorus and thus have the neglect remedied.

The growth of the Gaelic Choral bodies can be easily traced, as we have not far to go back to get at the starting point, which was in the Celtic Literary Society, where the late William Rooney taught a number of songs in the native tongue to



POWERSCOURT, COUNTY WICKLOW, IRELAND

Lomaland Photo. and Engraving Dept.

tors deserved the highest credit for their splendid performances. His remarks about "tone" can be easily understood as the Irish words are as good (if not better) for pure voice production as Italian. There is such a wealth of vowel and consonantal sounds rhyming throughout the songs that the singer would indeed be poor in voice who could not get all the desired effects, hence "the round warm tone" as contrasted with the singing of the choirs in English, which gives very little scope for the development of the voice physically. All the muscles of the throat are brought into play by the proper rendering of the Gaelic words, and the aspiration is so frequently used that it is a splendid means of voice production, as it opens the throat and develops the lungs to a great extent. The majority of the songs (older ones especially) contain some very long rhythmic sentences which an English singer would find most difficult to render, but which to the Irish speaker are comparatively easy; and here the breathing marks, things most essential to good singing, become quite natural and require no great effort of training to the native Irish speaker.

As for vowel sounds which are the principal thing needed for voice culture, the Gaelic songs abound with them, and when it is taken into consideration that in the order of Bards of ancient Erin there was up to sixty different classifications

the Feis Ceoil should offer a substantial prize for the best arrangement of say 12 melodies from Petrie to be selected by their Musical Committee so as to give the Gaelic Choirs some latitude to display their powers in choral singing. Of course you will have some people saying that Irish melodies are better un-arranged, and that they do not lend themselves to the harmonization of the modern school, but the same was said of the songs of other nations, and yet we cannot see that harmonies have injured the melodies of Wales or Scotland (the latter Gaelic). On the contrary, they only enhanced their merit and made them more beautiful. Of course our melodies require a skilful and sympathetic handling, and any musician undertaking the arranging of them should be thoroughly conversant with the Gaelic words, as it is a most remarkable fact that the major portion of our best airs were composed by the authors of the words. In addition to his knowledge of verse the Bard of the 16th, 17th, and 18th centuries, was a musician of a very high order as his handiwork can show.

The number of choirs that entered for the Irish choral singing at this year's Feis Ceoil was quite a revelation to "Musical" Dublin, but their performances were more surprising still.

We have musical societies in abundance who would consider the singing of our Gaelic songs quite beneath their dignity, but who could not come near

aspirants for honours at the first Feis Ceoil, some of whom have since made names for themselves on musical platforms. The opening of competitions for singing at the Oireachtas and the Leinster Feis was really the first attempt at Gaelic Choral Singing, and at that time there were very few arrangements suitable for choirs.

This was remedied, however, by the Gaelic League publication, *An Clairseach*, edited by Joseph Lloyd and Mr. Brendan Rogers, who made a start in arranging such well-known songs as "Dan Moladh na Gaedhilge," "An Spailpin Fanach," etc. (the first mentioned a splendid piece, by Turlough O'Carolan, the last of the Irish Bards.)

The success of the Singing Competitions at the Oireachtas led the Committee to establish the Oireachtas Choir. The history of that Choir is too recent to repeat here. Mr. Robert O'Dwyer, the Conductor, showed his great ability in arranging several splendid pieces, all of them in first class style, which have been heard on many concert platforms (they are published by the Gaelic League) and which have been adopted by the Feis Ceoil Committee as their best pieces along with those of Mr. Rogers.

However, the vast majority of our Gaelic songs await the skilful hand of the composer, and we expect by the time of the next Feis Ceoil a record progress in this direction. (signed) SEAGHAN



# THE UNIVERSAL BROTHERHOOD and THEOSOPHICAL SOCIETY

FOUNDED AT NEW YORK CITY IN 1875 BY H. P. BLAVATSKY, WILLIAM Q. JUDGE AND OTHERS  
REORGANIZED IN 1898 BY KATHERINE TINGLEY

C e n t r a l O f f i c e P o i n t L o m a C a l i f o r n i a

The Headquarters of the Organization at Point Loma, with the buildings and the grounds pertaining thereto, are no "Community" "Settlement" or "Colony." They form no experiment in Socialism, Communism, or anything of similar nature, but are what they stand for: the Central Executive Office of an international organization where the business of the same is carried on, and where the teachings of Theosophy are being demonstrated. Midway 'twixt East and West, where the rising Sun of Progress and Enlightenment shall one day stand at full meridian, it unites the philosophic Orient with the practical West.

## Ethical Movements and Theosophy

THE Morals of Trade, The Moral Instruction of Children, Life and Destiny, Marriage and Divorce, the Religion of Duty, are the titles of books and lectures by Dr. Felix Adler, Professor of Social and Political Economics in Columbia University, and holder of other important posts in the same line. The existence of such activities shows that there is a keen religious life awake among the people, and that it is dissociated from the theological tradition. People must have religion, and if the churches cannot give it to them, they will seek it elsewhere.

But the churches have something that simply ethical movements have not; that is, remnants, however distorted, of the ancient Wisdom-Religion. This is what some writers call the "Supernatural Tradition." If, in the hands of ecclesiasticism, this tradition has grown so corrupt that it is no longer any use but is a hindrance that must be cast off, then this is only a necessary preliminary step to reconstituting it in its original power and purity. Religion rests on the recognition of the divinity of man's nature. On this fact are based our ideals of duty, honor, truth, and so forth. Without this sanction these ideals cannot be made effective. Though they may survive as Soul-memories implanted in the race in days of greater knowledge, they are likely to fade away unless our knowledge of man's higher nature keeps pace with our knowledge of material science. Brotherhood may be preached as a necessity of human life, but it is essential that we should first know on what facts in nature brotherhood depends, for we need a sound and high philosophy, not alone an emotion, however noble it may be.

It depends partly on the fact that there is a higher life attainable for man while on earth, in which altruism is the fundamental principle. Ethical societies try to graft morals upon humanly social and economic principles, thus giving them an unstable basis, which is not enough. They would not be strong enough to withstand the passions, which are not based on intellect, but are powerful forces arising from the animal and psychic part of man's make-up; these need to be counteracted by stronger forces arising from man's higher nature. Church religion has kept man's higher nature in check by substituting for the God in man a theo-

## MEMBERSHIP

in the Universal Brotherhood and Theosophical Society may be either "at large" or in a local Center. Adhesion to the principle of Universal Brotherhood is the only prerequisite to membership. The Organization represents no particular creed; it is entirely unsectarian, and includes professors of all faiths, only exacting from each member that large toleration of the beliefs of others which he desires them to exhibit towards his own.

Applications for membership in a Center should be addressed to the local Director; for membership "at large" to G. de Purucker, Membership Secretary, International Theosophical Headquarters, Point Loma, California.

logical God before whom man must bow in abjection. Man must be aroused to a recollection of his divine nature and his infinite potentialities as a divinely inspired being. He must be taught to realize that the sanction for all virtues comes solely from the promptings of his higher nature. Mere social expediency is not sufficient incentive to make men practise altruism; they must realize that altruism is the breath of the Soul's life.

For these reasons ethical teaching needs to go hand in hand with a study of the inner nature of man and the hidden laws of Nature. In short, it is only a part of the great science of Theosophy which teaches the meaning of life.

STUDENT

## Reincarnation and Drug-Habits

ALTHOUGH life in general is an enigma if we attempt to explain it without the aid of the doctrines of Karma and Reincarnation, there are in particular certain cases, the ordinary inexplicability of which is more than usually striking. For example, take the following, culled from a newspaper, which is typical of many of the same kind.

A youth aged twenty is charged with obtaining chloroform under false pretenses, and it comes out at the trial that he has been addicted to the chloroform habit since he was fourteen, at which age he chloroformed himself as an experiment.

Now where is the reason and the justice that an unfortunate wretch should be found out of millions to have this terrible habit thrust upon him, and merely as the result of a childish experiment? And is it not the same with many who have acquired the morphine habit, merely in consequence of having had the drug prescribed during some agonizing illness? Where is the justice? If this is God's will, then truly he "moves in a mysterious way," and the "smiling face" which he hides behind his "frowning providence" is indeed inscrutable. Will he make it up to that youth in heaven? If so, then we have to contem-

plate the image of an Almighty Deity who creates a Soul, sends him to earth to acquire the chloroform habit and then transfers him to an eternal existence beyond the starry spheres. This may suit some minds, but it will not suit others; and perhaps that may be one of the reasons which drives people to such desperate resorts.

Now clearly a habit like the morphine habit is the very acme of self-indulgence. It removes the victim from the society of his fellows, renders him indifferent to duty, and fits him to an isolation where he revels in selfish blindness.

Therefore, clearly, it is the culmination of a long history of self-indulgence and weak yielding to indolent pleasures. Many people are given drugs by the doctor, or perhaps try them themselves, and never wish to repeat the performance. Others fall immediate victims to the habit. The latter are ready prepared beforehand by previous self-indulgence and weakness.

Now the point as regards Reincarnation is this: How can we account for the case of the boy of fourteen?

Clearly he had a "hereditary predisposition" to acquire intemperate habits and secret vices. But "heredity" in the scientific sense will not explain the problem, for it deals only with the physical aspect of the question and disregards the moral aspect — the justice, the moral causation. The boy may have inherited his body from his parents, but whence did he "inherit" his soul?

This soul had lived on earth before, says Theosophy, and it is to those past lives that we must look to find the cause of the affliction. Every effect must have its cause. By past self-indulgence that being had attracted to himself powerful tendencies that brooded over him like fiends, watching for the first opportunity to strike; and then all the latent seeds sprang into activity and there was no sufficient controlling power to check them.

Many of us may be indulging habits which do not work much harm in the present; but their fruitage is inevitable, and next time (or some time certainly) we shall be born with an enfeebled body, caused by these habits of mind, and reap the full effect. The problem of punishments apparently undeserved may be explained by the other problem of faults apparently unpunished.

STUDENT



## KARMA

It maketh and unmaketh, mending all;  
What it hath wrought is better than had been;  
Slow grows the splendid pattern that it plans  
Its wristful hands between.

\* \* \*

It will not be contemned of any one;  
Who thwarts it loses, and who serves it gains;  
The hidden good it pays with peace and bliss,  
The hidden ill with pains.

It seeth everywhere and marketh all;  
Do right—it recompenseth! do one wrong—  
The equal retribution must be made,  
Though DHARMA tarry long.

It knows not wrath nor pardon; utter-true  
Its measures mete, its faultless balance weighs;  
Times are as nought, to-morrow it will judge,  
Or after many days.

Light of Asia, Book VIII

## Theosophy is for All

KATHERINE TINGLEY states that there is a new force present in human life to-day, a "power which has not operated in human life for thousands of years." When one thinks of the teachings of Theosophy, their bearing upon the life of every individual human being, the blessed purification that will result from the dissemination of these teachings, and then the wonderful new element waiting to find expression in human life, it is not hard to picture revivals in the world of music and literature, revivals, steps onward, the hidden power of words spoken and written, of music played and sung become more powerful instruments for humanity's upbuilding than we have yet dreamed possible.

Theosophy is for all, for learned and skilled but also for the ignorant and untrained. Were its truths to flash, as we have suggested, into the hearts of every man and woman in the world tonight, were each to realize his divinity, and begin to live as a soul, many, many, would be the different conditions that would have to be met and mastered. There would be everything in the scale, from the life of the pure, unselfish, unassuming helper who needs but the Theosophical teaching of man's nature and destiny to lead him to fall into his place as a conscious worker with the upward moving forces, to the life lived for self alone without a gleam of thought for others; everything from the highly intellectual but deluded as to all realities to the mentally stunted and downtrodden man of toil. And each would have to begin to live the life of the soul just where it found him.

This is a picture of what will always be more or less. But right here comes in one of the greatest blessings of the Theosophical teachings as applied to life. It enables a man to begin to build from within the character, the harmonious, all-round character based on knowledge of his own nature and of the strength of his divinity. Theosophy *lived* will

give the world in all classes of the social scale men and women who are living up to every opportunity afforded by that condition of life, men and women realizing the dignity of their calling, and growing daily in greatness that will demand wider opportunities for its exercise in another life. Theosophy is no leveler—that is, it does not level down—but it issues a bugle call to all men to rise to a *higher* level of moral worth and unselfish, helpful living, and those in any class of the scale can begin the upward striving that leads to greater service. Only Theosophy can imbue men with the necessity of being *fit* for greater opportunities instead of seizing blindly a so-called higher position or grasping for more of the luxuries of life when they have never put themselves into the true relation to simple duties in less prominent places. Not until the soul has linked the divine to any lot in life, is there any possibility of rising out of it.

The light of Theosophy in the home and in the school—those departments of life sacred to the young, the hope of the race, is a subject frequently discussed here. One of the lamentable facts is that very often education and culture break up the unity of family life. We see these breaks on all sides—the diverse interests of egotistic individuals of the family group, the lack of any true, deep, abiding purpose that is the sacred ground on which the family life is based, leaves a barrenness that modern education and the sentimentalism that riots in personal emotions do not fill, and an inharmony that can never be the inspiration of united action, but is fruitful of misery in home life. It is necessary for all education to do *what Râja Yoga education does do*—inspire the young with noble ideals and the belief in their divine power to live nobly, and secure the co-operation of the parents in making these high ideals actualities. Make the common purpose in which the members of the family are united the unselfish service of humanity, as Theosophy teaches. Make the atmosphere of home and of school as it should be and *heart culture* and brain wisdom and hand skilfulness will follow, and joy and unity will reign supreme in family and school.

There is a wide field of life in which all human beings are responsible guardians. Man stand at the head of the other kingdoms of Nature. The whole manifested universe is justly his, by natural right, to understand, to win to the service of human life, to include in his brotherly comprehensive views of all that lives. Great strides have been made in unfolding the history of the development throughout these kingdoms of nature. Science, scientific study, scientific training have been watchwords of the last thirty or forty years. But what has been unfolded, what has been discovered of the forces underlying this development, of the forces active is infinitesimal compared to what *might* be known and pressed into service for mankind were man but awake to his divinity, were he conscious of his full responsibility as a human being.

Scientific discovery and the application of scientific knowledge to human needs are limited by the moral unfitness of the human race at present. It would not be safe for man to have more knowledge until he learns that all knowledge should be used for the service of

humanity alone. Nature is in the secret and can guard what man deserves not to know. H. P. Blavatsky long ago pointed out the lines research was bound to take; every day proves the truth of her prophetic utterances and every day reveals to those who have eyes to see her great wisdom in giving the world the teachings of the Soul and of Brotherhood as an antidote and protection against materialistic science, and a preparation for the merciful interrogation of Nature that leads to complete understanding of her laws.

In the realm of religion such confusion, such inharmony, such absence of the spirit of all true religious teachings prevail, that blessed indeed is Theosophy in that it traces every religion to its source and shows that all have a common origin and goes on to gather up the fragments of wisdom scattered over the world, and present in the Wisdom-Religion of the Ages all the sacred truths concerning man's relation to the universe, and the ethics of his relations to his fellow-man.

Theosophy offers the common ground of truth and wisdom whereon all high and pure natures may meet in unity. It is the haven of the enlightened mind and the pure heart. It breaks down the barriers between man and man, and man and God. It puts the middlemen of religion, the priests, out of business and leaves man face to face with the God within.

There is on earth the beginning of the application of the principles of Theosophy to all these departments of life. There is a united body of people representing every one of these departments, active workers, trained helpers, who are proving that unselfish service of humanity is the key of harmonious living.

The work of Katherine Tingley, Leader of THE UNIVERSAL BROTHERHOOD AND THEOSOPHICAL SOCIETY, is the entering wedge of wisdom and light, that will regenerate life in every department. In this organization, founded in knowledge of the Higher Law, the knowledge of his divinity, the strength that comes with this recognition, the joy of united work with those likewise inspired, make a cheering picture, and offer to all who look, a promise of what life will be when the light of Theosophy has shed its rays into every department of human life.

STUDENT

"THUS it is the mankind of the New world—one by far the senior of our Old one, a fact men had also forgotten—of Pâtâla (the Antipodes, or the Nether world, as America is called in India), whose mission and Karma it is, to sow the seeds for a forthcoming, grander, and far more glorious Race than any of those we know of at present. The Cycles of Matter will be succeeded by Cycles of Spirituality and a fully developed mind. On the law of parallel history and races, the majority of the future mankind will be composed of glorious adepts. Humanity is the child of cyclic Destiny, and not one of its Units can escape its unconscious mission, or get rid of the burden of its co-operative work with nature. Thus will mankind, race after race, perform its appointed cycle-pilgrimage. Climates will, and have already begun to, change, each tropical year after the other dropping one sub-race, but only to beget another higher race on the ascending cycle."—H. P. Blavatsky.

## KARMA

... That answer all must give  
For all things done amiss or wrongfully,  
Alone, each for himself, reckoning with that  
The fixed arithmetic of the universe,  
Which meteth good for good and ill for ill,  
Measure for measure, unto deeds, words, thoughts;  
Watchful, aware, implacable, unmoved;  
Making all futures fruits of all the pasts.

*Light of Asia, Book V*

## THEOSOPHICAL FORUM

Conducted by J. H. Fussell

✽

**Question** In reading your literature, the CENTURY PATH and other publications, I so often read about "the gods"—what do you mean by "gods"? I believe in one God only. As there are so many things about Theosophy that I believe and like, please explain this point to me.

**Answer** The idea of God is one that is very vague and hazy in the minds of most people, and often an attempt is made to describe "God" as at the same time absolute, infinite, etc., and also as possessing qualities which however high and beautiful, are yet limitations. Whenever this is done there is a contradiction in terms.

The teaching of Theosophy, however, is very clear upon this point. The Ancient Wisdom-Religion, "The Secret Doctrine," postulates as one of its fundamental propositions:

An Omnipresent, Eternal, Boundless and Immut-able PRINCIPLE on which all speculation is impos- sible, since it transcends the power of human conception and could only be dwarfed by any human expression or similitude. It is beyond the range and reach of thought—in the words of *Mandukya*, "unthinkable and unspeakable."

This by some may be called "God," but in the deepest sense it is *nameless*, beyond all that we can think or name,—not a Being, but Be-ness, the very essence and principle of all be- ing, its root and source.

All this is more or less metaphysical, but such a profound subject can not be approached in any other way.

Now in regard to the gods regarding whom St. Paul said: "There be Gods many and Lords many,"—who are they?

Theosophy teaches that they are ourselves, the divine part of our natures, and this is not in any sense contrary to the teachings of Jesus Christ; for he himself quotes from the Jewish scriptures: "Is it not written in your law, I said, Ye are gods?" (John x, 34; Psalm lxxxii, 6.)

The traditions of all the ancient races are that the first races of men, the infant human- ity, were taught by the gods. Some day we shall realize that this is not simply tradition or fable but is verily a chapter of authentic his- tory, the record of a fact. This is the teach- ing of Theosophy, that when the outer human form had been evolved to that point at which it could be a fit tenement for an immortal hu- man spirit, divine beings from another sphere — an older world than ours — came; some of them to take up their abode in these tenements of flesh, others to light the latent spark of mind, sending from themselves a ray of their own divine essence into the new humanity.

It is impossible in the space of a short arti- cle to do more than give the briefest possible

indication of an answer to this question, and to state where the key to this mystery of being can be found. For this the student is referred to *The Secret Doctrine*, by H. P. Blavatsky; and as a preliminary study to this greater work it is suggested that the student read *The Key to Theosophy*, by the same author, Section 10: "The Mystery of the Ego" and "The Com- plex Nature of Manas." The following quo- tation is taken from this chapter:

Our God *within* us, or "our Father in Secret" is what we call the "HIGHER SELF," *Atmā*. Our in- carnating Ego was a God in its origin, as were all the primeval emanations of the One Unknown Prin- ciple. But since its "fall into matter," having first to incarnate throughout the cycle, in succession, from first to last, it is no longer a free and happy God, but a poor pilgrim on his way to regain that which he has lost.

Regarding this inner divine nature of ours, H. P. Blavatsky says further:

Manas is a "principle," and yet it is an "Entity" and individuality, or Ego. He is a "God," and yet he is doomed to an endless cycle of incarnations, for each of which he is made responsible, and for each of which he has to suffer.

And in *The Secret Doctrine* is the following:

Endowed with divine powers, and feeling in him- self his *inner* God, each felt he was a Man-God in his nature, though an animal in his physical self. . . . The "Fallen Angels," so-called, are *Humanity itself*.

It is only the knowledge of the constant re-births of one and the same individuality throughout the life-cycle; the assurance that the same MONADS— among them are many Dhyān-Chohans, or the "Gods" themselves—have to pass through the "Cycle of Necessity," rewarded or punished by such re-birth for the suffering endured or crimes com- mitted in the former life; that those very Monads, which entered the empty, senseless shells, or astral figures of the First Race emanated by the Pitris, are the same who are now amongst us—nay, our- selves, perchance; it is only this doctrine, we say, that can explain to us the mysterious problem of Good and Evil, and reconcile man to the terrible and *apparent* injustice of life. Nothing but such certainty can quiet our revolted sense of justice.

Much more might be said and many extracts given, but the above is sufficient to indicate the lines on which an answer may be obtained to the question through the study of Theo- sophy. The student is again urged to read the books above mentioned. STUDENT

✽

**Question** I have been reading the new *Theo- sophical Manuals*, and find in the preface the statement that "Theosophy under- takes to explain that which other systems leave un- explained." So far as I have studied I find that both religion and science fail to explain satisfactorily why there is so much suffering in the world. Can Theo- sophy give any explanation that will satisfy those who are earnestly seeking for a means of lessening if not removing suffering, so much of which seems entirely unnecessary?

**Answer** Theosophy does have an an- swer for this as for other pro- blems of life; one that satisfies both the heart and the intellect, that is in accordance with the demands of the strictest justice, and is at the same time full of compassion.

It is, or should be, well known to all the fol- lowers of Christ, and it is to be found as well in all the great religions of the world, that not only the external universe—the physical

universe—but the world of men (their ac- tions and thoughts), are both governed by law; that "Whatsoever a man soweth, that shall he also reap"; that "With what measure ye mete, it shall be measured to you again." But in the Christian religion that other teach- ing—without which this law of sowing and reaping could not be seen to hold good, but on the contrary would be violated in almost every case—has been overlooked or forgotten.

That twin doctrine to Karma is *Reincarn- ation*. From the standpoint of one life alone the suffering that there is in the world is in- deed inexplicable, and the lot of man can often be described in no other way than by the word unjust. But it is not so in the light of the teaching of Theosophy; for we come back life after life to pursue our journey, and reap those things which we have sown in the past. As a part of this teaching we come to learn that the remedy for human suffering lies in our own hands, and that as we are now suffer- ing for what we have done in the past, so the harvest that we shall reap in the future will be that of the seeds we now sow either of good or ill. It may not be possible com- pletely to change existing conditions all at once, but we have in our hands a power that in no long time *will* transform them. And al- though the harvest of the past must still be reaped, the reaping can be changed from sad- ness into joy.

Much if not all of the suffering that there is in the world arises from ignorance—man's ignorance of his own nature, of his origin and of his destiny. Once that he is taught again who and what he is, life will take on for him a new meaning. Suffering and trials may still be his, but he will have a glimpse of that which lies beyond, and no longer will he be held down by his burdens. With the know- ledge of his divinity, and thence that the lower nature has no longer the power to hold him down, that it is his final destiny to attain to ever greater and greater perfection, he will find a new courage born in his heart and a sustaining power against which no obstacles can avail.

Here then, briefly, is the answer that Theo- sophy has to the suffering and misery in the world. It is within man's power to remove it, and only he can remove it; only he can set up those causes and sow those seeds that shall change the harvest to one of happiness and peace. Man does not have to wait until he shall be received into a mythical heaven in or- der to receive his reward, but here and now he is reaping it, and in exact measure with that which he has sown. STUDENT

INTIMATELY, or rather indissolubly con- nected with Karma, then, is the law of rebirth, or of the re-incarnation of the same spiri- tual individuality, in a long, almost intermin- able, series of personalities. The latter are like the various costumes and characters played by the same actor, with each of which that actor identifies himself and is identified by the public, for the space of a few hours. The *inner*, or real man, who personates those characters, knows the whole time that he is Hamlet, . . . the night before, King Lear, . . . Othello of a still earlier preceding night; but the outer visible character is supposed to be ignorant of the fact. In actual life that ignorance is, unfortunately, but too real. Nevertheless, the *permanent* individuality is fully aware of the fact.—H. P. Blavatsky



### Kâma-Rûpic Shells

THE following quotation is from the reported remarks of a Romanist priest on the subject of "spirits."

First. The reality of the existence and operation of spirits in modern spiritism is no longer an open question even among scientific men who have examined the subject. Any one who considers the manifestation of them as mere humbug, trickery or delusion is simply not up to date.

Second. Although it cannot be demonstrated conclusively that in them no genuine communication is ever made from deceased human beings, the strong—we may say overwhelming—probability is that, as a rule, at any rate the spirits communicating are either devils or lost human souls, subject to devils in hell. These devils are not confined in their operation to a local hell. Such may be the case after general judgment, but not now.

Third. It follows that endeavors to ascertain the truth about the departed by means of seances is not only a waste of time, but also extremely dangerous; a foolhardy tempting of God and absolutely prohibited by the very nature of the case as well as by positive divine command.

Fourth. I say it is prohibited by divine command, for this matter of spiritism is not really modern, although it has had a great revival lately. It has been from the beginning in one form or another. We find it in the law of the Old Testament still binding on us in such matters: "Let there not be found among you any one that consulteth pythonic spirits, or that seeketh the truth from the dead, for the Lord abhorreth all these things." And the warning of St. Paul should be enough to prevent us from giving heed to the teachings of spiritism or "to spirits of error and doctrines of devils."

We Catholics are, or should be, well convinced that there are non-human spirits, which have never had a body. It is in fact undoubtedly of faith that such is the case, it being so stated frequently and unmistakably in Holy Scripture. Moreover the fact of diabolic possession occasionally occurring through all history and continuing up to the present day is perfectly plain and undeniable to those who will take the trouble to examine the evidence. We know, therefore, that unembodied spirits exist, not human and not divine, and the fact that some of them are devils is simply unquestionable to those who have studied the subject, even without the light of faith.

This shows how the consciousness of the nations is more and more feeling the truth of the Theosophical explanations and tenets. Science and religion now both come forward with statements which a few years ago they dared not have made.

When a church brings out teachings that are (more or less) in line with those of Theosophy, it is a sign that it feels the need of keeping pace with the demands of the times, created by the rising intelligence of the people. But we may very well ask the question, *Why did the church not bring out these teachings before?* Was it ignorant of them and has it learned them since? Or did it know of them all the time? The probable answer would be that the church is politic and prudent and adapts its teachings to the needs of the times, not considering it expedient to unsettle men's minds by revealing truths out of season. Very well; granted; but then in that case the church does not lead the spirit of the times, but follows humbly and obediently in the wake. Which is what it always has done, if we are to rely on history. It first withstands; and when that fails, it patronizes. Wise church!

It will be seen that these statements accord

in some essential particulars with the teachings which Theosophy has been giving on that subject for the last thirty years and more. If that church knew of these truths all along, then it is Theosophy directly or indirectly that has now compelled it to bring them forth; and one sees that the church can have truths which it will not publish until the growing intelligence of the people makes it expedient to do so and inexpedient not to do so. That is, the church follows in the wake of public opinion in such questions instead of taking the lead.

The alternative is that the church did not know of these truths, and has adopted them since from those who did know.

Speculation is raised as to how many more truths the church may have in its possession, which for one reason or another it may be considered unwise to bring out. The church seems to say: "It is not meet that the people should be told things which they are not prepared for; let them be humble and pious and not crave knowledge. Still, as you *have* managed to find out something, we will admit that it is true." So please observe ye laymen, that the church which forbids you to inquire is ready to endorse your knowledge after you have gained it. What does this mean? It means just this—that whatever authority the church may claim, the only power it has lies in you, the laymen. You are the church; what you do, it must do; what you think, it must think. If the church claims any superior authority, then it is overawing you with an abstraction. We all know how agitators will wave the banner of an imaginary "public opinion" which does not exist at all, and induce people to give in to that abstraction, until at last a public opinion is actually created. Even so the church gains its power by a diplomatic manipulation of religious public opinion. In old times the church could bring a potentate to his knees by threatening excommunication. Even now it can stop people from reading certain books and impose various other obligations on them. But only so long as there exists a religious public opinion at the back. A ban of excommunication or a prohibition on a book means nothing if people do not believe in the spiritual authority of the church. If the people demand to read a certain class of books or to accept certain truths, the church is bound to come round and endorse their decision, or else lose its power. For the church is nothing more than the body of believers, administered and manipulated by organizers and leaders. True, it *claims* authority from higher sources; *but it cannot make these claims good against the will of its members*; it has no constraining power. Events have proved this over and over again.

So, please observe again, your church has knowledge which it does not give out. But if forced to give it out, it will do so. It is in fact a body of people agreed to hold certain beliefs; and the older it is the more fixed do these beliefs become, until at last the hypnotic impression is so strong that the beliefs seem to rule the people instead of the people ruling them. But we would say: Oblige your teachers to tell you what they know. Mold the body of opinion in your church. Your church is an organization for the preservation of your

faith, not a tyrannous authority for compelling you to believe certain things.

*How many of the ministers know of the divinity of man's nature and dare not preach it?* How many believe in Reincarnation and dare not preach it? There are a few who are venturing to preach these things; but many more who know of them and do not venture.

The points admitted in the above quotation are these:

"Spirits" (astral shells and elementals, to be accurate) exist. But they are unworthy and mischievous. They are sometimes evil remnants of the dead; sometimes non-human. Their existence has been known from antiquity. They have been universally condemned. They may cause obsession.

These are all Theosophical tenets, and may be found in the earliest Theosophical writings, among which may be specially mentioned H. P. Blavatsky's *Key to Theosophy*.

The Theosophical teaching as to the shade or spook is briefly as follows. When the man dies, he finds himself in *Kâma Loka*, an astral state, a locality only in a relative sense, as it is unrelated to the ordinary space of our sensuous perceptions. This region is the *limbus* or *hades* of the ancients. It is only a temporary abode. In it the various principles of man, no longer united by their common vehicle, the body, begin to disintegrate. The *Higher Triad*, which is the divine and immortal part, goes to the condition called *Devachan* (dimly foreshadowed in the theological "heaven"). But the *Kâma Rûpa* or desire-body lives on awhile; for it contains stored up energy in the form of desires and passions, and this must run down before it can die. Thus the shade of man awaits its second death in *Kâma Loka*. It is of course conscienceless, a mere psychic machine, being deprived of its Soul; and it is also chiefly automatic and senseless, yet retaining a vestige, the dregs, of reason. But it is certainly no "devil"! Now this is the entity which may appear as a ghost to receptive people bound to it by a link of affinity; or obsess the neurotic, vampirizing their life and inspiring them with base proclivities.

All intercourse with the shade was discouraged in antiquity. Even learned college professors are dabbling in this astral backwater, and are writing learnedly about the phenomena with which these human shells and mocking elementals favor them. The existence of the shade is also a very grave source of danger to our civilization; inasmuch as our present science—a very recent growth—has no rules of sanitation relating to it. We lay the body into its grave and then think we have buried the man for good and all. But all the ancients had, and many races of today have, ceremonies specially designed to lay this shade and prevent its malefic wanderings in the spheres of human life; or else they cremated the body, which compasses the speedier dissolution of the shade.

Since our atmosphere is teeming with the restless shades of criminals which inspire to crime the weak natures among the living; since neither religion nor science can guide us in the matter, and free-lance experimenters are touching the question in ways likely to do more harm than good, it is well people should know more about these things. STUDENT

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ECHOES FROM

WEEKLY ILLUSTRATED



# CENTURY PATH



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*devoted to*

THE BROTHERHOOD OF HUMANITY

*the promulgation of*

T H E O S O P H Y

*and*

The Study of Ancient and Modern

ETHICS, SCIENCE, PHILOSOPHY AND ART

*Edited by* KATHERINE TINGLEY

Vol. X

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No. 38

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# CENTURY PATH

WEEKLY ILLUSTRATED

Edited by KATHERINE TINGLEY

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Truth Light and Liberation for Discouraged Humanity

No. 38

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## The Origin of Species

Darwinian natural selection seems to be given up as incompetent. And yet it was at first so obviously and charmingly true. The breeder selects and breeds, and selects and breeds again, getting just what qualities he wants. What more natural than to suppose that nature does the same?

But then it appears that he does not produce a true species at all. The characteristic of a true species is permanency, and directly the breeder gives up his work and ceases to safeguard it, in two or three generations the characteristics he selected with so much care disappear. Moreover he cannot go very far. After a certain point the quality he is evoking and selecting reaches a limit and no further care produces further result. A French biologist adduces an experiment on maize as an example:

In an ear of maize the kernels are arranged in longitudinal rows of varying number. In a given breed or strain the number may fluctuate, for example, between 8 and 20. The commonest number will be 12; the next in frequency 14. . . . If the process of selection is continued by taking a 20-rowed ear for seed, the commonest number of ears in the progeny will be 16 and 18. A slight gain may be obtained by continuing the selection through several generations, but it is not possible to produce a crop averaging more than 18 rows to the ear.

## Forms Tend to Persist

And directly these are let alone the average soon reverts to 12. No true species was produced. This is an imitation of the natural process, of natural selection. But the natural process is much more uncertain and unsteady, and though it continues for more time we know no single fact showing that it can do even so much. "Hence it is impossible to prove," says M. Péchoutre, "that natural selection applied to individual variations has ever developed new characters and made them hereditary" — that is, has produced new species. In other words Darwinian natural selection was a hypothesis that took us in because of its simplicity and because it seemed to be confirmed by the artificially produced results of breeders. Even if it were true, there is much that it does not explain. Useless modifications appear in organisms, which survive in permanency because — because they wish to; at any rate not because those who had them not were worse off than those who had them.

## Changes Imply Reasons

So far as all our knowledge goes, natural selection is not competent to explain the fixity of species; and if it were competent for some, it would not be for others.

A new conception of species is gaining ground. According to it, what we now call a species is made up of a number of minutely differing, and constant, real species, blended with each other. Thus maize, for example, will consist of species whose kernels are, let us say 8, 10, 12, 17, and 20 in number. All that we do in our selection is to separate one or two of these species, with the higher numbers, from the others.

This explains Mendel's law of heredity, which teaches that interbreeding does not really blend, and that subsequent generations will sort out the mixture. The real little permanent species, called "lines" are as permanent as — and no more so than — chemical "elements." Their origin, and that of the types about which they vary whilst intermixing with each other, remain for science to discover. The problem is nearly as open as if Darwin had not written.

H. CORYN, M. R. C. S.

## "Origins" Supra-Material

## The West Preaches Eastern Religion to the East

A MISSIONARY who has labored long towards the promulgation of a certain Western religion in a certain Eastern country, asks the startling question: What if the Oriental people adopts the Occidental religion, not in practise but in principle, not in form but in spirit, and teaches the professed proprietors of the religion for the first time how to make it a living power in life? The religion in question is of Oriental origin, having been founded by an Oriental in an Eastern nation. It is said to be adapted to Eastern ideals and temperament, and to have always been rather a misfit for Western nations, who have accordingly subjected it to considerable modification. In short they have contrived to transmogrify a religion which teaches subordination of the personality to the common interest, into a religion which upholds personalism, and have effected other equally radical changes in it.

The Eastern nation in question, has already, so it is said, shown a power of seizing Western institutions, extracting the principle out of them, and converting them to Oriental institutions with surprising success; and it is expected that they will do the same to this Occidental religion. These are strong words, coming from a missionary.

Could Jesus have sent us out to the heathen for our own benefit after all? STUDENT



### “Church Clinics”

IT has been pointed out in the CENTURY PATH that the churches too often fail to grapple with modern problems. But in an account of a new movement in Boston one reads that at least an attempt is being made. The wisdom of this attempt, from a Theosophical standpoint, is another question.

The clergymen of a church there are dealing with neurasthenia by mental healing under the aegis of Christian doctrine. The rector had found his study haunted, it is said, by despairing parishioners afflicted with the disease of the age, that deadly monster known as neurasthenia, melancholia, moral fatigue, hysteria, etc. He saw at once that something more than a clergyman's counsel was necessary. “The church has an almost unique opportunity,” he said; “it can bring to bear religious faith to heal moral maladies which drugs, hygiene, and massage cannot reach.” There were a great many mental healing movements in Boston, but they led the people out of the church into error. But there was no need to leave the church. “We shall not use electricity but the grace of God.”

The pastor expounds the “new doctrine that deadly poison lies in evil thoughts which the most searching drugs are powerless to reach.” He uses a book called *The Subconscious*, by a certain learned philosopher. “The greatest psychological discovery of modern times, is the subconscious mind,” in which, so it is said, are stored subtle powers which can be used for healing. These can be called into play by the grace of God.

This clergyman is besieged by afflicted people anxious to join his church. He holds “Church Clinics.” He keeps a nerve specialist for diagnostic purposes; but after the diagnosis the minister himself administers the cure in the form of an earnest talk with the patient.

It is excellent, as said before, that the Church should wish to prove itself a more useful power in modern life. But we find that instead of relying on the supreme authority which as an exponent of religion it might be expected to possess, it has waited for other movements to show it the way and has at last blindly followed in their lead. The Bible has given place to the “Subconscious.” Instead of bringing out the real teachings of Jesus the Christ regarding the potencies of human nature, the Church has relied upon the ideas of sundry speculators and dabblers in “mental science.” And these it has sought to justify and sanction by linking them to the surviving traditions of ecclesiastical authority. So we can hardly call these pastors more than dabblers, experimenters in a risky realm.

What is this “subconscious mind”? It would seem to be put forward as the link by means of which the desires of the individual can be rendered operative upon his body and upon his conscious mind. He is sick in mind or body. He desires to be healed. Through the intermediation of the subconscious mind his desire acts upon his conscious mind or upon his body and he is — possibly — healed. If done without accepted religion, it is Christian Science or New Thought; if with religion, it is Church Clinics.

But may not the subconscious mind itself prove as unmanageable as the more familiar components of our nature? On this question

turns the whole importance of the subject. For in that subconscious nature are stored up the seeds of powerful desires, lusts, and passions. As there is much latent good in our nature, so there is much latent evil; and, besides the immortal Soul and Higher Self, there are other principles which are by no means good in proportion to their subconsciousness. Normally these latent energies remain latent until the individual is prepared to encounter and overcome them. They are those which collectively form that fearful “Dweller of the Threshold” which Lytton's story depicts so graphically as rising up before the aspirant to higher knowledge. If these should be loosed prematurely, the rash venturer might be thrown unexpectedly off his balance. And this is in fact what happens, as many dabblers in such pursuits can confirm to their sorrow.

The pastors are advised to let the subconscious and mental healing alone and to trust to what is really the source of help — their own wise counsel and helpful influence. Let the sufferers strive to gain adjustment in their moral nature, their daily living, and their thoughts, and leave the subconscious departments of their nature to remain subconscious. But whereto shall the teachers look for the teaching they are to give? Will they find it in their religion? Clearly not; or why should they have sought to supplement it with mental healing? What they need is a knowledge of Theosophy, which would reveal the true meaning of their religion and render it efficacious.

The master disease of which all these neuroses are only phases or symptoms, is *selfishness*. All these invalids are too much centered on themselves. But the ordinary Christian teaching does not give man a sufficient inducement to abandon his self-absorbed life; too often it only encourages self-absorption and mischievous brooding. The patient is recommended to leave off bothering about his soul and to try to get himself into a track of impersonal work and interest in the general welfare. He should be cheerful and companionable and seek to broaden his ideas in every way. In this way the real Self gets a chance to act, and by acting gains power to make felt its influence over the body and mind. For the diseases, go to an ordinary doctor. It is pitiable to see how humanity crowds anxiously to get itself healed, and still more so to think that its impatience will get it into worse trouble still. The need of the sane and wise teachings of Theosophy, applied at once to body, mind and Soul, is indeed great. R.

### Explaining China to the Chinese

IT is interesting and gratifying to observe how much more we know of the literature and history of China than the Chinese themselves. Our acquaintance with both is quite recent, but we have made most astonishing progress. That is to say, astonishing to the Chinese; as for ourselves we know our own powers, we know the infallibility of the simple rules we employ. In studying the history and literature of any ancient nation whatever, we begin by discarding all that the people, the literature, and the traditions themselves have to say. Does the traditional history speak of a thousand years? We know it means a hundred. Does it speak of ancient heroes? They were solar myths. Are there

references to books we cannot find? They never existed. How could they? The people could not write more than a thousand or so years before Christ.

The ground thus cleared, we take a new start. Languages and nations must fit our scheme. If facts forthcome which will not fit a theory evolved in ignorance of them, it is the facts, not the theory, which must be disallowed. We are ready at any moment to move the previous question.

As to the Chinese, we learn from Clement Allen and Terrien de Lacouperie that they “have no claim whatever to the immense antiquity in which they delight to boast,” that their own accounts of their early history and origin are nonsense since “they came from Babylonia and Elam, in successive migrations.” Their history “is nothing more than a collection of myths and legends,” though these are allowed “a possible substratum of truth.” The second of the above “authorities” is so sure of his theory that he identifies Shen Nung with Sargon. The first says that “it is advisable to search in Babylonian or Accadian annals for all events which are alleged to have taken place in China before B. C. 2500.”

That 2500 years is very liberal. Another “authority,” Herbert Allen, evolves the beautiful theory that a Chinese monarch who lived about a century before Christ *himself invented the whole of Chinese history and philosophy previous to his own time!* Kingsmill thinks that the 28 kings of the Shang line were nothing but the names of the 28 mansions of the lunar zodiac.

Several “authorities” teach that there was no writing in China previous to the time of Confucius, about 500 years before Christ. Faber is more generous; he will allow 2000. But here Lacouperie does a trifle better. According to him “everything shows that the primitive writing in China was an old and decayed one” — he means a decay of Babylonian or Accadian writing. It *was* old, for there was an immensely ancient Chinese civilization to which even the extant Chinese writings only refer vaguely and by hints.

As to literature, the Chinese “Classic of Poetry” is said by the Chinese to have originally consisted of 3000 poems. From these Confucius selected about 300. We know better. There never were 3000, and Confucius had little or nothing to do with the 300 we have, except possibly to arrange them.

And so the game goes on. We shall doubtless come yet to Herbert Allen's or Kingsmill's brilliant theories. We have played the game for India, Egypt, and other countries. Shall we hesitate at China? Heaven forbid!

But it will be of no use. If we succeed in putting down antiquity in China, it will bob up again in some other corner of the world. There are those terrible Egyptians, for instance, who cannot seem to keep still in their tombs, and whose preserved shades are evidently stalking through their land and guiding the spades of indiscreet archaeologists. And then those ancient temples in Central America, with their zodiacs and calendars; if the Aztecs could have such things, why not the Chinese? It is only by shutting our eyes to the archaeological field in general that we can possibly keep up any make-believe about one little corner of it.

STUDENT

# Some Views on XXth Century Problems

## Instrument, Hands and Player

A REALLY astonishing article on the brain appears in the current issue of a popular contemporary monthly. Being by a very eminent physician and man of science as well as man of commonsense, it may do some good. Commonsense applied to physiology yields philosophy. The brain is treated as a house with a tenant and his servant. It is furnished by and for him and according to his needs. The servant is the mind and the tenant the Ego. There are strictly limited shelves in which the various orders of knowledge are stored, waiting for use.

The study of injuries has revealed to us the site of many of these. Each new language acquired has its compartment:

This is proved by the case, among many others like it, of a man who, besides his mother English, learned French, Latin, and Greek. He became word-blind in English, but still could read French, though with some mistakes, and Latin with fewer mistakes than French, while Greek he could read perfectly — showing that his English shelf was ruined, his French shelf damaged, his Latin shelf less so, while his Greek row escaped entirely.

A musician may lose the power of reading words but not musical notes; an arithmetician may lose the understanding of figures that he sees printed, but retain the power of reading words; and so on. Even the parts of speech have their special places; verbs, for example, may be understood, but no longer nouns.

In such special cases of injury or disease, we know by the mind's continued other activities that it has not been injured. The obliteration by a little tumor of the French department or shelf would leave the man an equally acute thinker in English. The mathematician could still play the piano — if he could before; the musician still add figures. We can understand therefore that if shelf after shelf be obliterated, the mind remains; that if all the shelves be temporarily obliterated by a concussion, the mind remains. But it is like a mechanic with no tools, an artist with no pencil or brush. We can perhaps understand that if death has obliterated all the shelves, the mind remains. It then has its memories, and is open to a new order of subtler impressions. The usual view is that memory is dependent upon the brain. In reality memory has two phases, a brain phase and a subjective phase. When we are trying to recall a word that we know we remember, what is called "unconscious cerebration" is a search of the mind along a shelf. It has the memory of the word in its own way, but it has to correlate that with the sight or sound. After death, mind lives in its own memories and thoughts in its own ideal way.

That is Theosophy, but science is perhaps very near to understanding it. The writer of the paper probably knows it, but he does not write it. He continues:

We are now face to face with the great Executive in man, which is not the mind, but a power higher in rank than the mind, namely the Personal Human Will.

But he does not point out — perhaps because it is too obvious — that this is the Executive of a Willer, the Soul, the Ego. We cannot put into words the nature of Ego, for words deal with mental changes; and Ego is the watcher of mind and should be its guide. Everybody knows that he is aware of what feelings and thoughts are going on in him at any moment, and that he can change them for any others he wishes. He cannot therefore be identical with them. But that he is not a neutral and colorless point is shown by his understanding of them and judgment of them, and by his corresponding use of will over them. This is not explicitly in the article, but it is implicitly; and a few more of such would do a good deal to counteract the materialistic biology and physiology which alone the public now has the chance of reading.

STUDENT

## The Demon of Reaction

EVERY high or idealizing movement of human consciousness runs the danger of its opposite. Every fine enthusiasm contains the elements of an ignoble reaction. There is no need to yield, but as people usually accept whatever feeling comes along, they usually do yield. There is a very base little creature lurking at the bottom of most minds; and when in our better moments we have painted or accepted a fine picture of someone or something — we must guard the picture. If it cannot spoil that it will spoil the frame. For centuries mankind agreed in admiring the poems of Homer, and there was a fine picture of the magnificent old man singing immortal verses in his blindness. At last the little reptile got its work in. It could not say much against the poems, but it tried its best to destroy the picture of the author. It made him a syndicate. Similarly it got vexed at our admiration of Shakespeare and tried to get the picture of a corrupt lawyer substituted for his.

Now it has begun upon Japan. Hearn lived in that country many years and breathed the very breath of its heart. Because he was a poet he could tell us what he had found, the central spirit of Japanese feeling that he had come to know.

We were touched, charmed, elevated. We had been furnished with a new ideal. Two or three other writers, in less perfect fashion, did the same for us. We actually knew something of the best self of Japan, Japan at home with herself. It is clearly time for a reaction, for a little venom. The current of our feeling toward Japan must be soiled somehow.

Thersites has been restive a long time; he wants his snarl.

But Thersites the snarling and jealous, has his broader connexions. For himself he does not like to hear anybody or anything praised; but behind him stands a greater spirit. Two nations must not come to a sympathetic understanding with each other; growing amities anywhere must be disturbed. The snarl of Thersites — Hearn has been over-rated; he was only a dreamer; there was no such Japan

as he dreamed; the heart of Japan is as hard and dollar-loving as our own; we are being taken in by the mere veneer of crafty Asiatic savagery; and so on — is but one of the voices and methods of the larger spirit behind. Other of its methods we have seen in San Francisco. A quarrel must be arranged and fomented somehow. Part of the arrangement is to predict it, to talk of war, to point out how few ships we have in the Pacific, how many Japan.

As respects other pairs of nations the same game is afoot. We are constantly told that within a few years we are bound to be at war with Germany. The baser German and English newspapers play the game for that pair of countries.

It is really very curious that people do not see that all these things are parts of one game. The Demon of Reaction is only one of the subordinate powers.

STUDENT

## The Human Wind-guard

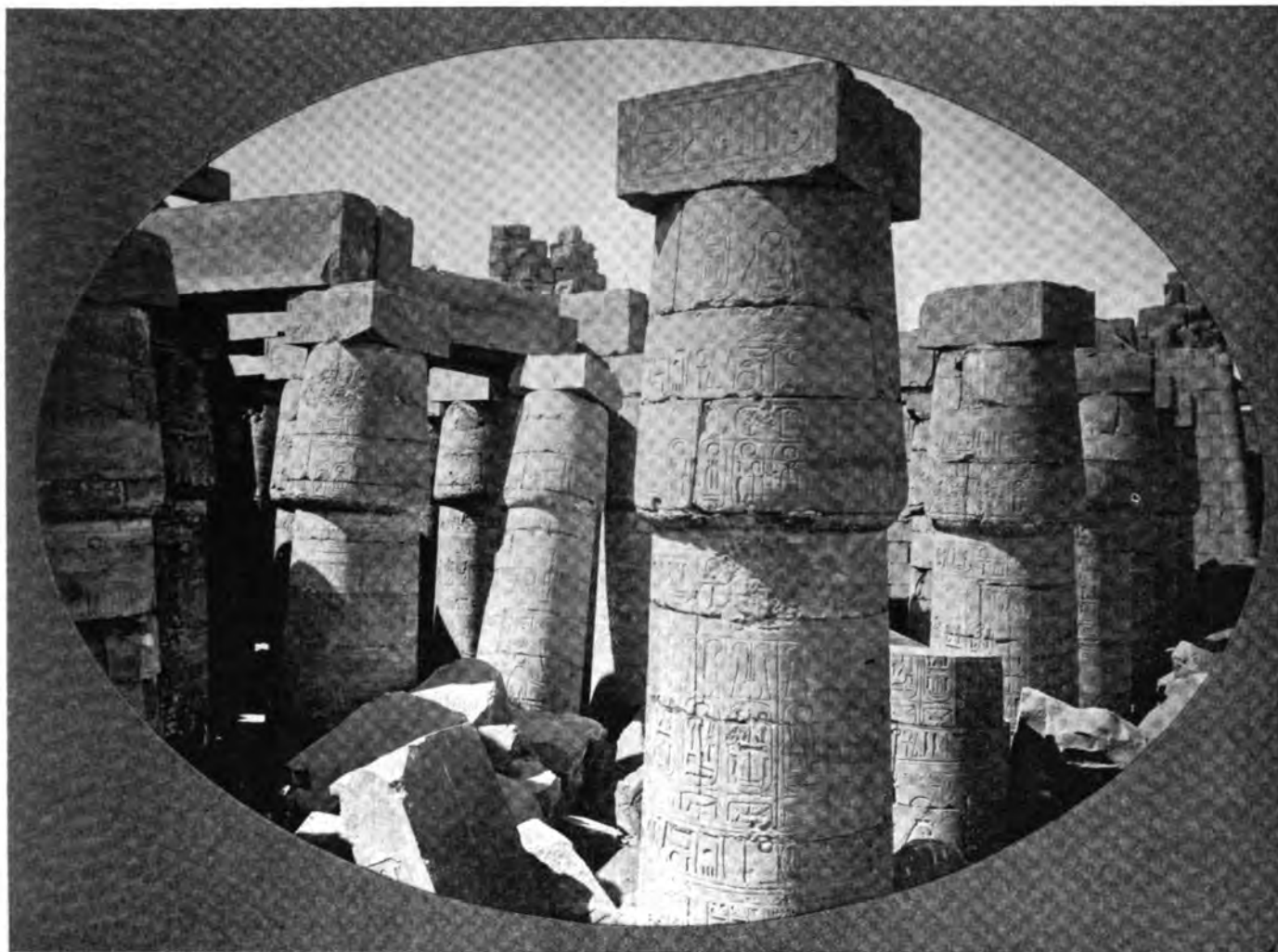
WHATEVER some thinker may have meant by saying that the majority of mankind are not individuals, his statement was true in the sense that the great majority contribute nothing to progress. They float on the current whichever way it runs. Often, too, they have fine and beautiful intellects which give form and expression to the prevailing tendency. Then they seem to be leading it or creating and their names appear in the histories of philosophies or literature. But progress is really made by the efforts of the few, and these few are mostly men of silence. They have an ideal and they ceaselessly try to mold their lives and thoughts to it. So doing they act as a sort of wind-guard for the weaker, the morally weaker, the weaker in will. On the quieter side of the wind-guard the thinkers can think and the poets compose and the scientists experiment and the mechanics invent. The thoughts and poems and knowledge and inventions make up the outer signs of civilization, and the important-looking histories of civilization, describe them and arrange them in order. He who conquers himself is greater than he who takes a city; but it is the city-taker that the histories trumpet. A piece of soft iron in the neighborhood of a magnet becomes itself a magnet and has beautiful lines of force just as if it had made them out of its own nature; but when the magnet is gone a mere piece of soft iron remains. Most of us are soft iron. The really great men, the men of the wind-guard, are themselves poets and musicians. In their struggles to realize in common consciousness and in their lives their diviner nature they have moments when the most rarefied breath of inspiration is upon them. They keep silent and translate it into the energy of struggle, into the strength of resistance; and so they often enough seem but grim and crabbed personalities. But they are breaking the necks of the storm-winds one by one. It is open to anyone to be part of the wind-guard, and in the further stretches of time everyone will have to be it, voluntarily and by choice — to speak a paradox.

STUDENT

## Archaeology

## Palaeontology

## Ethnology



"PAPYRUS-BUD" COLUMNS, KARNAK, THEBES  
(From a photograph taken some years ago)

Lomaland Photo. and Engraving Dept.

#### Our Degenerate Ancestors in Celebes

SOME archaeologists have been making prolonged and careful study of a tribe inhabiting the island of Celebes. These are the Toala cave-men. They inhabit caves, but build huts in them or erect new habitations near their mouths. Under the limestone floors of the caves have been found the usual relics of Stone-Age men.

From these facts the archaeologists have been claiming that they have found support for the theory that all mankind passes through the various Ages in its upward evolution. They say that they have discovered a contemporary example of people just emerging from the Stone Age and in a transition stage from cave-life to hut-life.

But, unfortunately for the theory, the whole case is given away by the admission that what little progress these people have made has been entirely owing to the tuition of certain neighbors higher up in the scale of civilization. Hence, if we are to accept this case as typical of human history, the meaning can only be that no race has ever emerged from a lower stage to a higher except by the help of another race higher than itself. This of course stultifies the Age-theory altogether. It is curious that people should bring forward in support of a theory a fact which, by

their own showing, confutes that very theory.

But again, while it is claimed that the present-day tribe descended from the race whose stone utensils are found buried beneath their caves, it is also asserted that the present-day tribe knows nothing of its alleged ancestors. The probability is, therefore, that there was no connexion between the two. Limestone caverns are of enormous antiquity, as geologists know. But mankind has always pursued a migratory life, passing in successive waves over the earth. These caves have probably been occupied again and again for untold ages; and it is highly probable that the dwellers in these caves were cave-dwellers, since we should not expect to find tree-dwellers or city-dwellers betaking themselves to caves. Really it is quite ridiculous to see what a very little is necessary to support a theory when you give your mind to it. The facts are so loose and vague and unimportant that they do not support anything in particular. Just a simple people living in caves, taught by their more civilized neighbors to build huts in the caves; and below the floors of the caves the remains of people who lived there before. What theory can that possibly prove?

Here are some quotations, in which the claims and the facts that confute them are mingled together in perfect harmony.

The task which the Sarasins set themselves was very interesting, for here were supposed to be primitive men in the twentieth century living in caves untouched by the influences of civilization.

What the explorers really found was a little different, though equally valuable from the anthropological point of view. They found the Toalas still inhabiting their caves, but they are in the stage of transition from cave to hut life, building huts in their caverns or living on platforms reared in the caves half way to the limestone roofs and sometimes building new habitations in the open air but always near the mouth of their caves.

The Toalas are in fact living a foot or two above innumerable relics from which the Sarasins have deduced some facts about their ancestors. The tribe knew nothing of these relics, but they were brought to light by the explorers, who tell the story in a large book they have just published. . . .

The Toalas speak of the time not long ago when they were hunters pure and simple. The present generation however, knows

nothing of the stone age. They use no implements made of stone, and hunting is now subordinate to the tilling of maize and rice.

The Bugis, one of the most widespread and important peoples of Celebes, are transforming their more primitive and less resourceful neighbors. It is the Bugi platforms and huts which the Toalas have reared in the caverns on whose grass strewn floors they slept only a generation ago.

The Bugis have turned the hunters into tillers of the soil. Iron which the Bugis obtain in trade has supplanted stone in the Toala industries.

Under awe-inspiring captions and with much mysterious palaver, which our readers can easily imagine, the details of the behavior of these lowly cave-dwellers are set forth. Anthropologists are going half wild, so we are informed, over the chance of seeing unrolled before their very eyes the stupendous history of their remote and mighty ancestors. But we may be pardoned for asking what in heaven's name the doings of these wretched gypsies and the equally wretched gypsies that preceded them have got to do with the origin of the human race.

Verily the impressions made in the Astral Light by all the bygone generations of theorists are very deep; and they feed into the brains of modern theorists like paper tunes into a mechanical piano.

STUDENT



# ✻ The Trend of Twentieth Century Science ✻

## Copper as a Purifier

THE experts of the Department of Agriculture have devised a method of purifying stored drinking waters from the minute vegetable and animal life that develops in them. This method has been applied successfully at Panama. It consists in the infusion of minute quantities of copper sulphate, which, though poisonous to man in large proportions, is poisonous to the germs alone when present in these small amounts. One part to 5,000,000 is the usual proportion used at Panama, but it may vary according to conditions from 1,000,000 to 20,000,000. The copper sulphate is hung in a bag and trailed from a boat rowed about the reservoir, and its presence destroys the green scum on the surface, the green coloration throughout the water, and the odor it gives off. Mosquitos are also checked, because their food is destroyed; and dysentery and cholera prevented.

The proportion of one part to a million is that of a grain to twelve gallons. But if a man were to drink half a gallon of coppered water a day he would not get one twenty-fourth of a grain of the sulphate—a very decided, and in the long run, poisonous dose. He would probably get none at all, the copper having combined with the protoplasm of fungi, algae, spores, and such-like organic impurities and gone to the bottom. Traces of alkali would also decompose the sulphate, throwing it down as insoluble oxide and carbonate.

The finer emanations of copper seem to have a directly preventive and curative power over certain maladies, mostly intestinal. It is said that during the cholera epidemics of Europe the workers in copper and even those who wore plates of copper on their persons close to the skin of the abdomen, were immune. In almost inappreciable doses given internally, it is a very valuable cholera medicine.

STUDENT

## Plant Senses

THE latest researches show that plants have not only as many senses as we, but even one or two more. Compared with ours they are dim, but yet they are sharp enough for the purposes of the plants' life. They may not see the scenery and do not need to; but they see light and turn to its direction. Moreover they can see and respond to rays of which our eyes have no cognisance.

The latest researches also show that at any rate some leaves have even actual eyes. A naturalist reports that he recently detected certain plants in the act of looking at him! He mentions the leaves, among others, of nasturtium, begonia, clover, and blue-bell, some of whose cells contain droplets of a thickish highly refracting gummy matter. The bottoms of the cups or capsules containing this lens constitute a receiving membrane, an examination of which, by an application of microphotography, showed an image of his hand which he had held up at a suitable distance. The membrane therefore "saw" his hand, just

as the retina "sees" objects toward which it is turned. Whether the *plant* also saw is of course an open question. Why not? A probable function of oil globules also in all leaves where they occur is to prevent the light going through and to focus it on to the deep layers of the leaf.

As to hearing an eminent Dutch botanist has recently stated that they are sensitive to certain atmospheric vibrations—the equivalent of hearing as their perception of light is elementary seeing.

Some of them, possibly all, have the sense of taste. It has been well-nigh proved in the case of mosses and ferns. In the former group the detached cells whose duty it is to fertilize the eggs at the bottom of their tiny cups are attracted by the malic acid therein. This seems proved by the fact that in the laboratory they can be attracted in any numbers into glass tubes containing weak solutions of this acid. The egg-cups of ferns, on the other hand, contain sugar and the corresponding animalcules love the sweet. Bacteria also have very marked taste preferences.

A sense that we have not, was discovered in plants by a Finnish botanist, Professor Elving. In some researches since corroborated he showed that certain metals placed at a considerable distance from some growing plants caused them to incline very definitely in that direction. They have also been known to arrange their growth so as to allow for difficulties some time in advance of meeting with them.

They can feel their position, rectifying it if faulty with respect to gravity, getting back into a natural position if put into an unnatural one, untwisting and retwining tendrils that have been twined the wrong way, and in general making themselves comfortable.

As is our sensibility to that of the plants, so is that of the plants to that of metals. Professor Bose's work in the latter field will not be forgotten. It is becoming recognized that sentience pervades the whole of nature; the sentience of flesh is only an extreme degree of the sentience of plant and mineral. Everywhere there is conscious reception of and response to incident forces. The whole mass of matter is alive.

STUDENT

## City Air

A FRENCH chemist has been studying the air of Paris, and therefore that of other great cities, finding at any rate part of the secret of its slowly but effectively poisonous qualities.

Normal air, the air of almost everywhere except cities, in addition to its oxygen and nitrogen, contains a trace of ozone. Ozone is oxygen in a highly active state, and normal air is therefore an oxidizer and destroyer of organic and poisonous impurities both gaseous and bacterial. It is, so to speak, condensed oxygen, and in the course of its beneficent work becomes ordinary and relatively inactive oxygen.

In the air of great cities there is either none, or very little, of this substance. It has

been exhausted and its place finally taken by poisonous deoxydizing matters, the products of human respiration. The two airs are thus sharply differentiated. This purely chemical aspect of the matter might perhaps not be so very important were it not that air whose oxydizing capacity is exhausted, is air *that is not destructive to bacteria*. They are free to live in the nearly always humid atmosphere, multiplying in the organic matters in the air, on the streets, and in the houses.

It must be remembered that the pollution is not carbonic acid gas. In normal air and in city air the proportion of this—3 parts in 10,000—is about the same. In very dense parts of cities during certain atmospheric conditions the proportion may rise to 4 in 10,000; but that in itself would not be very important and is in any case quite transitory. It is not a deoxydant, and it is but slightly soluble in water. The poisonous deoxydants are soluble in and tend to remain in the humid layers of air that lie along the streets.

But we naturally think of the winds. Do they do nothing to purify, to carry away the deoxydants? In small cities which are on hills, they do completely. In small cities not on hills they do intermittently. "In a large city," says our chemist, "especially if it be situated in a valley, the lower layers of the atmosphere are stirred by the winds but are not renewed as rapidly as they are polluted."

The remedies are obvious, but have as yet little chance of adoption.

Cities should be built on hills or plains. . . . The obstacles offered to the circulation of air should also be diminished as far as possible by widening streets and decreasing the height of buildings so that even if the city be situated in a "pocket" the lower strata of the atmosphere can diffuse freely into the purer air above.

We are increasing the height of buildings in our cities and are proud of it! STUDENT

## The Physiology of Music

A FRENCH scientist makes the vague statement that "By converting music into electricity," and passing it through the body, "the same physiological effects" are obtained by the one as by the other. The music is sounded into a telephone and thence into a microphone; the microphone produces a current whose alternations are of the same rapidity as the vibrations of the notes. The body feels instead of hears the successive notes and experiences "the same physiological effects." But who knows what are these effects? We do know, vaguely, three or four of the cruder effects of a current. The output of uric acid is increased; nutrition is quickened; arterial tension is relaxed; and so on. In the case of music we know that fever is occasionally reduced. There, or thereabouts, our knowledge ends. Some of the effects of music may be called physiological, but of so subtle a quality as scarcely ever to come down to the reach of any of the means of measurement and detection at present open to physiologists. So the statement is extremely unilluminating. STUDENT

## Nature

## Studies

## Abbotsbury

**A**BBOTSBURY, Dorsetshire, is a typical English agricultural village. There are the ruins of a medieval monastery, one of the many that dotted this part of England in the Dark Ages; but Abbotsbury is principally famous for the large and ancient swannery on the Earl of Ilchester's estate. It is a beautiful sight to see the thousands of these noble birds "moving on the face of the waters" with snow-white plumage and graceful serpentine necks. They swim on the large salt-water lakes which are formed behind the curious Chesil Bank, a perfectly straight high beach nearly ten miles long, composed entirely of shingle which graduates in size from one end to the other, and connects the Isle of Portland, world-famed for its stone quarries, with the mainland.

Doubtless the proprietors of this swannery attach to its maintenance no particular importance beyond the keeping up of an ancient custom. Yet from time immemorial the swan has been connected with royal families. Venerated in ancient Egypt as a symbol of the divine mysteries of life, described in archaic Hindû scriptures as the *Kâlahansa* or bird of eternal life, it is one of the symbols of the Wisdom-Religion; and there is an intuitive feeling that impels us to perpetuate, at least in outward form, truths of which we have forgotten the inward meaning. STUDENT

## A Brotherhood Work

**S**OME facts interesting to Brotherhood workers were brought forward at the 47th annual meeting of the Metropolitan Drinking Fountain and Cattle Trough Association (Eng.). Although called the Metropolitan Association, it had provided cattle drinking troughs in France and elsewhere, and was at the time erecting one at Darjiling, India.

In the 47 years of the beneficent activity of this little-known Association, it has provided 688 fountains, 467 cattle troughs, 65 drinking-fountain pillars and 736 dog troughs. During the past year, 17 drinking fountains, 17 cattle troughs and 25 dog troughs have been erected, mainly in the British Islands.

As a proof of the great need and appreciation of this work, the Association records that considerably over a million gallons of water were consumed at each of the troughs in the Strand, in Kensington Road, and near the Marble Arch (a cut of the Marble Arch appeared in No. 28 of the present volume

ABBOTSBURY, DORSETSHIRE, ENGLAND

## WHAT DO WE PLANT?

HENRY ABBAY

**W**HAT do we plant when we plant the tree?

We plant the ship that will cross the sea.

We plant the mast to carry the sails,

We plant the planks to withstand the gales—

The keel, the keelson, the beam, the knee,

We plant the ship when we plant the tree.

What do we plant when we plant the tree?

We plant the houses for you and me.

We plant the rafters, the shingles, the floors,

We plant the studding, the laths, the doors,

The beams, the sidings, all parts that be,

We plant the house when we plant the tree.

What do we plant when we plant the tree?

A thousand things that we daily see;

We plant the spire that out-towers the crag,

We plant the staff for our country's flag,

We plant the shade, from the hot sun free,

We plant all these when we plant the tree.—Selected

of the CENTURY PATH) during the past year. A record of the number of horses that drank at some of the troughs on a certain date in March last showed that in eight hours (from 9 a. m. to 5 p. m.) 884 used the Strand trough, 934 the one in Holland Street, 1804 that at Limehouse and 1296 that in Lemn Street.

If we take these figures as a daily average and multiply them by the number of working days in the year—say, roughly, 300—we get the remarkable result that the numbers of visits paid to the drinking troughs of the Association by thirsty toiling horses annually are respectively 265,200; 280,200; 541,200 and 388,800—a total of 1,475,400 in the four cases given out of a total of 467 troughs.

As the Association has so far provided 1956 drinking places for human beings, horses and dogs, it will be readily seen what a vast amount of good can be accomplished in a quiet way by a few individuals imbued with a sense of the interdependence and the brotherhood of man and his friends and helpers of the

lower kingdoms of life. "Helping and Sharing is what Brotherhood means."

STUDENT

## Vast Age of the California Redwoods

**I**N the *Nature Studies* in No. 18 of this volume there was a note on a tree at Anurâdhapura, Ceylon, 2200 years old, and called by the natives the "oldest tree in the world." A correspondent of the CENTURY PATH sends a clipping from a California paper, giving the same facts about the Anurâdhapura tree, and adding:

Almost any Californian could have informed the editor of the *National Geographic Magazine* that he ought to know better than exalt such a sapling as a 2200 year old tree into a place of dignified age. The patriarchs among the Sequoias of California were robust trees when this Ceylon bo-tree was a sprout.

To which our correspondent adds that a personal inspection of a just-felled redwood (a *semper virens*, not a *gigantea*) resulted in the counting of 1500 rings; and that then the radius was only half covered, the completion of the task of counting being interrupted. This tree was only 16 feet in diameter.

A reference to the CENTURY PATH, No. 1 of this volume, will show that credit has already been given to the West Coast trees, particulars being there printed of some careful measurements of these giants of the forest. T.

## Belgian Hares in Argentina

**I**T is stated that the Belgian hare has multiplied so rapidly in Argentina since its introduction there that he has become a perfect pest. The hares are found at a distance of five hundred miles from the place where they were originally planted, and ten hunters have been known to kill 1000 in a day. Some proprietors have thought it worth going to the expense of fencing extensive ranches with wire netting as the ravages of the animals on the crops are serious. H.

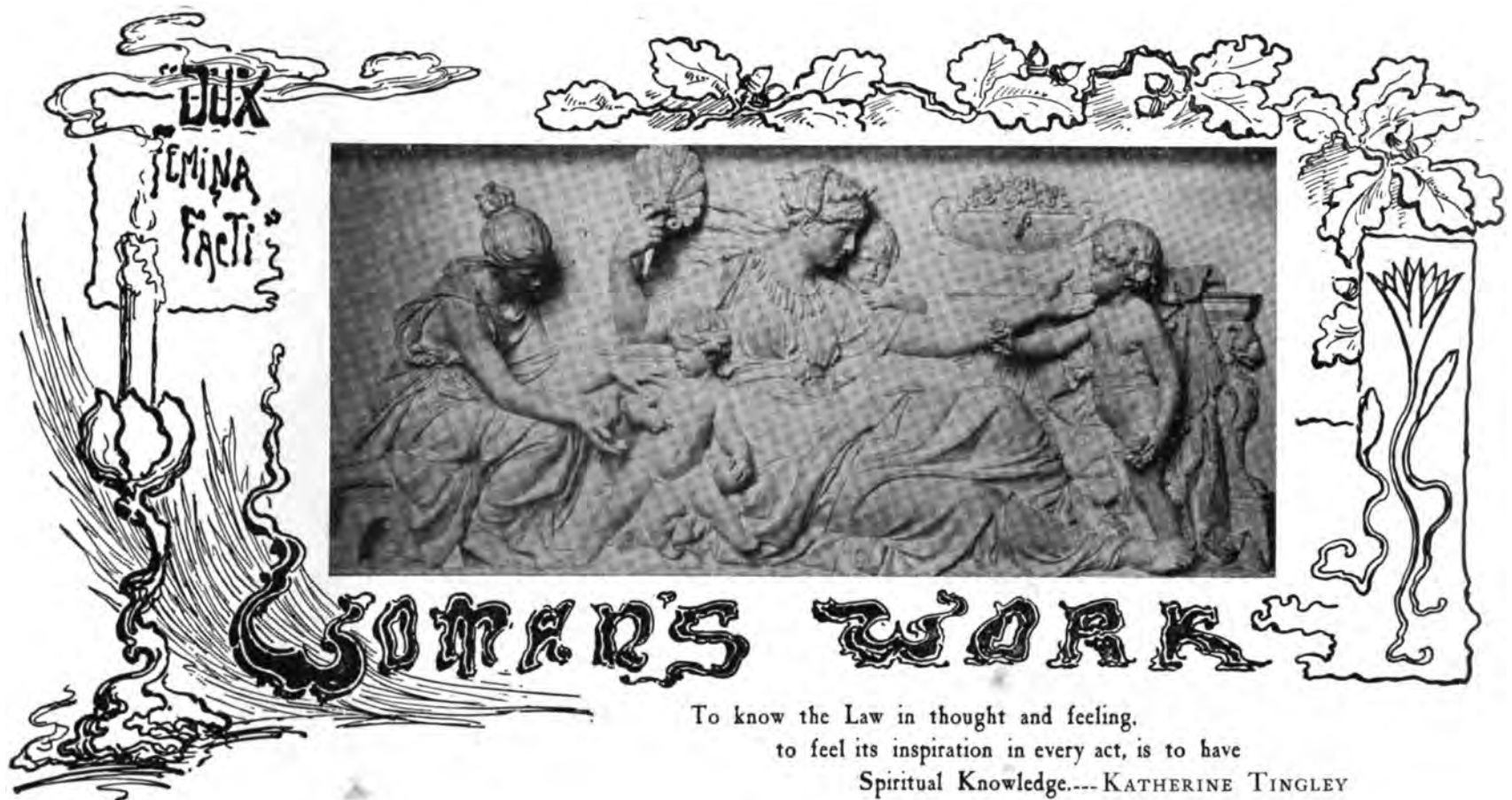
## Sea Gardens

**A**TOWER resting on the bottom of the ocean 30 ft. below the surface and extending up into the open air will be built at Long Beach California. The shaft will be constructed almost entirely of heavy plate-glass, with a glass room 12 ft. square at the bottom reached by an elevator. This will give visitors an opportunity to observe the wonderful sea gardens for which these waters are celebrated.—Exchange

Thus can they make the acquaintance of a host of interesting creatures at close quarters and without killing them. NATURALIST



Lomaland Photo. and Engraving Dept.



FROM time to time, with increasing frequency, we have read of the lack of interest in church going. First the male portion of the community dropped out in large numbers, then many women who had done much thinking for themselves. Of course, pleasure-lovers of both sexes have found some other way of passing their Sabbaths when there was no compulsion or fear to hold them. The ministers have resorted to various means to attract their flocks, some of which certainly reflect upon them great credit, and some of which we must own are rather undignified. Recently we read of a pastor who had given up the struggle and resigned, on the grounds that people prefer amusing themselves to attending divine service.

Who is to blame for all this? We cannot infer that after all people do not care for religion. The history of the past demonstrates beyond all doubt that it represents something deep, something fundamental, in human nature. Men have fought for it, have lived and died for it. Nothing else has exerted a more powerful influence. Every race and nation has had its religion. It is something which has always had to be reckoned upon as a part of living.

People *do* care for religion. And perhaps it is for this very reason, among others, that they have grown tired in the churches. For not all the good people are in them and the bad ones outside. On the contrary, often our best, most serious, most earnest, our clearest and most spiritual minds, have disconnected themselves from the church.

Nor can we blame the ministers, *en masse*. Some of them have been faithless, but look at the many who have tried. They have taught the creeds to the people as they themselves were taught. By some strange power they have been hypnotized into the belief that God was a being, something like a man, only

## Who is to Blame for the Empty Seats in Churches?

### WORK

WHAT are we set on earth for? Say to toil;  
Nor seek to leave thy treading of the vines  
For all the heat o' the day, till it declines,  
And death's mild carfew shall from work assoil.

God did anoint thee with his odorless oil  
To wrestle, not to reign; and he assigns  
All thy tears over, like pure crystal lines,

For younger fellow-workers of the soil  
To wear for amulets. So others shall  
Take patience, labor, to their heart and hand  
From thy hand and thy heart and thy brave cheer,

And God's grace fructify through thee to all.  
The least flower, with a brimming cup may stand  
And share its dewdrop with another ear.

—ELIZABETH BARRETT BROWNING

bigger and more powerful; that he created man in sin and let him go on sinning for some thousand years, after which time he sent his son on earth to save him; that this son had the power to save men from their sins, provided they believed on him. But if they did not, then the God flung his unfortunate creation into a place of eternal suffering.

Some strange and terrible power, surely, it must have been that could ever have forced such an absurd belief upon anyone's mind.

The thing which has been preached has not been the real thing, but its counterfeit. The fact that it has held such sway through all these years shows how much men love, and how great a necessity to them, is religion. They have followed a shadow, have lived and died for it, thinking it was the substance.

Now the scales are falling from their eyes.

A few may cry out in bitterness, "We have been deceived, henceforth we will believe in nothing." Many others may lose themselves in pleasures. But out of this disappointment of the ages the soul of man will find—*is finding*—the substance. And out of the strength born of suffering, it will demand to know and will be able to see who is to blame for the dark ages we have passed through and who has been offering us husks in the name of the bread of life.

For, although so many churches have outgrown the old beliefs, the pure light of the early days of every religion is not there, and the people feel it. A new revelation of the eternal truths is needed, and this men will find in Theosophy.

Quite apropos of this subject are the following excerpts from the initial chapter of the second volume of *Isis Unveiled*, Helena Petrovna Blavatsky's first great work, which was originally published in 1877:

In the United States of America sixty thousand (60,428) men are paid salaries to teach the Science of God and His relations to His creatures. These men contract to impart to us the knowledge which treats of the existence, character and attributes of our Creator; His laws and government; the doctrines we are to believe and the duties we are to practise. Five thousand (5,141) of them, with the prospect of 1273 theological students to help them in time, teach this science according to a formula prescribed by the Bishop of Rome, to five million people. Fifty-five thousand (55,287) local and traveling ministers, representing fifteen different denominations, each contradicting the other upon more or less vital theological questions, instruct, in their respective doctrines, thirty-three million (33,500,000) other persons. . . . We will not mention a multitude of smaller sects, communities, and extravagantly original little heresies in this country which spring up one year to die out the next, like so many spores of fungi after a rainy day. . . . And now, with Pilate, let us inquire, What is truth?

Today as of old, seeing, men will not perceive; hearing, will not understand. STUDENT



### The Faun of Praxiteles

IN the sculpture galleries of the Capitol at Rome, among a group of world-famous statues, stands the best antique copy in marble of the Faun of Praxiteles.

This creature of wood and field, leaning against a tree trunk, a fawn's skin thrown over one shoulder and a fragment of a musical pipe in his hand, is the very embodiment of sylvan grace and freedom. His pointed ears, the genial humor of his smile and the delightful simplicity and freshness of his every line tell of the time in ancient Greece when satyrs, nymphs, and dryads haunted every glade and stream.

Hawthorne in his interesting romance *The Marble Faun* which was suggested by this satyr of Praxiteles, says of the statue:

The characteristics of the brute creation meet and combine with those of humanity in this strange yet true and natural conception of antique poetry and art. Praxiteles has subtly diffused throughout his work that mute mystery which so hopelessly perplexes us whenever we attempt to gain an intellectual or sympathetic knowledge of the lower order of creation. . . . Only a sculptor of the finest imagination, the most delicate taste, the sweetest feeling and the rarest artistic skill—in a word, a sculptor and a poet too—could have first dreamed of a Faun in this guise and then have succeeded in imprisoning the sportive and frisky thing in marble. Neither man nor animal, and yet no monster; but a being in whom both races meet on friendly ground! . . .

And after all, the idea may have been no dream, but rather a poet's reminiscence of a period when man's affinity with nature was more strict, and his fellowship with every living thing more intimate and dear.

Reminiscence, yes, but perhaps also a record of a glimpse behind that veil which divides the sordid world from that of nature. STUDENT

'TIS a clay cast, the perfect thing.  
From Hand live once, dead long ago:  
Princess-like it wears the ring  
To fancy's eye, by which we know



THE SATYR (OR FAUN), AFTER PRAXITELES: CAPITOLINE MUSEUM

Restorations: Right arm and a portion of the left; the nose. Notice the pointed ear and the fawn-skin, the usual accessories of the Satyrs, whom the Romans identified with their *Fauni*.

That here at length a master found  
His match, a proud lone soul his mate,  
As soaring genius sank to ground  
And pencil could not emulate  
The beauty in this—how free, how free  
To fear almost!—of the limit line—Robert Browning

### Women Among the Ancients

THAT the history of Western Civilization was from the time of early Egypt until well past the Middle Ages a story of

decline and fall, is shown by the descent of the position of women during that period. A recent work published in London, on *Women in Ancient Greece and Rome*, by Principal Donaldson, shows clearly how it came about that in Greece women held a much higher place in the national life than they did in Rome; while with the fall of Rome and rise of Christendom came the fall of the high ideal of womanhood, and women were looked on as soulless and inhuman, created mainly to be a hindrance and temptation to man. Indeed among the first followers of Mohammed they held a much higher position than among the surrounding Christian nations; and if their status is low among the Moslems of today, it is largely because the early Moslem conquerors acquired low ideals from corrupt races conquered by them, Mohammed's own teaching being that men and women are equal in the sight of Deity.

But if pagan Rome was better than her successor, and better still Greece, it is to glorious Egypt, the Spiritual Ancestress of Greece, that we must look for the highest position ever held by woman during historical times. There woman held her true status, her powers being recognized as being superior to man's in many very vital respects,

and wherever those respects were concerned, her position being definitely higher than man's.

And now it is a woman who is leading the world along the pathway to the new Golden Age. Who shall say that the glory of ancient Egypt shall not be ours again? STUDENT

# OUR YOUNG FOLK

## Reception at Point Loma Theosophical Headquarters to the Southern California Editorial Association

THE Southern California Association of Newspaper Editors who have been spending a few days in San Diego as the guests of the city, were entertained at Point Loma Homestead, the headquarters of the UNIVERSAL BROTHERHOOD AND THEOSOPHICAL SOCIETY, on June 29. The large Assembly Hall of the Râja Yoga Academy was beautifully decorated in anticipation of the visit, and by 10.30 on a brilliant summer's morning all the party—about 250, including a good many ladies—were comfortably seated in expectation of the program that had been prepared by the pupils of the Academy. The children presented a beautiful appearance in their white dresses and spotless uniforms.

The Point Loma and Râja Yoga Orchestras played several fine selections and the exercises resembled, in the main, those given before the California Promotion Committee, and the State Superintendents of Education, which have been fully reported in this Review. They included instrumental music, glees and action songs, recitations in English, Spanish, and French; class work in different grades; the children's Symposium, "The Little Philosophers;" and a couple of addresses by Master Iversen Harris and Señorita Octavia Franco, pupils in the Academy, altogether a long and most interesting program, to which the audience listened with the closest attention, breaking out into frequent applause. It was evident that the visitors were quite taken by surprise by the grace, self-possession and accomplishment of the young people. Afterwards, in private conversation, many of the guests declared that the reception was a complete revelation to them, and that they would be able, in the future, to set right many misconceptions which had been current respecting the Râja Yoga work and the general activities of the UNIVERSAL BROTHERHOOD AND THEOSOPHICAL SOCIETY.

In response to a general request, Representative S. C. Smith, the member of the U. S. Congress for this district, addressed the meeting in appreciative words.

Katherine Tingley was then asked to speak,



Lomaland Photo. and Engraving Dept.

THE SOUTHERN CALIFORNIA EDITORIAL ASSOCIATION  
VISITING POINT LOMA HOMESTEAD

and in a short and pithy address she gave a general outline of what the Râja Yoga training, which she had founded upon the principles of Theosophy, was doing, not only for California where there are such great natural advantages for education, but for other States and countries.

After the close of the exercises the guests were escorted by the reception committee

Nature, who abhors a vacuum, has much the same feelings for a hoard. She demands that we shall circulate what comes to us. Hoarded thoughts may well become obsessions, or at least hold all the doorways of the mind against new and brighter thinking. Anything which might be used or given out today will probably be less useful tomorrow and less still in a few years' time. Physical and spiritual dust, rust or moth will have seized on it, and a useless burden will be on your hands.

Our houses and minds ought to be daily freed from everything without its use. Dead flowers should be buried to enrich the garden soil; so faded thoughts should enrich the mind soil they sprung from. Buried and forgotten, that is, when the beauty is taken out of them. Nature does the rest. The source and fountain of luminous thought and inspiration is ever active, and we get as much as we can take.

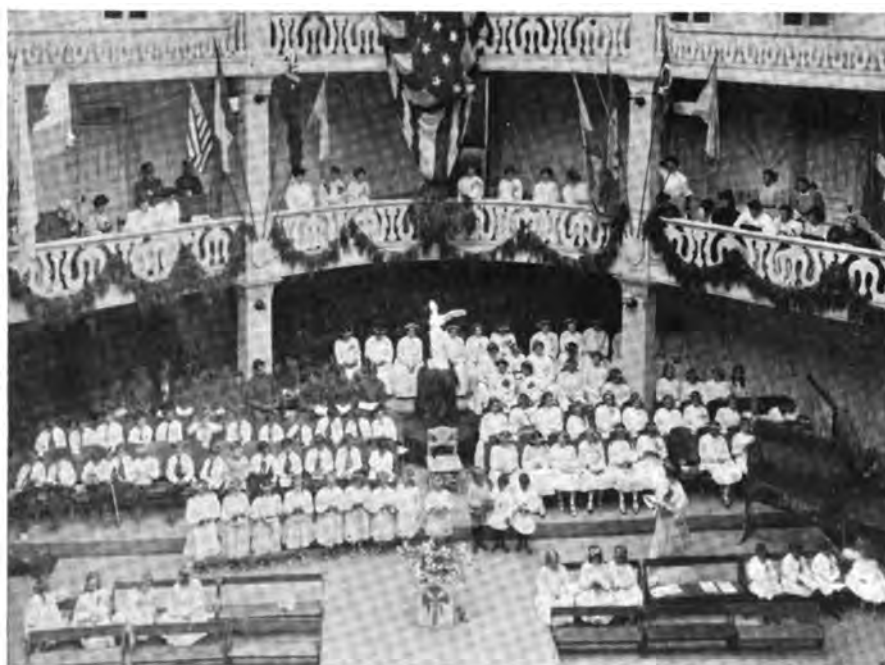
STUDENT

### Facts Worth Knowing

It is thought that birds select food more by intuition as to what is wholesome than by taste, as in most birds much of the tongue is sheathed in horn; ducks and parrots have soft fleshy tongues.

WHEELS, rails, cannon, horse-shoes, polishers for gems, bicycles, asphalted tubes for gas or electric wires, are now made of compressed paper.

THE Philippine Islands formerly belonged to the Asiatic continent, having been separated from the main part of Asia by the submersion of the connecting mainland. Benguet has not been submerged since it was attached to Asia. This is known by the fact that real pines and oaks are found there.



Lomaland Photo. and Engraving Dept.

PUPILS OF THE RAJA YOGA ACADEMY, POINT LOMA  
RECITING DURING THE RECENT VISIT OF THE SOUTHERN CALIFORNIA EDITORIAL ASSOCIATION

through the grounds of the International Lotus Home to the Greek Theater, where they were entertained by an exhibition of calisthenics and military drill given by the children; into one of the babies' Homes, etc.; to the Aryan Temple of Art, Music, and Drama; and were then bidden farewell at the entrance gate where a large number of autos and other vehicles were waiting. STUDENT

LONDON, England, has 101 parks including nearly 5000 acres of ground. The out-of-door officials in these parks number 845 persons.

# THE CHILDREN'S HOUR

## By Sweden's Fairy Lake

"OH! Here is the lake, and I almost stepped into the water without seeing that it was there," exclaimed Hjalmar, and he clasped hold of Uncle Torsten's hand. "I am sure that I feel the elves around," he whispered. "Is this a real lake, Uncle? Has it been here before?"

"Wait, wait, my boy," said Uncle Torsten. "Yes, the lake is real enough for us to have a boat ride on presently, and it has been here for a long time. I will tell you the story of how it came to be, but first let us try the water." Uncle Torsten loosened the little white-painted row boat which was tied to a pole at the beach; he took the oars and let the boat glide slowly out, while Hjalmar sat at the prow looking down into the water.

He did not see the water, however; his eyes followed the bottom. The boat seemed to be floating in the air over a sloping hillside. The valley under him grew deeper, still he could plainly see the stones, pebbles, and green plants down there, and fishes swimming about. Hjalmar almost held his breath, it was so wonderful.

"At this point the lake is eighty feet deep," Uncle Torsten explained, "and yet we can see the bottom. The water is pure and clear as crystal and as transparent as the air. This was why you did not see the lake when we came down to it. You just saw the bottom of it through the water. Here is another wonder; over there on the eastern side is a big river, strong and wide enough to carry big ships on its back. All that enormous amount of water flows out from this lake all the time, while the water flowing into it is only from some little brooks."

"But how can it give away so much water in that river, when it gets so little back?" asked Hjalmar. "Ah, my boy," said Uncle Torsten, and he rested on his oars and looked far away, "it trusts in the law which says that those who give to others without thought of self will always have enough to give. Although this lake gives so much without return, water is supplied to it from unknown depths, from the earth itself and, as you see, purified in her secret laboratory."

Uncle Torsten then sat silent. The boat lay still on the lake which was as smooth as a mirror, and Hjalmar looked down into the water as if he were trying to discover its wonderful depths. Suddenly Uncle Torsten called out: "Hjalmar! Look over there," and he pointed towards the horizon where the blue line of an island had been visible. Now before their eyes the island grew, as out of some mist; nearer and nearer it floated; still nearer; the ruins of an old castle could be seen, and then a great oak tree, spreading its branches far and wide it reflected itself in the water as in a mirror. Just as Hjalmar made a movement to ask Uncle Torsten to row nearer, the oak tree grew dimmer and dimmer, the castle crumbled and in another minute all had disappeared, and only the blue line of an island was visible at the far horizon.

Hjalmar took a long breath; he looked at Uncle Torsten, but not a word came from his lips. A cloud just then came before the sun and a dark shadow fell over the water. Uncle Torsten had, without a word, instantly turned the boat towards the nearest shore and was rowing with all his might. No wind was felt but big waves heaved darkly, as if they waited in readiness for the wind's command, to break over the land and dash the boat to pieces. Now it was carried on their shoulders, and high up on the shore it rode on the biggest one; Hjalmar had to hold on with both hands, so as not to roll over at the sudden stop.

Not a word had been spoken since the cloud came, but now Uncle Torsten roared in a voice like the waves, "Up there, boy! Quick!" and Hjalmar, obeying his command climbed up the rocky shore. A light increasing wind was felt and before Hjalmar was half-way up the steep side, the waves rushed against the shore in wild fury; the whole lake was dark, white foam glittered here and there, making the waves look still darker.

"For sure this is a fairy lake," said Hjalmar in a hushed voice, "I know it now." "Come my boy," Uncle Torsten said, "You will see more strange things. While we wait I will tell you a tale of the lake." They walked together to a place sheltered by the rocks and Uncle Torsten sat down on a mossy stone with Hjalmar beside him.

"Long, long ago, where this lake now is," he began, but Hjalmar did not hear him—and no wonder. The clouds had passed; the sun shone bright and clear, and the lake—as if touched by magic—lay there light and still, as if with a sunny smile on its face. There were only little silvery waves, which seemed to dance and jump like children in play, and broke against the shore with a sound like suppressed chucklings of joy. "Now the story," begged Hjalmar.

"Long, long ago, where this lake is now, was a beautiful valley; in the valley a hill; on the hill a castle; and in the castle there lived two brother kings, Wise and Wätte, who ruled together over a mighty kingdom. King Wise was noble and good, but Wätte was an evil minded man. Then it happened that King Wise returned from a war and brought with him a beautiful bride, and a bard named Atle.

"The evil Wätte then killed his brother Wise, so as to marry the Queen. She asked Atle the bard for help, and he called on the Sea-nymph, who for a long time had wished to be King Wätte's Queen. She went to his castle transformed into the shape of the real Queen; who, saved thus by the bard, went back to her father.

"The Sea-nymph, who could not live long without water, transformed the whole valley into a lake, with Wätte in his castle at the bottom of it. When King Wätte is angry down there in the deep, the lake roars and throws high the white foam. Then the Sea-nymph takes her lyre and plays such soft en-

chanting music that Wätte becomes happy and the lake again is calm, so that the sky can use it as a mirror."

Uncle Torsten pointed to the sinking sun. "It is getting late," he said, "the vesper bells are ringing; let us row home."

With his mind on the adventures of the day, Hjalmar went to sleep and Dreamland revealed its wonders to him. The mysterious island floated on the waves; a beautiful castle, not in ruins, stood among the oak trees. A voice was heard, "Come with me, I need your help," it said. Hjalmar knew that it was old King Wise, and followed. The island floated to meet them and they stepped upon it.

"You believe in the justice of the Law and the victory of good over evil," the King said.

"Of course I do!" answered Hjalmar.

"Very well! Here is a task for you. You know how my work for the good was defeated by my evil brother. Because he is my brother I may not establish my kingdom in peace before I have overcome him and he is willing to rule together with me for Right. Therefore am I here now. The time has come; the foundation for my new castle on the island is being laid. Now you must help me. You are to go to King Wätte's dwelling, call him out, and when he attacks you, spring on him and take from him the key which hangs in a chain around his neck. This is the key to his castle; bring it to me. Beware of looking back or aside; look only straight ahead. This ring which I give you will protect you against his power, so long as you do as I have told you."

"Where is his castle?" asked Hjalmar.

"You must seek for it."

Hjalmar could hear those words echoing in his mind as he woke up. He told Uncle Torsten his dream. "Where can I find King Wätte's castle?" he asked. To his surprise Uncle Torsten answered: "Within Thyself!"

HELFRID

## The Humming-Bird's Message

WHILE I was sitting on the hillside, where the sun shines so warm and bright, a little humming-bird came suddenly, and perching on a twig close by, sat quietly for a minute or more, gazing all about him as if in meditation; and this is what he said to me:

"How vast and beautiful! The blue ocean; the distant mountains; the hills and cañons; the shrubs and flowers; and yet I, a tiny bird, am a part of this vast universe; joint heir to the light and life that permeates all Nature; a needed note in the great song of life."

Then he flew away leaving me lifted to a higher realm, in closer union with all that lives.

COUSIN CHARLOTTE

A lady in Paris who dearly loves birds found one lying hurt on the street nine years ago. She has it yet, and for companions it has a redwing she has had for fourteen years, and a nightingale she got seventeen years ago. Loving care of birds always sends a thrill of joyousness throughout all Birdland.



# The Theosophical Forum in Isis Theater

S a n D i e g o C a l i f o r n i a

## Last Sunday Evening at Isis Theater

"The Mystery and Beneficence of Death"—Mr. Cranstone Woodhead Speaks at the Universal Brotherhood and Theosophical Society Meeting

AT the meeting of the UNIVERSAL BROTHERHOOD AND THEOSOPHICAL SOCIETY held at Isis Theater last Sunday evening, Mr. Cranstone Woodhead spoke to a full house on "The Mystery and Beneficence of Death." The subject had been selected by Katherine Tingley, and was an especially fitting one in view of the recent death of Col. E. T. Blackmer, one of the oldest members of the Theosophical Society on the Pacific coast.

The musical program was provided by the Râja Yoga string quartet and included the following numbers: *Adagio* from *Piano Sonata*, Beethoven; *New World Quartet*, first movement, Dvorak; 'cello solo, *Le Cri du Monde*, Montagu Machell (played by the composer).

From Mr. Woodhead's excellent address the following extracts are taken:

Possibly there is no subject upon which the mind of the modern thinker is more in need of enlightenment, or one about which our civilized western people have more hazy ideas, than the passage of the soul from earth-life, which is commonly called death.

Surrounded as it is with much that is unknown and mysterious, we have become psychologized by the habit of long centuries, all through the dark ages, into regarding this natural and necessary process of leaving the body, as a calamity to be regarded with dread, and avoided by every possible means as the last extremity of misfortune. By common consent the subject is tabooed as an odious one, in ordinary social converse. Our distrust of the natural processes of the world of beauty, law, and order in which we are placed limits our confidence in its ultimate results with regard to ourselves.

Thus, although the millennium of fear imposed upon them by priestcraft has nearly passed away, yet the western nations have not been able entirely to shake off the shrinking from the natural period of rest which follows every earth-life.

Even though there were no actual knowledge which might dissipate this unnatural distrust, common-sense might well bring to a healthy mind a calm view of the question, such as was expressed by an uninstructed philosopher half a century ago, who refused to be dominated by the hysterical thought of his time. He said: "That which has been good enough for all the great ones of the earth since time began, is good enough for me." . . .

And now the time has come when this whole system of thought must be swept away, to take its place in the rubbish heap of the past. A radical change of ideal is required; one which will satisfy the yearnings of the heart and the questioning of the soul; one which will rest content with nothing but the eternal verities. Once more men are looking for the Truth and happily the resources of the times are equal to the occasion. The origin of all this past fear and misconception is being revealed and made plain in the sight of all men so that "he who runs may read."

The revelation of Truth made by H. P. Blavatsky which is called Theosophy, has brought a well-spring of knowledge to the attention of the civilized coun-

tries of the West. It came at a time when the world was prepared for just such a discovery; and it depends for its realization, not upon the personal recommendation of H. P. Blavatsky, or because of her authority (great and marvelous as that undoubtedly was) but upon its own intrinsic merits as a restatement of ancient Truths, which every one who studies them can verify for himself.

One of the results of these teachings of H. P. Blavatsky was to bring to the knowledge of the Western world the results of the wisdom of the cultured East. The time is now rapidly passing away when the people of the West are unwise enough to look down upon the culture of the East, and regard it as unworthy of careful study. All the knowledge of true religion which Christianity has ever taught has come from the East, and the wise men of the East were its earliest inspirers long before the time when it became degraded into narrow and erroneous lines. The culture of the East, its literature, traditions, ideals and precepts have come as a revelation to the West, and have laid bare the foundations upon which rest all modern systems, of thought, either Eastern or Western, whether religious, social, political or scientific.

The monumental work of H. P. Blavatsky called *The Secret Doctrine* points out upon incontrovertible evidence (around which is now rapidly gathering abundant confirmation) that not only in the East, but in all parts of the world, there has existed from all past time, a body of knowledge which is founded upon Truth itself. This knowledge is the ancient Wisdom-Religion. It is the keystone of every system of religious or scientific thought which the world has ever known.

The teaching of this Wisdom-Religion is, that the soul (which is the real man) lives alternately a life of realization out of the body, and a life of effort and progress in a body. This change of life involves no death because the *soul is immortal*. At every passage from one state to the other, a change of consciousness takes place, caused by a different environment. Every earth-life is intended by the Great Law to be a step toward that state of perfection which is the goal of humanity in the far distant future. This perfection is wrought out by the increasing experience which is gained in every life. Thus we have all lived many lives on earth and shall continue to do so in the future. We do not fight the same battles over again. Experience once gained becomes part of the character and serves as a foundation for future effort in this and other lives. The law is ever just and ever merciful. What we have sowed we must reap, not that we may *suffer*, but that we may *know*. And in the words of the Scripture, "He that endureth to the end, the same shall be saved."

This law of re-embodiment is the same throughout all nature. It is the basis of all the change which is behind evolution. Work and rest, toil and sleep, summer and winter, day and night, seed-time and harvest, are part of the world's eternal ways.

In no other way than this can be explained the faint memories of the past, and the confidence which we all really have, that we have always lived, and shall always do so. This confidence is a part of our inmost being, whether we are willing to admit it or not. If we only look deep enough we shall find it.

In no other way can be explained the Law of Eternal Justice which rules the world.

In no other way can we understand that free-will which is man's divine inheritance, and which he uses as the sword to hew out the road to his final perfection. Used rightfully it produces heaven, the

peace of the Gods; used wrongfully it produces hell and disharmony. And thus we are free to choose, and we are always learning.

As has often been explained, this ancient teaching about the re-embodiment of the soul in successive earth-lives, was well known to the wise ancients. It was an essential part of the teaching of the ancient Egyptians, and of the highly developed systems which laid the foundation of the glories of ancient India, Assyria, and Babylon. The schools of Alexandria and Heliopolis, whence Jesus the Nazarene drew his knowledge, were well acquainted with it, and it became a part of the philosophy which he taught to his own disciples. The early Christians who taught the purer Christianity also taught this fundamental truth, and it remained a part of Christian doctrine until the later Councils, when it was eliminated from the teachings of a church, around which were fast gathering the clouds of a decadent and self-seeking episcopacy.

To this day, it is the belief of two-thirds of the world's inhabitants; and if we of the western world have remained comparatively ignorant of it, the reason may be sought in the long night which covered Europe during the middle ages. . . .

Thus the teachings of Theosophy with regard to the passing away of the soul from the body show it to be but an incident, inevitable and natural, in one long series of such incidents; as inevitable and natural as the sleep which comes nightly after daily toil. It is true that the sleeper does not wake again to earth-life in the same body, but the departure is as natural and painless as birth, or as the sleeping and waking of our morning and evening hours, despite all deceptive appearances to the contrary. If death be timely the departure has long been prepared for by a gradual separation of the conscious inner man from the deceptive outer envelope, and the final exit is one of peaceful change. Unless the soul be utterly given over to iniquity the departure is a release from bondage. . . .

And now let us look at the subject of our paper: *The Mystery and Beneficence of Death*. Mysterious indeed it must be to some extent, but after all, it is no more mysterious than sleep. What becomes of us when we go to sleep? We do not know. Perhaps we have never thought of it. We are so accustomed to the change that it never strikes us that we may go away and return to the same body. Just so when one of our friends passes away from the body, we say "He is gone." We see him no more for the time, and yet perhaps in this life or in another some mysterious bond appears to draw us towards individuals whom we think we have not previously known, and we renew the friendships and relationships of the past. . . .

The errors of the past have been burnt into our very natures. Mercifully their *details* are forgotten, but the *results* are there on a higher and nobler plane of progress. The action of the Law is unfailing.

OBSERVER

## Notice

PUBLIC Theosophical meetings are conducted every Sunday night in San Diego at 7:30, at the Isis Theater, by the students of Lomaland, assisted by the children of the Râja Yoga School. Theosophical subjects pertaining to all departments of thought and bearing on all conditions of life are attractively and thoughtfully presented. An interesting feature is the excellent music rendered by some of the students of the Isis Conservatory of Music of Lomaland. Theosophical literature may always be purchased at these meetings.

# Art Music Literature and the Drama

## The Touch of Hand upon String

**A** PROPOS of the high place accorded the harp in the musical life of Lomaland we quote the following from an article in a recent number of *The Musician*, which gives an account of a certain birthday of the composer Gounod in the year 1879, when the leaders of the choirs of the ten greatest churches in Paris met to consult together upon some rare birthday surprise for the revered old master. Of course it must be a musical surprise—but what? At last it was decided that the harp, Gounod's favorite instrument, should lead in the evening celebration of music that was in store.

All unsuspected by the old composer was the plan by which forty of the leading harpists of Europe agreed to come to Paris to unite in paying him tribute.

It was a beautiful Sabbath morning in November that they met in the Church of St. Eustace, where Gounod worshiped. Their golden instruments were placed in one of the small chapels of the great church, hidden by a curtain of rich crimson. Seated at their harps, the noted performers waited, their hands upon the strings, for the signal upon which their superb instruments were to break forth in simultaneous harmony.

The time came at last; the director chosen for the occasion raised his bâton; the forty harpists drew their instruments to them and, as the little stick descended, the superb strings sent forth the *Ave Maria* as it had never been sounded before. The curtain was drawn aside, and in the brilliancy caused by a thousand candles, Gounod, his eyes wet with tears of emotion, saw a sight he afterwards described as "truly heavenly."

As the last notes of the sublime *Ave* died away the beloved *maître* himself stepped up to the leader, took the proffered bâton and, with trembling hands, his face pale with emotion, his eyes still moist with gratitude to the devoted harpists, led them through that rhapsody of the *Stabat Mater*.

Who was present upon that memorable Sunday that does not with ecstatic delight recall the scene!—the aged *maître*, with pale face, tear-filled eyes and bent form, swaying to the music which seemed to fill his soul with a wonderful meaning far beyond the understanding of ordinary mortals.

The strings responded in perfect sympathy with the inspiration that was filling that majestic soul. His bâton moved back and forth—it was an inspired occasion. . . . The marvelous *Faust* of the immortal Gounod, which penetrates so far into the realm of the imaginary, could contain no scene to vie with this one. The silver head of the aged Gounod seemed to wear a halo. Those who were so fortunate as to be present will never in this life feel so near

To the Master of all music  
To the Master of all singing

as upon that Sunday in St. Eustace, when Gounod led the orchestra of forty harps.

A musical instrument of the greatest antiquity and encompassed by associations sa-

cred, mystical, or romantic, according to peoples and times, the harp would seem to have a value and significance apart from its innate beauty. Those who heard in a recent Lomaland musicale in the Academy Rotunda the indescribable blend of voice and string in the four-part song so beautifully rendered with harp accompaniment, must have felt that something new was in the fashioning. One



THE BARD

BY R. MACCELL, R. B. A. THIS SYMBOLIC PAINTING IS NOW IN KATHERINE TINGLEY'S PRIVATE COLLECTION IN LOMALAND

**MUSIC**, sister of sunrise, and herald of life to be.  
Smiled as dawn on the spirit of man, and the thrall was free.  
Slave of nature and serf of time, the bondman of life and death,  
Dumb with passionless patience that breathed but forlorn and reluctant breath,  
Heard, beheld, and his soul made answer, and communed aloud with the sea.—SWINBURNE

felt, as it were, something like a new and unexpected modulatory movement, yet sweeping inward, too, upon the central key and all within the tonal realm of our musical life.

Yet not what we heard, not merely the thing that *was*, not the song with its accompaniment whose every arpeggio was liquid as nectar and thrown off the strings like a group of living pearls—it was not this that most impressed one, but the thing of which it was a prophecy. And it was not in the feelings aroused but in the overtones sounding above all that we commonly call emotion that

there lived the real thing—and we saw it.

There is a higher quality in the stretched and resonant string than musicians, since the wisdom knowledge of the ancients became obscured, have dreamed of. It has to do with the consciousness of the performer, not what the average musician would mean by the word, i. e., a gamut of more or less unbridled emotions, but the Great Deep that lies back of this—back and back and still farther back—past even the confines of character to the innermost secret place of Soul.

The musical world talks sagely of "temperament." Alas, this is but the shadow of the substance, too often, as is the wont of shadows, distorted and awry. The real thing, the living spirit which is the substance *divine* is yet waiting to voice itself through music. And this it will do, once the door be opened by purified aspiration, by some right understanding of that soul-power known as "will," by an alert and calm mind and by fingers fully trained to the bidding.

Nothing save the voice itself possesses a certain intimate, potential quality to so marvelous a degree as does the *conscious* touch of finger-tip on string.

Musicians have never recognized this with anything like fulness of recognition, but those of the future will do so to the extent that they find and hold that mystical union of the "three in one," which Katherine Tingley has defined as "the perfect balance of all the faculties, physical, mental, and spiritual." When they do, harp, violin, 'cello, and that weirdly beautiful and strangely neglected instrument, the viola, will no longer be regarded as avenues to be traversed merely by the few and solely in the direction of some personal and specific skill, but will be known and used as vital edu-

cative factors in every budding life. It may be argued that the tone of violin and allied instruments is produced not by the hand directly but one degree removed. It could not be so argued by those who have looked into violin technique with any penetration. The manner of placing—merely placing—finger-tip upon string, even though without the bow there would be but a barely audible result, has more to do with living, singing tone than even our greatest *virtuosi* are as yet aware.

An orchestra composed of forty professional harpists, all of them *virtuosi*, must have been a superb sight. An orchestra of forty splendidly equipped and awakened *souls*, young girls and youths perhaps, just in the bloom of the threshold-time of life, to whom praise and blame are as one, whose every deed is impersonal and pure, whose abiding aim is to bring back into life "the good, the beautiful and the true"—how describe this even in prophecy? Yet it will and must come, for the beginning is now and here.

A LOMALAND STUDENT OF MUSIC

# THE UNIVERSAL BROTHERHOOD and THEOSOPHICAL SOCIETY

FOUNDED AT NEW YORK CITY IN 1875 BY H. P. BLAVATSKY, WILLIAM Q. JUDGE AND OTHERS  
REORGANIZED IN 1898 BY KATHERINE TINGLEY

C e n t r a l   O f f i c e   P o i n t   L o m a   C a l i f o r n i a

*The Headquarters of the Organization at Point Loma with the buildings and the grounds pertaining thereto, are no "Community" "Settlement" or "Colony." They form no experiment in Socialism, Communism, or anything of similar nature, but are what they stand for: the Central Executive Office of an international organization where the business of the same is carried on, and where the teachings of Theosophy are being demonstrated. Midway 'twixt East and West, where the rising Sun of Progress and Enlightenment shall one day stand at full meridian, it unites the philosophic Orient with the practical West*

## An Atheist on Animal Immortality

PEOPLE who have gotten a-hold of some fragments of Theosophy should keep them to themselves until they shall have learned more; not go about preaching them as a new doctrine. Otherwise we get too many of all these fragmentary guesses and are bewildered.

A paper prints an interview with a lecturer described as "one of the world's most eminent thinkers," a university man, and the author of several books, who preaches a number of doctrines that are not usually found in each other's company. He is an atheist; he believes that every being has an immortal soul, including the animal kingdom, — or rather is an immortal soul, for he teaches that matter is an illusion and our bodies dreams. He does not believe in God. He thinks that we have other lives, and that we meet again the people whom we love, but without remembering them; he does not see any reason for thinking that we shall ever be able to perpetuate memory. The souls of the various creatures and of Man differ only in degree. The interviewer ends by saying that, "it all seemed merely to lead back to the conventional things that were taught to me when I was a boy."

What a patchwork of doctrines! If this man is so learned as the report makes out, why does he not know more about doctrines with which he seems to have made a superficial acquaintance? He has mixed up the animal soul, or *nephesh*, etc., with the immortal Soul of Man. He does not seem to be aware that the ancient Egyptians distinguished *seven* principles in Man, and that other ancient schools had the same teaching. But perhaps this doctrine is one that he has evolved himself. If so, he is still a very long way behind the ancients, and it is scarcely worth while listening to him when we have a so much fuller philosophy ready to hand. His idea of reincarnation does not allow of the process of perfection, for he thinks he shall never attain permanent memory. Nor does he appear to have a just conception of the outlook upon life and nature, the inner attitude toward the divine, the practical altruistic conduct and self-control, necessary to awaken and keep burning the higher elements of our complex being; and which should and do lead to the unlocking of memory's portals.

STUDENT

## MEMBERSHIP

in the Universal Brotherhood and Theosophical Society may be either "at large" or in a local Center. Adhesion to the principle of Universal Brotherhood is the only prerequisite to membership. The Organization represents no particular creed; it is entirely unsectarian, and includes professors of all faiths, only exacting from each member that large toleration of the beliefs of others which he desires them to exhibit towards his own.

Applications for membership in a Center should be addressed to the local Director; for membership "at large" to G. de Purucker, Membership Secretary, International Theosophical Headquarters, Point Loma, California.

## Are Sermons Out of Date?

THE pulpit sermon is out of date. It has had its day. Like the Crusades, it had a special use and vogue. But now the times to which it was fitted are passing, and it is not fitted to the present times. The period in religion is personal work.

This is a view recently expressed by a Baptist minister before over a hundred divinity students. And after all, why should we be afraid to change customs and methods as the times change? Some people are afraid that if they alter the forms of religion, they will lose religion itself. If so, their religion must be a thing of forms alone. There is no reason why, if the people in the time of Edward VI made an adapted liturgy to suit their own times, the people in the time of Edward VII should not do the same. Why keep to the liturgy and order of service belonging to Edward VI's reign in particular?

Again, while form is very necessary when there is a religious spirit to formulate, we seem just now to be more in need of the spirit than the form. Modern religion is hide-bound. That is why, failing to find any further inspiration in creed and gospel, ministers are insisting on personal work, of man to man, as the only ultimate source of inspiration.

Actions prompted by the unselfish desire of service are actions performed by the Soul, which thereby makes its presence felt and becomes a reality instead of a belief or dogma. We need to rediscover our beliefs — to discover as facts what have hitherto been theories. Whoever does a deed in the cause of compassion, permits the Christ to become manifest in him. We can only learn of the mysteries of religion by giving opportunity for the divine part of our nature to act and so reveal itself. Thus we may learn the reality of what we have been told as theological dogmas.

To put it in other words, which have been well said:

"Those of you who would know yourselves

in the spirit of Truth, learn to live alone amidst the great crowds which may sometimes surround you. Seek communion and intercourse only with the God within your own soul; heed only the praise or blame of that Deity which can never be separated from your true self, as it is verily that God itself, called the Higher Consciousness. Put without delay your good intentions into practise, never leaving a single one to remain only an intention — expecting meanwhile neither reward nor even acknowledgement for the good you may have done."

STUDENT

## Public Schools

REGARDING the Public School system, a recent writer says:

There is among parents a growing dread of the big public school, where little children are herded together by the hundreds. Nor is this merely of the mama's darling kind. It obtains among sensible people, who desire the best possible in the way of education for their children. They do not want them to be molly-coddled or to grow up to be little snobs. But they are positively afraid of the big school for little children. They are afraid of it physically, mentally, and morally.

For the last twenty-five years we have been building public schools bigger and bigger. Long ago and less a school-building that would accommodate five hundred pupils was a wonder. Now it is an insignificant affair. We aim at crowding two and three thousand little tots together into the same building, which is, in consequence, just so much further from their homes, besides increasing all the other difficulties, as the square of the added numbers.

The big school is the very breeding-place of machine methods and red tape. It can handle its numbers in no other way than by fixed rules that are fatal to high educational ideals.

The mere physical effects of the conglomeration are serious.

"Man is gregarious." Possibly; but he is not a gregarious beast. Too much actual physical contact is not good for him. Children, like trees, need plenty of air about their roots. Life six hours a day and five days a week in a building inhabited by several thousand other children and occupying a bare quarter of an acre of ground is opposed to good hygiene.

The remedy he suggests is an administrative center with outlying sub-stations — a step in the right direction. But the *motif* and methods of education from the earliest years need drastic and speedy amendment. J.





## REINCARNATION

DEATH has no power the immortal soul to slay,  
That, when its present body turns to clay,  
Seeks a fresh home, and with unlesened might  
Inspires another frame with life and light.  
So I myself (well I the past recall),  
When the fierce Greeks begirt Troy's holy wall,  
Was brave Euphorbus: and in conflict dear  
Posted forth my blood beneath Atreides' spear.  
The shield this arm did bear I lately saw  
In Juao's shrine, a trophy of that war.

—PYTHAGORAS, Dryden's *Ovid*

### Reincarnation in the Modern Poets

THE poets are the seers of the race.  
They live on the mountain tops surrounded on all sides by the pure air of intuition. As Walker says:

They are the few tall pines towering above the common forest to an extraordinary exaltation where they catch the earliest and latest sunbeams which prolong their day far beyond the limits below, and penetrating into the rare upper currents whose whisperings seldom descend to the crowd.

There are many true poets who lay no claim to the name; who have discovered that the mystery of life is unapproachable by ordinary thought, just as the true scientist confesses his complete ignorance of the principles which lie behind science. Yet the dim consciousness that there is a cause behind the effects we see, that there is order ruling the chaos, and sublime harmony pervading the discords, haunts the eager soul of the poet and he longs for the vision of the unseen and the knowledge of the unknowable, and finding these through intuition, sings to us the old, old truths about the soul.

But the realm of wisdom is not limited to the poet—we are all poets at heart—and he whose mind is receptive will feel with him who has the power to express his thoughts in song. As Emerson says: "In every work of genius we recognize our own thoughts."

Among the ancient poets we discover beautiful renderings of the thought of many births, and we find the doctrine of Reincarnation occurs again and again, and many are they who, working and singing independently, are in deep accord with this truth, and we must conclude that this means something and that their message is worth receiving.

Walt Whitman says in *Leaves of Grass*:

I know I am deathless.

I know that this orbit of mine cannot be swept by a carpenter's compass;

And whether I come to my own today, or in ten thousand or ten million years,  
I can cheerfully take it now or with equal cheerfulness I can wait.

As to you, life, I reckon you are the leavings of many deaths.

No doubt I have died myself ten thousand times before.

Believing I shall come again upon the earth after five thousand years.

Births have brought us richness and variety,  
And other births will bring us richness and variety.

Thomas Parsons in one of his Stanzas says:

We have forgot what we have been,  
And what we are we little know;  
We fancy new events begin,  
But all has happened long ago.

Full oft my feelings make me start,  
Like footprints on a desert shore,  
As if the chambers of my heart  
Had heard their shadowy step before.

Wordsworth in his *Ode on Intimations of Immortality*, gives us this familiar sentiment:

Our birth is but a sleep and a forgetting:  
The Soul that rises with us, our life's Star,  
Hath had elsewhere its setting,  
And cometh from afar.

Tennyson writes in *The Two Voices*:

It may be that no life is found  
Which only to one engine bound  
Falls off, but cycles always round.

Moreover, something is or seems,  
That touches me with mystic gleams,  
Like glimpses of forgotten dreams—

Of something felt, like something here;  
Of something done, I know not where;  
Such as no language may declare.

More interesting still, from Tennyson, is an early sonnet which has been omitted from the later editions of his collected poetry:

As when with downcast eyes we muse and brood  
And ebb into a former life, or seem  
To lapse far back in a confused dream  
To states of mystical similitude,  
If one but speaks or hems or stirs his chair  
Ever the wonder waxeth more and more,  
So that we say: 'All this hath been before,  
All this hath been I know not when or where;' So, friend, when first I looked upon your face  
Our thought gave answer each to each, so true—  
Opposed mirrors each reflecting each—  
That tho' I knew not in what time or place,  
Methought that I had often met with you,  
And either lived in either's mind and speech.

The poet Rossetti says:

I have been here before,  
But when or how I cannot tell;  
I know the grass beyond the door,  
The sweet keen smell,  
The sighing sound, the lights around the shore.

You have been mine before,  
How long ago I may not know,  
But just then, at that swallow's soar,  
Your neck turned so,  
Some veil did fall—I knew it all of yore.

Browning gives frequent utterance to the truth of Reincarnation, as will be seen from the following extracts:

... At times I almost dream  
I too have spent a life the sages' way,  
And tread once more familiar paths. Perchance  
I perished in an arrogant self-reliance  
An age ago; and in that act, a prayer  
For one more chance went up so earnest, so

Instinct with better light let in by Death,  
That life was blotted out—not so completely  
But scattered wrecks enough of it remain,  
Dim memories; as now, when seems once more  
The goal in sight again. . . .

He says in *One Word More*:

I shall never, in the years remaining,  
Paint you pictures, no, nor carve you statues.  
This of verse alone one life allows me;  
Other heights in other lives, God willing.

Coleridge expresses the same idea in one of his sonnets:

Oft in my brain does that strange fancy roll  
Which makes the present (while the flash does last)

Seem a mere semblance of some unknown past,  
Mixed with such feelings as perplex the soul  
Self-questioned in her sleep; and some have said  
We lived, ere yet this robe of flesh we wore.

In *Faust*, Goethe says:

The soul of man  
Is like the water.  
From heaven it cometh,  
To heaven it mounteth,  
And thence at once  
It must back to earth,  
Forever changing.

Paul Hamilton Hayne in his poem on *Pre-existence*, says:

A prescient lore  
Springs from some life outlived of yore.  
O swift, instructive startling gleams  
Of deep soul-knowledge; not as dreams  
For aye ye vaguely dawn and die,  
But oft with lightning certainty  
Pierce through the dark, oblivious brain  
To make old thoughts and memories plain.

Bayard Taylor shows Reincarnation plainly in this:

Another life, the life of day o'erwhelms,  
The past from present consciousness takes hue  
As we remember vast and cloudy realms  
Our feet have wandered through.

All outward vision yields to that within  
Whereof nor creed nor canon holds the key;  
We only feel that we have ever been  
And evermore shall be.

One of Whittier's most beautiful poems *A Mystery*, clearly conveys this idea of a previous life:

The river hemmed with leaving trees  
Wound through the meadows green,  
A low blue line of mountain showed  
The open pines between.  
One sharp tall peak above them all  
Clear into sunlight sprang,  
I saw the river of my dreams,  
The mountain that I sang.  
No clue of memory led me on,  
But well the ways I knew,  
A feeling of familiar things  
With every footstep grew.  
Yet ne'er before that river's rim  
Was pressed by feet of mine,  
Never before mine eyes had crossed  
That broken mountain line.  
A presence strange at once and known  
Walked with me as my guide,  
The skirts of some forgotten life  
Trailed noiseless at my side.  
Was it a dim remembered dream  
Or glimpse through aeons old?  
The secret which the mountains kept  
The river never told.

STUDENT

## FRAGMENT

From *The Twilight*, by JAMES RUSSELL LOWELL

SOMETIMES a breath floats by me,  
 And odor from Dreamland sent,  
 Which makes the ghost seem nigh me  
 Of a something that came and went,  
 Of a life lived somewhere, I know not  
 In what diviner sphere:  
 Of mem'ries that come and go not;  
 Like music once heard by an ear  
 That cannot forget or reclaim it;  
 A something so shy it would shame it  
 To make it a show.  
 A something too vague, could I name it,  
 For others to know:  
 As though I had lived it and dreamed it,  
 As though I had acted and schemed it  
 Long ago.

## THEOSOPHICAL FORUM

Conducted by J. H. Russell

**Question** It is often said that Theosophy is opposed to Christianity; how then do you explain away the character of Jesus — admittedly the only perfect character in history — and what do you propose to substitute for it?

**Answer** In the first place, as there are some three hundred sects calling themselves by the name of Christianity, each of which is opposed to all the rest, it would be a curious belief which did not oppose someone's "Christianity." We may suspect that in this regard we stand on level terms, and as the question does not indicate which brand of "Christianity" is meant, the answer must be a general one.

Secondly, all the world's religions are offshoots of the one primeval and universal Wisdom-Religion, Theosophy, the central core of each and all. They were adapted to the evolutionary needs and development of the peoples to whom they were sent, but who in every case, alas, have hidden and distorted the original purity and simplicity of the Divine Wisdom (*Theo-Sophia*) given them to absorb, apply and develop.

Slowly the Bible of the race is writ,  
 Each age, each kindred adds a verse to it.

It should be remembered in passing, that Buddha, Jesus, Zoroaster, Lao-Tze, and Confucius brought nothing new — a new impulse each certainly imparted, but no new teaching. They were reformers of already existing systems whose soul or inner light of Divine Wisdom was buried under a body or outer shell of rigid dogmas and conventional interpretations. Mosheim, the ecclesiastical historian, says of Jesus:

... The whole which Christ had in view was to reinstate and restore to its primitive integrity the Wisdom of the ancients; to reduce within bounds the universally prevailing dominion of superstition; and in part to correct, and in part to exterminate, the various errors that had found their way into the different popular religions.

This identity of religious origins removes the extraordinary moral difficulty involved in the theological dogma that the world was without spiritual guidance (pagans all!) until the comparatively recent birth of Jesus of Nazareth, a notion quite foreign to the genius and teaching of him who said:

In my Father's house are many mansions.  
 Other sheep I have not of this fold.

The question implies a fear that something may be lost in broadening one's conception of the character of Jesus and of the Christian religion. A little comparative study of religions in the light of Theosophy, however, extends one's horizon, gives a new hold on life, and suggests linked-up solutions of all those difficulties which theology preserves as "mysteries of Providence" not to be pried into, but which only serve to make (sectarian) "Christianity" a byword even in Christendom.

No one can thoroughly understand his own language until he has carefully studied and compared many, with each other and with it. How then can one understand his own religion while its chief value to him is its assurance of the worthlessness or falsity of all other religions? We must "leave the low-vaulted past" with its merely traditional, sectarian, and dead-letter interpretation of one religion (perhaps only one three-hundredth part of one religion) and one sacred scripture. He who fears to trust his own Soul cannot commence to understand Life. The search for Truth, were he capable of comprehending such a sublime urge, would yield him but greater fears.

Within you is the light of the world — the only light that can be shed upon the Path. If you are unable to perceive it within you it is useless to look for it elsewhere.

It is a purely gratuitous assumption that Theosophy, or any true Theosophist, ever tried to "explain away the character of Jesus" or to "substitute" anything for it. Theosophy insists on it, emphasizes it, rescues it from the distortion of those who, "in My name shall deceive many." The avowed mission of Theosophy is to fill the world with Christs.

Theosophy is not opposed to the teachings of Jesus. It shows their meaning and proves their truth. The attitude of Theosophy towards "Christianity" is that of a wise and loving mother towards an errant child. Do not "Christian" leaders openly preach that the Sermon on the Mount is an impossible dream which would wreck society? Has not ecclesiasticism caused not only the masses of the people, but many of the best minds and characters of Christendom to repudiate their religion altogether?

Madame Blavatsky, the Founder of the Theosophical Movement says of Jesus:

As one of the greatest reformers, an inveterate enemy of every theological dogmatism, a persecutor of bigotry, a teacher of one of the most sublime codes of ethics, Jesus is one of the grandest and most clearly defined figures on the panorama of human history. . . . theology, based on human fancy and supported by untenable dogmas may, nay, must, with every day lose more of its unmerited prestige; alone the grand figure of the philosopher and moral reformer instead of growing paler will become with every century more pronounced and more clearly defined. It will reign supreme and universal only on that day when the whole of humanity recognizes but one father — the UNKNOWN ONE above — and one brother — the whole of humanity. (*Isis Unveiled*, Vol. II, p. 150.)

The question exemplifies one of the most vicious results of churchianity, namely, that in order to do justice to Jesus it is somehow necessary to hold him up as the *only* example

of a perfect life (*notwithstanding the testimony of the Gospels to the contrary*) and in order to achieve this to belittle all other great characters. But taking for granted that Jesus was a perfect man, by what logic does the perfection of others in any way affect his? If a perfect life is "the noblest work of God," — "the justification of God's ways to men." — would not ten, twenty, thirty, a hundred such lives be more so? The more such cases are discovered, the more the certitude is increased; but there are people who object to having their certitude increased!

Was it not indeed the very purpose of Jesus to show to his own people the way to Perfection? He did *not* set himself up as an example, let alone the sole one — "Call me not good, there is one good, even God." If, as he taught — or admitted when questioned — he were one with his Father, he taught others "Be ye therefore Perfect; even as your Father which is in heaven is Perfect." Where is this heaven? "The kingdom of heaven is *within you*."

There have been many world Teachers, founders of religions, saviors of men in as real a sense as was Jesus; but how this fact can in any way controvert or depreciate his life and work is an enigma unsolvable outside the weird domain of ecclesiastical logic.

A wider acquaintance with the world's religions, literatures, and great men will show how grievously Christendom has been misled. A goodly company of Perfected Men, Heroes, "Gods" even, have walked the path of human life, have lived, taught, and died that Humanity might find the way to the Perfect Life.

The attention of the inquirer, and all Christian readers especially, is drawn to the following words of Bishop Martensen, a scholar of European fame whose works on Christian philosophy are highly esteemed by Christian thinkers. At the conclusion of *Jacob Boehme, or Studies in Theosophy*, he says:

In my judgment — a judgment which has been greatly confirmed by these studies — Church Theology is not wise in assuming a hostile attitude towards Theosophy and in endeavoring to exclude it altogether.

It is not wise in this course, because it hereby deprives itself of a most valuable leavening influence, a source of renewal and rejuvenescence, *which Theology so greatly needs*. . . . It must be obvious to every theologian who has more than a superficial acquaintance with Theosophy, that it has aroused and attracted attention to a circle of Scriptural conceptions which theology has disregarded or to which it has devoted very slight pains because it is not in possession of the categories which are requisite for their treatment. (*Italics mine*.)

Christianity has lost the keys of the divine mysteries. Indeed, *did it ever have them?* The Gospels — the only source of the teachings of Jesus — while recording the fact that he took his disciples aside and taught them "concerning the Mysteries of the Kingdom," contain no hint as to what those mysteries were.

For the key to those mysteries, one must turn to Theosophy. The whole is greater than and includes its part. Christianity has been and is of value to the world only in so far as it has been and is true to its inner essence as an offshoot of the primeval, and universal Wisdom-Religion, Theosophy; and it cannot be understood apart from it. STUDENT

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### Caste

CASTE is the division of society into grades, like the four castes of ancient India, or the three or more of ancient Egypt. Perhaps the first thing that should be said about caste is that the question assumes an entirely new aspect in the light of Reincarnation. Apart from Reincarnation it is scarcely possible to take a fair view of it. If man is doomed to but a single life on earth, it is manifestly unjust that different men should be restricted, without power of progression, to different castes; or, to speak more accurately, the single earth-life theory is itself unjust. But if each man lives many times on earth, then obviously he may belong to different castes in different lives, and the fact of having to remain in one caste for a whole life need be no hardship. In considering institutions that have their origin in antiquity, we should always remember to take into account the beliefs of antiquity; since, in trying to harmonize ancient customs with modern beliefs, we may find ourselves unable to reconcile them, and so may wrongly condemn the ancient customs.

Caste would be difficult to institute in our modern society because we do not believe in Reincarnation. Each man endeavors to do all he can in the one brief life which he imagines is his only opportunity. Much of modern economics is in fact founded on this false view of the limits of human life. If we live many lives on earth, why make such a fuss about equal "rights"? It is evident that the belief in Reincarnation, combined with the institution of a caste system, would tend to prevent social trouble and revolution. It would check unrestrained competition and give every one a clear idea of his proper place in the commonwealth. It was also ordained in ancient India that each caste should provide for its own poor, and thus many social evils which we have today were avoided.

In ancient times, as we gather from the *Mahâbhârata*, the division into castes was determined by merit not by birth; for, as that book says, if a man born of *śûdra* parentage possesses the qualifications of a Brâhman, he is a Brâhman; while one born a Brâhman, but without the qualifications, is no Brâhman. And doubtless in a properly ordered society, the fact of birth in a particular caste would itself in nearly every case be a guarantee of the necessary qualifications. But one can readily understand how, in later times, birth would no longer continue to be a guarantee of merit; and how, in spite of this, birth would nevertheless be regarded as the title to distinction. The same thing has happened in countries where the castes have been less formally defined; birth and manners may formerly have coincided as marks of the aristocrat; now they do not always do so. And so in modern India we find the same castes as originally, but birth alone confers the distinction.

With the above considerations in mind, it will be understood that one cannot advocate a caste system without very careful and guarded reservations as to the exact meaning of that term; indeed, in view of almost certain misconception, it would be better not to advocate it at all. But the fact that any given modern survival of an ancient institution may

be so degenerated from its original status that it is no longer of service but may be a positive evil, does not detract from the belief that in antiquity there may have been caste systems that were excellent and beneficent institutions. Hence one can afford to laugh at those scholars who make such wry faces over the "tyrannous caste system" of — say, the ancient Egyptians — basing their criticism on modern views of human life, or being misled by the abuse of that system in degenerate days of the Egyptian power. It is surely conceivable that one man might be born for one incarnation a simple peasant, fitted for his occupation, and undesirous as indeed incompetent for any other position; and that knowing life is eternal, he might never dream of seeing any injustice in his lot. The ancients, not being constrained by the false theory of the single earth-life, would never dream of trying to make a peasant into a priest or *vice versa*; but they would know that every man has to go through *all* the phases in the course of his Soul's experience.

Thus caste, is, in its origin, evidently a simple recognition of facts in life and a wise and necessary provision for the same. But, like other great institutions, it has been so abused that one can scarcely dare advocate it, even in the most guarded terms.

The ideal would seem to be like that of a school; in which the pupils find themselves graded according to merit and capacity. But in a school there is an authority whom all respect and trust; or, at least, a generally accepted rule and custom. The placing of individuals according to their capacities is the key to the ideal system.

The notion of honor and dishonor as attaching to rank in a caste system, must surely belong to later times. Where true merit fails, its place is taken by pride and assumption on the one hand, and by servility on the other. Honor and dishonor should go with merit and demerit. *All who do their duty should be on a par as to dignity and honor, though some may be leaders and others followers, some work with the head and others with the hand.*

But besides the grading of people according to occupations, might there not also be a grading according to behavior? If a person by his neglect of duty or his frivolity should "lose caste," then why not relegate him to the society of others of like mind? In this way punishments would be unnecessary, for demerit would automatically bring its own retribution and redress, by putting the culprit where he belonged.

The possibilities that arise before the imagination are endless. One could imagine a civilization in which the members would be graded according to character and capacity; but where the grades would not be so exclusively separated but that it would be possible for an individual to pass to a higher rank by some process of initiation guarded by tests, or for him to descend to a lower rank by a process of deserved degradation. All these things are possible in a society knit by Brotherhood and enlightened by a common understanding of human nature. Classes will always exist so long as men continue to differentiate themselves by taste and behavior. But there should be no artificial classes, or classes founded on invidious distinctions. H. T. E.

### The Vocal Newspaper

WE have been miserably distanced in the race of civilization by Budapest. For that city has now a newspaper service which at one end consists of a voice and at the other of 15,000 ears. That is to say that the news is spoken at the central office into a great microphone and transmitted by telephone to the homes of all subscribers. There are also arrangements for transmitting the opera and any popular lecture or speech which falls within the day's program. Particular hours and half hours are devoted to particular kinds of news. Thus financial news will be tabled for 10 and 4 o'clock, last night's parliamentary news for noon, and so on. You take down your receiver at the moment when the news you wish to know is being delivered. The complete service occupies twelve hours. As there is no paper and no printing, the expense is small. There are also no leading articles, so you do your own thinking, or if you cannot, go without. The chief drawback would be that if you want a particular item of foreign news you must listen for the entire half hour devoted to that, or at any rate until your item comes. And if you fail to be present you lose it. Evidently this is not the final stage. The final stage is an extension of the tape ticker, but with a sheet for the tape. The better class of newspaper, thus freed from the printing of snippets of news, can then rise to a higher plane of dignity and present some real thinking and illuminating comment. STUDENT

### Habitability of the Tropics

THE tropics are by no means uninhabitable by the white races, thinks a member of the Panama Canal Commission. It is only a question of sanitation and adaptation. The days have gone by when we thought Alaska unfit for habitation; we no longer regard arid deserts as untenable propositions. But it is still a catchword that the tropics are unfit for the white man. The Canal Commissioner, however, thinks he has proved that the tropics may be rendered salubrious and conducive to prosperity.

Undoubtedly this is so. There is much that we might do, but which we don't do, in the way of modifying our habits to suit our habitat, and our tempers to suit the temperature. The Commissioner mentioned predicted

The tropics will be settled by white races, and those regions will become the centers of wealth and civilization which they were in the dawn of man's history.

That is to say in the dawn of man's history books. A familiar catchword is that civilization flourishes best in temperate climes; a harmless statement if it only means that that has been the recent state of affairs. But if it means that civilization always does and must flourish best in temperate climes, it may be a dogma. What suits our present racial peculiarities may not have suited those of our remoter ancestors nor those of our posterity. We are in the Iron Age. The Sun is not our characteristic symbol. The sun in his unveiled majesty is perhaps inimical to our present habits of body and "purges our mortal grossness" more than we care for. But who shall say of what the human body may be capable when adapted to more refined conditions of mind and soul? Then the heat and glow may be food and raiment to it. STUDENT

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Edited by KATHERINE TINGLEY

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Truth Light and Liberation for Discouraged Humanity

No. 39

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### Bible Myths in Ancient America

CRITICISM of the Bible, examination of Christianity, discussion about religion, are everywhere going on; and, amid the confusion that prevails in these discussions it is advantageous to turn on the searchlight of Theosophy. Theosophy is a true science; it is based on facts. Much of the discussion on religious questions is futile, because those who discuss ignore many of the facts. One may perhaps not blame persons who make no pretense to erudition, for not being aware of these facts; but people who undertake to sift the question to the bottom should certainly know them and take them into account.

Now take this question as to whether the Bible is or is not copied from Babylonian myths. Many learned persons are discussing this question. And of course they ought to know everything that can possibly bear upon it. Now supposing we can find that some other ancient people besides the Babylonians had these same myths also; will not this fact have an important bearing on the question? Clearly; it will modify the issue so much that it will not be worth while considering it until this new fact has been thoroughly examined and weighed.

Now there exists a book called Prescott's *Conquest of Mexico*, and the author is one of the old solid school of scholars, who devoted his whole life and energies to this and other works on ancient America, and is distinguished by the great pains he has taken to insure accuracy, by his fairness, balance and coolness of judgment, and by his ample knowledge of all collateral subjects bearing upon his main subject. This man does not exaggerate; he writes from quite a conventional Christian standpoint. But he does not attempt to hide or pervert his facts. He simply records them with the faithfulness of a true scholar, and makes what comments he feels able in the light of his own understanding. What does he tell us about the Aztecs, those last inhabitants of Mexico whom the first European arrivals found in that country?

Well, the works of this famous American writer are well known and readily accessible to all, ministers, laymen, and theologians. So it is as unnecessary as impracticable to quote at length. But a brief summary of some of his records and comments may be useful.

The Aztecs believed in a Deluge. They believed that two persons survived the Deluge,

a man named Coxcox and his wife. Their heads are represented in ancient paintings, together with a boat floating in the waters, at the foot of a mountain. A dove is also depicted, with the hieroglyphic emblem of languages in his mouth, which he is distributing to the children of Coxcox, who were born dumb. A race in the Andes had the tradition that the boat in which their Noah escaped was filled with various kinds of animals and birds; and that from it was sent out a vulture, which remained feeding on the bodies of the giants that had been drowned. A humming-bird was then sent out, and returned with a twig in its mouth.

### Deluge Likenesses

Between Vera Cruz and the capital, not far from Puebla, stands the pyramidal mound called the Temple of Cholula. The tradition is that it was erected by a family of giants who had escaped the great inundation and designed to raise the building to the clouds; but the gods sent fire from heaven and compelled them to abandon the attempt.

The goddess Ciaocoatl, who is called "Our Lady and Mother," "the first goddess who brought forth," "who bequeathed the sufferings of childbirth to women, as the tribute of death," "by whom sin came into the world," was represented with a serpent near her, and her name signified the "Serpent-Woman."

The early missionaries to the Aztecs witnessed a ceremony in which an image of the tutelary god was made of maize-flour mixed with blood, and, after consecration by the priests, was distributed among the people, who, as they ate it, "showed signs of humiliation and sorrow, declaring it was the flesh of the deity."

They also witnessed an Aztec baptism, in which, after a solemn invocation, the head and lips of the infant were touched with water, and a name was given to it; while the goddess Ciaocoatl was implored "that the sin which was given to us before the beginning of the world might not visit the child, but that cleansed by these waters, it might live and be born anew."

Prescott goes on to point out that some of the early European chroniclers went too far in their eagerness to find out analogies between the Aztec religion and Christianity; but, in explaining this exaggeration, he has to resort to the argument that the symbols and practises found among the Aztecs are universal. For instance, he says:

The fathers. . . were not aware that the Cross was the symbol of worship, of the highest antiquity,



in Egypt and Syria; and that rites, resembling those of communion and baptism, were practised by Pagan nations, on whom the light of Christianity had never shone.

The idea that these Christian features were derived from communication with the Old World since the promulgation of Christianity is not entertained for a moment. The author shows that

if there ever was any communication with the Old World at all, it was at a period so remote that history does not reach back to it.

Turning to another author, we may call the attention of the Biblical critics to this passage:

Commonest of all (symbols of divinity) is that of the wind, or its emblem the bird, types of the breath of life. Thus the venerable record in *Genesis*, translated in the authorized version "and the Spirit of God moved upon the face of the waters," may with equal correctness be rendered "and a mighty wind brooded on the surface of the waters," presenting the picture of a primeval ocean fecundated by the wind as a bird. The eagle that in the Finnish epic of Kalewala floated over the waves and hatched the land, the egg that in Chinese legend swam hither and thither until it grew to a continent, the giant Ymir, the rustler (as wind in trees), from whose flesh, says the Edda, our globe was made and set to float like a speck in the vast sea between Muspel and Nifheim, all are the same tale repeated

by different nations in different ages. But why take illustrations from the Old World when they are so plenty in the new?—Brinton's *Myths of the New World*.

Traditions of  
the Wisdom-  
Religion

The continuation shows that all the various tribes and races of America have the Creation, Deluge, and other myths, with the same symbology of Birds, Serpents, etc.

So the question of whether the Bible was derived from Chaldaea is relatively futile. When we have settled it, there are all these other questions waiting to be settled. In common with the Muscokis, the Athapascas, the Quichés, and all the rest, we have certain legends about the creation of the world. So had the Babylonians; so had the Scandinavians and the Chinese. What is the common origin of all these legends? The author last quoted tries to argue that they are the result of Man's reflections upon life and nature, identical in all lands because Man is identical and differing slightly according to the differences in nature. Prescott with sounder judgment, shows that the cause

Close Similarity  
of Details

thus assigned, while it may account for general resemblances, cannot account for the close resemblances in details. The coincidences are too close and too numerous. But whatever theory we accept, the matter equally calls for serious consideration from the Biblical critics.

All these myths, Biblical and otherwise, are the remote traces of a system once generally known all over the world, the fruits of a great civilization that lived in the far past, before historical time; just as the races, the languages, and other disunited fragments now on the earth have sprung from the same source. Here is to be found the key to the interpretation of history and religion. This key, their synthesis, their understanding, is found alone in the (once universal) Wisdom-

Religion, whose presentation in our day is called Theosophy. This statement is easily to be verified by any one having the interest and the determination to do so. STUDENT

### Philosophic Modesty

WE have long had a "Philosophy of the Unconscious"; is it not time we had one—if only each for himself—of the Subconscious? The process blindly and emptily called Unconscious Cerebration would do for a point of starting. We are in search of a forgotten but subconsciously remembered name or word. After making a sufficient effort to get it, we do something else or go to bed. In the morning or later in the day the required word suddenly comes. A part of the mind went searching; the rest stayed at our elbow for other work. What are the possibilities of the part that went searching? The answer to that would be the Philosophy of the Subconscious.

The Sphinx sets every one of us who thinks, the great riddle. Hard brain-mind thinking will never give the answer. If it could, the trained and taut mind of the geometer or the arithmetician, turned upon the great problem of life, might come nearer to the answer than any other. To such men we should then look for our religion and our philosophy.

The peculiarity of this riddle is that its answer is as great as life; that it can only be fully given by the man who has reached not only the end of this life but of all his lives and all his existence. And his existence has no terminus! So he is always attaining and answering, but never attains and answers. There are always richer fields opening beyond under more glorious light. Therefore to attempt now by some mighty Kantian or Hegelian or Spencerian mental feat to find and crystallize the great secret is not very different from a cessation of mental growth. We must find as much of the answer each day as the day presents.

The thinkers who write complete systems are like men who try to remember a forgotten word, and who having suddenly seized a letter, think that the whole, write it down, publish it, and in the writing close their minds against the next letter that tomorrow would bring. That letter is their dogma; the man who gets the next is a heretic. *But the word has no end!* They themselves would get the next if when today's thinking began they would be content to let yesterday's letter alone, not to hark back to it, not to think it the all, not to spend any time in writing it down in all sorts of shapes and colors;—but to look at the mind and see whether in its "subconscious" journey by night to the Well of Wisdom, it might not have gotten another letter. Thought on the great riddle should not be a strained athletic effort; that will yield nothing. It should be a clearing and elevating of the personal mind so as to receive the inspiration of the Immortal in constantly greater flow.

Take that and be glad of it; think it out a little; let it develop itself in the new soil. But do not stretch it, twist it, microscope it, tear it to bits to see how it is made. In other words we need to have the field ready, clean, weeded; to have the chamber for this time silent that the sound may be heard. And for the rest, never to suppose that we have seized the finality of the universe. For that, our

minds must be the universe throughout all time and space. STUDENT

### Fear as a Toxin

A MEDICAL writer has been calling attention to an evil attendant on the recent rapid increase of popular knowledge concerning bacteria and their relation to disease. The evil is fear. People have learned that bacteria are everywhere, that in their own mouths and on everything they touch, in the air they breathe and the water they drink, there may be the germs of typhoid, pneumonia, and erysipelas.

This is true; but they give far too little attention to the other side of the case. A well-treated body has little trouble in dealing with any of these; a really healthy body has nothing to fear from them all. Of course we are not really healthy, but we can get much nearer to it than we do; and by fear we can get much farther from it. A noted Southern general said that he did not count it a part of his business to find out what the enemy was going to do; but to conceal from the enemy what *he* was going to do. His principle was: Do not bother so much about the enemy as about yourself.

Our means of resistance are very ample, line behind line. For the encouragement of the people, Professor Manwaring explains three of them. These, he thinks, should be as fully taught in our public schools as is the relation of disease to bacteria.

The blood produces antitoxins when necessary; antiseptics when necessary. When it would be useful to eat the bacteria as well as kill them, or to kill them by eating them, it does so.

Many diseases owe their important symptoms rather to chemical poisons generated by bacteria than to the germs themselves. Diphtheria is one of such. The blood can elaborate other chemical bodies, called antitoxins, which neutralize the poisons.

The clear part of the blood, serum, should be fatal to bacteria. Thus:

in one experiment, there were mixed with human serum germs of typhoid fever in such numbers that every drop contained 50,000. Two minutes later, but 20,000 of these were alive; at the end of ten minutes, but 800; and in twenty-five minutes, they were all dead.

Gastric juice and bile are also antiseptics, but their powers are greatly weakened by dietary excesses and the results of imperfect digestion. The mucus secretion of the nose and air-passages has the same power in health.

And thirdly, the white cells in the blood, aided by the germ-poisoning serum, can eat bacteria in immense numbers.

If the minds of children were turned to these facts they would be less taintable by the blight of fear. Moreover the knowledge that every breach of the laws of health was an injury to the lines of defense would stay with them as a positive aid to conduct throughout their lives. M. D.

OXFORD UNIVERSITY has conferred upon Mr. Clemens (Mark Twain) the degree of Doctor of Letters, a graceful compliment not only to him but also to American literature. It is remarkable that the press comments on the event hardly refer to one of his best works, *Joan of Arc*, a book worthy to rank among the classics. STUDENT

# Some Views on XXth Century Problems

## Criminal Reform

To assist those who are, or have been, in prison, to establish themselves in honorable positions in life.—Fourth Object of the International Brotherhood League.

THE subject of prison reform and the reclamation of criminals has never received all the attention which it deserves. During recent years, however, some progress has been made, and it is now very generally recognized that the idea of punishment should give place to that of the criminal's ultimate reform.

Since the establishment of the International Brotherhood League by Katherine Tingley, the change of opinion has been going on with much more rapidity and prominent personages are taking what Theosophists regard as the correct attitude.

A happy illustration of this occurred at the opening of the London New Central Criminal Court when King Edward, in declaring the building open, contrasted the present treatment of criminals with that of a century ago:

The barbarous penal code, which was deemed necessary 100 years ago, has gradually been replaced in the progress towards a higher civilization by laws breathing a more humane spirit, and aiming at a nobler purpose. It is well that crime should be punished; but it is better that the criminal should be reformed. Under the present laws the mercy which is shown to first offenders is, I am well assured, often the means of re-shaping their lives; and many persons, especially children and young offenders, who, under the old system, might have become hardened criminals, are now saved from a life of crime, and converted into useful citizens. Still more remains to be accomplished in the direction of reclaiming those who have fallen into crime, and I look with confidence to those who will administer justice in this building to have continual regard to the hope of reform in the criminal, and to maintain and strengthen in their new home those noble traditions which have gathered round the high position which they occupy.

It may not be as true as it once was that

Princes are the glass, the school, the book,  
Where subjects' eyes do learn, do read, do look.  
Yet these humane words will certainly be the more effective for the respect in which England holds their speaker. STUDENT

## Unbalance

THE old question, with its expected and intended answer in the negative: Can a man by thinking find out God? has in our time gotten its answer stretched too far. Since thinking will not bring finding, there can be no finding at all of any kind. Yet one might as well say there can be no solving of a geometrical problem because muscular exercise will not solve it. An appropriate instrument must be used for a desired investigation.

We are very glad to do some kinds of exercise. The muscles crave work and it is a pleasure and benefit to put them through their utmost motions. The mind craves work, and therefore healthy natures love learning languages or shorthand or geometry or Hegel for the pleasure of the athletic mental exercise. The mind is entitled to something of this sort

every day and the harder and intenser the strain for its proper time the better. Feeling can be given its exercise and strain in many ways like mind; music is one method. Good music is good medicine for the feelings, but yet it is something done for us. To rely on it alone for the health of the feeling department is rather like relying on massage for the health of the muscles. Will also needs exercise, and one of the best ways of doing this is to produce high states of feeling all along the day independently of music, steadily quelling jangling and discordant states.

But at the end of it all the Soul says: Where do I come in? And most of us reply: You don't come in at all; it is very doubtful if you exist, and if you do we cannot know anything about you and you must look after yourself. Go and do your own exercising if you want any. I am going to bed.

The crude reply is the fault of the teaching which made the soul something separate from the man. But as physical exercise is the man himself using a physical instrument; as mental exercise is the man himself using a mental instrument; so soul exercise is the man himself using a spiritual instrument, one which he ordinarily leaves untuned and idle and rusting. Our language is very poor. We need separate words for the man himself at any level of being he has learned to occupy, with its instrument; for the spiritual instrument; and for that ever-active *Over-soul* of him which forever urges him to complete and spiritualize his nature. We have also no word for the apparatus of feeling.

We are very unbalanced. Great multitudes never exercise their bodies, their minds or their souls; and they let their feelings be played on and play on them. Some think physical exercise is the one secret of right life; some, thinking the mind capable of everything, overtrain it and let it absorb most of their vitality; some let feeling hypertrophy and become sentimentalists or victims of some variety of aesthetic craze. As some confuse thought with spiritual work, others confuse feeling with that. Few use their wills at all; they simply satisfy any cravings that come up, take any sort of exercise that may be at the moment pleasant. Consciousness as a whole is therefore shapeless and unsteady.

But the great need of the time is the daily sounding of the deep places of the heart; search there with the light of imagination. That is spiritual exercise. STUDENT

## Garden Cities

THERE are now two or three little "cities" in England which have been erected by large manufacturers for the residence of their employes. They are situated a little way in the country, easily accessible from town at the end of the business day, and are attempts to realize an ideal of construction. As pictures they are charming; what they do for health is shown by the following few lines from a report:

The birth-rate is 56 per 1000, and the death-rate

9 per thousand. At seven years of age the Port Sunlight [one of the "cities" in question] children are 3 inches taller and 7 pounds heavier than the average children of the laboring classes in Liverpool. At the age of 11, the Port Sunlight children are 5¼ inches taller and 20 pounds heavier than the Liverpool children of the same age.

The founder of this particular Garden City or Village has spent \$1,500,000 upon it, but maintains that his philanthropy has served him very well, "as the return in keenness and health, and the absence of crime, hooliganism, and drunkenness, well repay the firm from a financial point of view. The increase in the joy of physical fitness is magnificent," says a recent account, "and forms a fine practical example of the real social improvement that is possible." STUDENT

## Medical Mind-Pickling

AN English physician writes to a medical journal of his own country urging the establishment of a hospital specially devoted to the practise of hypnotism. There is of course to be an out-patient department to which men and women and children may come, be hypnotized, and go away again. But that is not the main feature of the scheme. The idea is to take patients in and keep them for a length of time continuously in the hypnotic state! There would of course be students who would be instructed in the art. And there would be one or more young just-qualified resident physicians who could do all the experimenting they wanted. Susceptible cases could be hypnotized three or four layers deep every day and made to develop the most interesting and amusing symptoms. Think of a house full of patients living together all in the hypnotic state! But neither the ordinary man nor the physician *can* really think of it, for neither of them have any idea what the hypnotic state is. The public might begin to suspect if it had the chance of following the future career of all those who had been for a while in the hands of this institution. But it would never have that chance. The *medical* mind is already blocked with theories.

STUDENT

## Making Suicide Difficult

NEW YORK now has a wise law that cocaine shall not be sold except on the prescription of a physician. Two druggists were recently arrested for selling a catarrh powder containing this poison in considerable quantity. Both were held for trial on the charge of violating the Pure Food Law. America today contains thousands of victims of the cocaine habit who owe their initiation to such powders and snuffs. On the whole, cocaine is a quicker path to physical perdition than morphine. Its period of action is very much briefer and the dose must therefore be much sooner repeated. It taps and drains the vital reservoir much more thoroughly, and a year or two usually closes the scene. Surely the idea of personal liberty has gone insane when there is any hesitation in piling up the difficulties of procuring these two poisons illegitimately to the point of impossibility. M. D.

# Archaeology Palaeontology Ethnology

## Catacombs of Syracuse

THE Grottoes of St. John, Syracuse, are a very extensive system of underground passages and chambers, described by one writer as being an entire underground city with several stories of larger and smaller streets, squares and cross-ways, cut out of the rock. At the intersection of the cross-ways are immense circular halls, of a bottle shape, like a glass-house furnace, lighted by air-shafts. The galleries are generally narrow, furnished on each side with arched tombs, and communicating with family burial chambers originally closed by locked doors. Stucco with Christian symbols marks the walls in many places. It is believed to be of pagan origin and afterwards to have been used by the Christians.

STUDENT



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ENTRANCE TO THE CATACOMBS: SYRACUSE, SICILY

## America's Heritage from Antiquity

THE prospects held out for the human race by Theosophy are enormously vaster than those entertained by any other branch of thought. The prophetic novelists imagine Utopias in which the human race goes on very much as it is going on now, but, with slight improvements in the social or industrial system and perhaps a few new inventions in mechanical science. But man, they think, is always to be a bread-winning, pleasure-seeking animal. The poor imagination seems unable to conceive anything much better than the ordinary hum-drum.

But Theosophy, with its teachings as to the latent powers in man, the potentialities of realized altruism, the vastness of the scale of time in the past and in the future, looks forward to prospects for the human race inconceivably spacious and sublime. No mere thinking animal, man has prospects in his Soul-life which will make his present normal existence seem like a dream. There will come an immense widening of thought in every direction, bursting the bounds of the commonplace and conventional and initiating a new era.

The particular phase of this broadening under consideration at the moment is the field of history. What is it that we call history? If we consider the question seriously, we shall find that owing to certain fortunate circumstances the annals of Greece and Rome were not wholly destroyed and fragments were preserved for the benefit of European civilization. Through these fragments we have also gleaned a slight smattering of information about Asiatic countries. The Hebrew Scriptures have told us a little. And we have some chronicles of later history. But taking all the ordinary sources into consideration, how paltry is our information! The new science of archaeology has already shown us, to our dismay, that what we have been calling "history" is but a few miscellaneous garnered fragments, all quite recent.

When the Spaniards discovered America, it was an eye-opener. Here were people absolutely unknown to history, of whom not the Romans, not the Greeks, not even the Egyptians, had told us a word; yet these people showed indisputable signs

of a hoary antiquity and inherited the crumbling remains of a knowledge not dawning but passing away. Since the earlier writers on the Aztecs and Incas, the subject of American antiquities has been studied more fully, and so greatly has the field of study been extended that the aggregate of material to be discussed far transcends the limits of any theory that might be thought sufficient to explain any fraction of it.

We call this the "New World," and contrasts are drawn between the newness of Americans and the oldness of Europeans. But if young America, instead of looking across the water for traditions of the past, were to reflect more seriously on the awful antiquity of their own continent, they might find something even grander whereon to graft their future growth. Thus we might construct a new history, independent of the traditions of Greece and Rome and declare an independence from the slavery of fixed ideas. If it be said that the materials for this history are scanty and unreliable, the answer is that the science of archaeology, still in its cradle, has a future before it, and only awaits the worthiness of its students. One has only to look at what progress it has made in a very few years, to form an estimate of what it may accomplish under conditions of more general interest and freedom from prejudice.

The claim of Theosophy that the aborigines of America are the remote descendants of the Atlanteans—that is, of a race that preceded Romans, Greeks, Egyptians and Hindüs—is supported more and more as the study of archaeology proceeds. In a book called *The Myths of the New World*, by Brinton, there is a most striking contrast between the facts which the author has brought together and the very lame theories by which he seeks to explain them conformably with conventional ideas. If it were not for his evident sincerity, one might even suspect his book as being a subtle argument for the Theosophical view by presenting the other views in irony. The inhabitants of America, from Alaska to Cape Horn, though differing greatly in many re-

spects from each other, have in common certain features in which they all differ from any race in the Old World. Their languages, though varying endlessly in vocabularies, have certain characteristic features in common which are exclusive to America. This would lead us to infer that they are a separate race. But unfortunately for that inference, there is another point that contradicts it. As Prescott said, at a date when much less was known: "If indigenous, how are we to explain the singular coincidence with the East in institutions and opinions?" This similarity with Asia in religious symbolism has been frequently touched on in this Review.

There is the story of the Deluge, which is found all over the continent in various forms, with even Noahs, sacred mountains, Arks, and messenger birds; the "serpent-woman" who brought sufferings into the world; Quetzalcoatl, the white Messiah; Aztec baptism; the calendar, so like that of ancient

Asia; the carved temples of Palenque and Uxmal, so like the Egyptian in their symbolism; the pyramids; and a host of similar correspondences for which we have not space. The symbols of the Bird, Serpent, Cross, Circle, etc., in particular point to the ancient Wisdom-Religion with its mystery-language. For explanation of all this, Brinton says:

"Those analogies and identities which have been brought forward to prove its [American art's] Asiatic or European or Polynesian origin, whether in myth, folk-lore, or technical details, belong wholly and only to the uniform development of human culture under similar conditions. This is their true anthropological interpretation, and we need no other."

This explanation is of course required by the anthropological theory as to human evolution. The primitive savage evolves higher faculties through the compelling force of Nature, who makes him develop his inherent powers. (We quote from Brinton.) Facts, however, show that the compelling force of Nature does not produce any such effect upon savages. It drives them to slay and burrow and it hardens and toughens them. But it does not cultivate and refine them, unless there is present something else. Hence we find that modern savages do not progress by the force of Nature, and when they do progress it is from contact with a superior race. Are we to suppose that the savages in the past did the opposite, or shall we not make the more reasonable inference that they too derived their culture from a higher source? As we have derived our culture from Romans, Greeks, Arabs, etc. and not from the spontaneous evolution of the primitive Briton or Saxon, so the Americans must have derived their culture from their predecessors.

It is no disparagement of present civilization to point to the greater glory of the past. It is merely an attempt to show people who they are, as one might say: Thy father was the King! If we knew who we were and what we inherit, we would be inspired to render ourselves worthy of it. Let those who believe in self-assertion find out something that shall be worthy of asserting. STUDENT



# ✻ The Trend of Twentieth Century Science ✻

## The World Machine

A RECENT book of popularized half-science, *The World Machine*, informs us that "every step toward positive knowledge has been an advance toward mechanical conceptions of phenomena which must one day end in a mechanical conception of the whole." It is the first of three volumes, with a sub-title *The Cosmic Mechanism*. The title and sub-title show the author's intention, and for most people today will constitute a sufficiency of the book. At the same time there is no need for the most spiritually minded person to have any quarrel with them. A machine is something designed by a thinking consciousness to serve a definite end. It was preceded by one of an inferior type, less perfectly designed, but for the same end. When it is worn out it is replaced by one of a better type. When they are made they require to be intentionally started and watched throughout; but the more perfect they become the less interference is necessary. Clearly the author must find some other word than machine to express his materialism. What he wants is the name of a machine which put itself together according to laws of its own making and with no design whatever. There is of course no such machine anywhere; it is so inconceivable that the very words of the description have no meaning, cannot be thought. If it were conceivable, and the world were such a machine, then the world is not only a transcendent idiot, but capable in the frothings of its delirium of producing beings immeasurably its superior in intelligence, who can design and plan, who can fashion means to realize their designs.

And yet—yet—there is something to be said for the world-idiot theory. The world has produced materialists, after all. But we rather suspect them of indicating its sense of humor. But that particular joke must have tired it, for they are getting fewer and fewer.

STUDENT

## An Unworked Field in Medicine

THE public is learning a great deal lately about "opsonins," chemical products formed in the blood which so weaken bacteria that these are more readily consumed by the white corpuscles. The "opsonic index" is the relation between the amount of opsonin present in a patient's blood with that which should be there. If this relation is, say, two-thirds, he is in danger of anything that may attack him. A suspicion of consumption deepens almost to a certainty. In such a case the index must be raised. It is found that the injection of a number of dead bacteria, bacteria of the disease the patient has or may have, will stimulate the blood to the production of more opsonin. The serums and attenuated viruses may perhaps act in the same way.

Suppose a little of the energy of investigation were turned to the vegetable kingdom. It is known that cases of tubercle are always benefited and often cured—hygienic measures co-operating—by the administration of the juices of raw crushed vegetables and

fruits. It is therefore known that these juices raise the opsonic index. But which of them does most to raise it, which of them is of most service in diseases other than tubercle, whether particular juices have a special relation to particular diseases—are not known.

Why is there no work being done to determine this? One school of physicians always contains men who are ready to "prove" medicines on themselves, sometimes almost at the risk of their lives, often to the temporary loss of their health. We are inclined to suggest that the knowledge already in the hands of this school would guide its investigators to very apt and intelligent work on opsonin lines; that is, in determining the opsonin-raising power of various vegetable medicines in face of the various kinds of disease-producing bacteria. The effect of raw fresh juices, much more potent than that of the same juices cooked, constitutes an initial hint. M. D.

## Alchemy and Chemistry

THE chemist, Sir William Ramsay, writing some time ago on Radium in a popular contemporary, suggested that the medieval alchemical dream of making an *elixir vitae* was as scientifically based as that other—the transmutation of elements. Enumerating certain theories of the chemists of today, he said:

If these hypotheses are just, then the transmutation of elements no longer appears an idle dream. The philosophers' stone will have been discovered, and it is not beyond the bounds of possibility that it may lead to that other goal of the philosophers of the dark ages—the *elixir vitae*.

The chief hypothesis to which he referred is this: It is known for Radium, and suspected for many or all other elements, that they give off their energy in the form of B-rays, cathode rays, or negatively electric rays. With the loss of their energy or vitality they degenerate into lower forms of matter, elements farther back in the scale. Would it not be possible to reverse this; to take some lower element and by pouring the same rays of energy into it, raise it to a higher one?

And as to cells of living bodies: Can we, if we ascertain in what form of rays they lose their energy as they degenerate into carbonic acid, water, and ammonia, add to them that same form of energy? If we can it becomes the legendary *elixir*.

Possibly it might surprise some of the old alchemists to see their claims gravely weighed in the balance of modern science and not found wanting! Their completer vindication is doubtless to follow when we shall have ascertained on what principle of classification they made gold the "highest" of the elements or metals. It was assuredly not its exchange value. Moreover "the alchemists" is a very wide term. It includes men who by "making gold" meant the lighting of the fire of the spiritual nature, by "transmutation," the changing of base desires into the highest aspirations; men who were serious students of chemistry; and pure quacks who used the

quaint alchemical terminology to gain the repute of a chemical or spiritual research they had never made. Their equivalents go about today, often posing as "occultists," theosophists, Rosicrucians and what not—and for the same reasons. Nor have they any lack of disciples.

And if we are inclined to wonder why the spiritual thinkers of the dark ages so often veiled their thought and teaching in chemical terminology, we must remember that to think and speculate freely on spiritual matters, to wander outside the narrow and sterile space fenced in by the dogmas of the dominant Church, usually meant death. The Carlyles and Emersons had to be careful. STUDENT

## Sunlight as Food

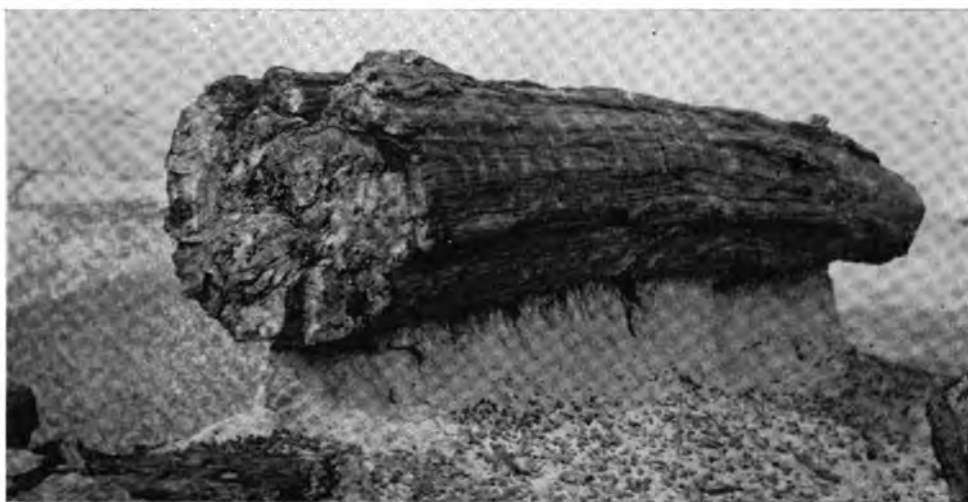
MAJOR WOODRUFF'S curious theory of the poisonous effect of strong sunlight is still calling forth a good deal of discussion. It is so contrary to current and universal belief that he will have to prove it to the quick—if he can. There are some facts on his side, of course. But then there are others which he does not weigh. He reports that he has reared some rats in full sunlight and that their development was stunted. But rats do not live in the light. You could similarly prove the injurious effects of field life by trying to rear mackerel on a lawn. Sunlight kills pathogenic germs. But then they too live in the dark, inside of tissues which they are destroying. It is extremely good for plants, whose growth, if they have enough water, is proportional to the amount that they get of it. In other words it is good for things that it is good for, and bad for things that it is bad for. The question is, to which side does man belong? A medical contemporary points out that neurasthenia is more common in tropical climates than in the temperate zone; so frequent did Dr. King find it in Porto Rico that he called it tropical neurasthenia. In the Philippines it is also noticeably prevalent, especially among the non-native Americans. But another hypothesis will equally explain these facts. It might be maintained that for man as well as for plants, strong sunlight is a direct source of energy, an immaterial food; and that the more he gets of it, the less material food does he need; that it is a stimulant, making other stimulants unnecessary and injurious. Alcohol, fleshy foods, tea and coffee, are commonly ranked as stimulants, and, by the hypothesis, become—if they were not before—injurious. The first of them is now generally regarded as injurious anyhow, and so becomes doubly so. We therefore want to know about the health of men who, going from a temperate to a tropical climate, have considered sunlight as stimulant and food, and taken as much of it as they could get; who have stopped all ordinary stimulants and eat little flesh; are sparing in carbohydrates, avoiding butter, sugar, and possibly oil; and who live mainly on fruits, nuts, and rice—and a great deal of water. Neurasthenia would not bother men who lived in this way. STUDENT

## Nature

## Studies

## The Illustrations

IN the first illustration is to be seen a petrified log, "tons of agatized wood." It is a silicified tree-trunk, 50 feet long, and rests on a bed of stiff clay. In the second cut, a trunk has been imbedded in the rock, which is disintegrating. They are in the celebrated petrified forest of Arizona, which abounds with these beautiful remains. In every direction lie the fallen trunks, whose wood has been replaced by silica in which the original structure is copied in bands of golden agate and many-tinted stone. It is supposed that this region, then a forest, was once invaded by streams of siliceous water, which first undermined the trees, causing them to fall, and then petrified them. E.



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## Poisonous Fishes

THERE are many denizens of the deep whose nature is as maleficent as their form is ugly; but no doubt they are more merciful to their natural enemies than to man when he steps on them, for the chief trouble in his case seems to be that he is so big that he is not killed outright. An article in *La Nature*, translated for the *Scientific American Supplement*, gives an account of some of these fishes. They have poison glands so arranged that the poison can be introduced through the teeth, or the spines of the fins or gill covers. The poison is injected mechanically by the contact. The flesh of these fishes is not in general poisonous, and on the other hand there are fish whose flesh is poisonous, but which do not inflict poisonous wounds.

The synance, *Synancia brachia*, *crapaud de mer* or sea toad of Réunion, *laffe* of Mauritius, devil-fish of Java, and other aliases, is found almost everywhere in the Indian Ocean and hot regions of the Pacific, where it lives buried in the sand of coral reefs, except when it darts out to attack its prey. Some attain a length of 18 inches. The thick, sharp spines of the dorsal fin are grooved on each side, and each spine bears, near its middle point, a double poison gland which, on pressure, discharges its secretion. When a bare foot is planted on the fish, a painful wound is produced and serious illness or even death may result. The venom, upon being extracted from the gland, is a limpid bluish and slightly acid liquid. Intro-

duced into the leg or arm, it causes a very acute local pain which gradually extends over the entire limb. The pain is so agonizing that it sometimes produces delirium, in which the sufferer strikes or bites his attendants. Other patients insist on the amputation of the limb and have been known to perform the operation themselves. Some cases terminate in fatal syncope; in others ulceration, gangrene and blood-poisoning ensue.

Other fishes equally dangerous are described; and, for a Theosophist, who is accustomed to look deeper into the causes of things, the question arises as to the import of this terrible venomousness. What, he asks, must be the character of the consciousness which is able to produce and use such a fearful poison and to inflict such awful results upon the victim? Verily the fish must be a demon as to its psychic nature. And, reflecting that certain cast-off elements of the human consciousness afford material for the ensouling of the animal creation, he will realize what becomes

incarnate in the body of a monster of the deep, and sting that man or his son with his own venom. And Man, as a whole, does suffer for his own sins committed against Nature, and many are the ways in which they are brought back to him. STUDENT

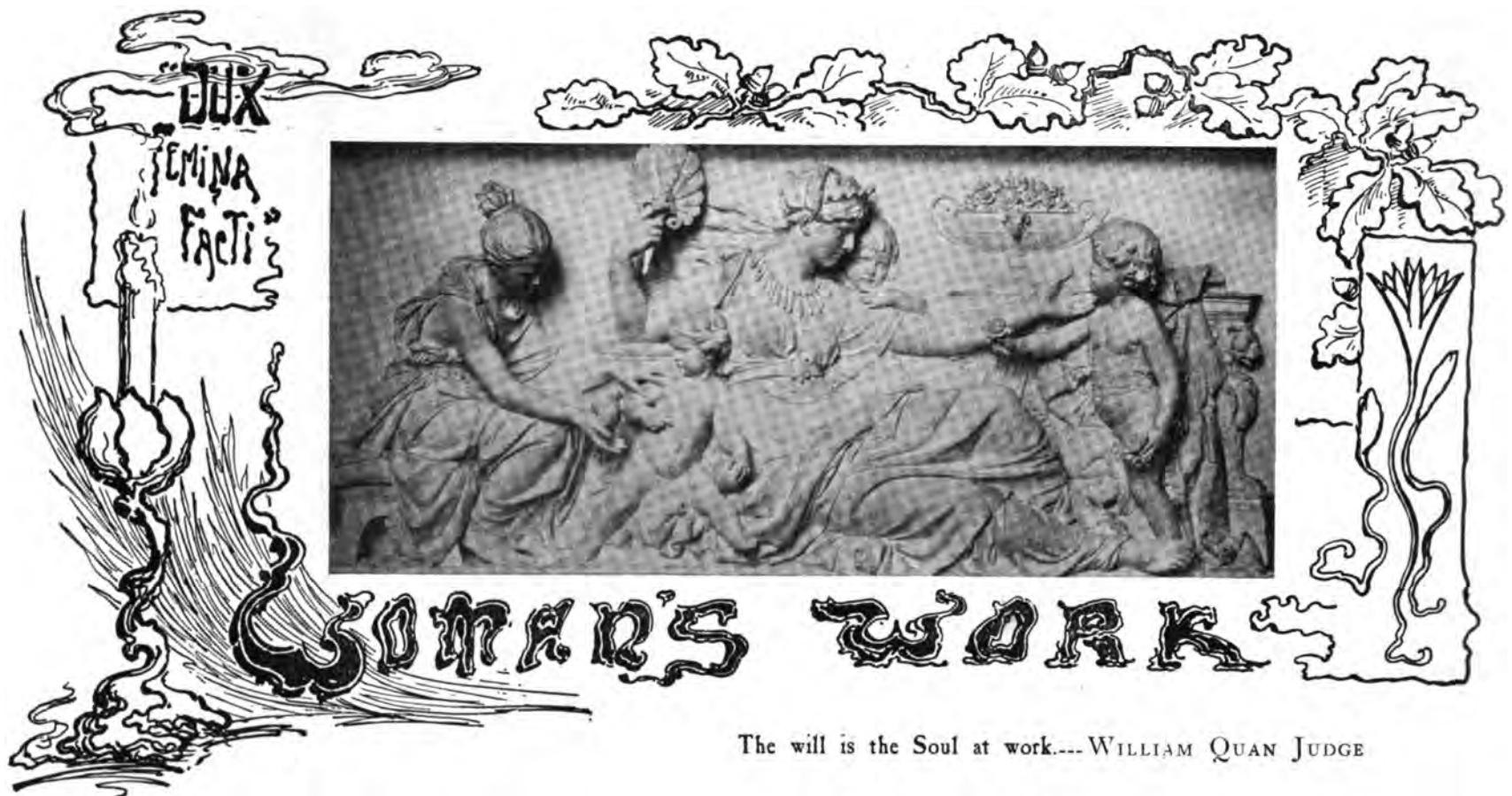
## Predecessors of Burbank

PROFESSOR DE VRIES of Amsterdam, the well known writer on evolutionary theories, has written a book on plant-breeding, in which he directs our attention to the work of famous plant-breeders of the past. He points out that some Americans attribute to Burbank an originality which he neither has nor claims. He has applied on a large scale and in very favorable climatic circumstances principles which have often been applied before. His undeniable success is due to great industry and practical ability, but he has discovered no new principle. The first (in modern times, let us say) to discover the method of improving agricultural plants by selection was Le Couteur, of Jersey, in the early 19th century. Another breeder was Patrick Shireff, a Scottish agriculturist, who selected his best wheat plants and then sowed their seeds in a separate field, thus producing an improved variety, and afterwards extended the process to other agricultural plants. The director of a Swedish experiment station, Hjalmar Nilsson, has established upon more scientific principles the methods Burbank uses more empirically.

Hallet, a cattle breeder living in the south of England in the middle of last century went on the principle that each plant has a best ear, and each ear a best kernel; so he sowed the best kernel and repeated the process through several generations. STUDENT



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The will is the Soul at work.—WILLIAM QUAN JUDGE

**T**HERE is an ancient threefold vow which enjoins, to the birth and unfolding of the spiritual life, poverty, chastity, and that growth in insight which comes from true meditation. Mercié's statue of Joan of Arc, among the most recent of the many works of art depicting the Maid, brings this old vow to mind. It reaches nearer than any other contemporary work to the ideal all must form who have read a little way into that unseen book of the inner and the real.

Joan of Arc was essentially a mystic. She was born a mystic and a mystic she died, a fact which, strangely enough, is seldom accentuated. Mercié has not interpreted wholly this ideal, for one feels in the pose of head and torso a reaching outward for guidance rather than the mystical reaching toward the center, the heart, for that "Father in Heaven" which Christ so plainly said "is within you."

But it is in many ways a great advance on anything heretofore done. From the beautiful Rouen portrait of the Maid by an unknown artist, down through the list, the splendid Coronation Scene of Ingres, Lenepveu's thrilling picture of the Maid in war, Scherrer's "Triumphal Entry into Orleans," on to the pathetically beautiful "Jeanne d'Arc" of Bastien-Lepage, the painting, equally well known although of lesser value, by Benouville, the glorious militant statue of Frémiet, the sculptured study, all beauty and pathos, by Chapu, and the painting by Frank Craig recently mentioned in these columns—after all these and more, one turns to even this superb and simply-treated statue by Mercié with a still unappeased longing for the yet more intimate conception, the yet finer disclosure, the yet more mystical touch. The simplicity of Mercié's conception is greatly in its favor; and still, when all is said and done, the Maid waits for the artist who shall be also the mystic, who shall have taken within the depths of his own heart the ancient threefold vow and who therefore shall have the key that alone can open the por-

## Joan of Arc---the Mystic

tals of understanding, the portals that so grimly bar the way to those who desire to know of the inner life of Joan of Arc, merely in order to depict in an original way the outer.

The real things in Joan of Arc's short life were not material things, her real interests had naught to do with food or raiment. Her devotion to the Greater Duty when it came to her was no whit less inspired and absolute than her devotion to the simple and homely tasks of

**T**HERE is a road, steep and thorny and beset with trials of every kind, but yet a road, and it leads to the Heart of the Universe. I can tell you how to find those who will show you the secret gateway that leads inward only and closes fast behind the neophyte forevermore. There is no danger that dauntless courage cannot conquer; there is no trial that spotless purity cannot pass through; there is no difficulty that strong intellect cannot surmount. For those who win onward there is reward past all telling, the power to bless and serve humanity. For those who fail there are other lives in which success may come.—*Helena Petrovna Blavatsky*

her life when she lived in Domremy, helping her mother and tending sheep. "And this was your preparation for war—tending sheep!" was the insolent comment of one of her judges in that awful trial whose records fairly burn the pages on which they are written.

"It was my duty, sires,"—this was all her reply.

Who but a mystic could have come victorious out of that awful and prolonged combat of word against word? The presence of the Divine was within and round about her. No

thought did she need to take as to what she should say or what she should not say. Always the inspired words flew

from her lips like winged warnings or impregnable defenses. In vain did her persecutors try to entangle her into uttering some word which could be construed as indicating a desire on her part to claim personally the glory for what had been accomplished. "It was the grace of God," she said simply. "Without it I could have done nothing."

In vain did they try to intimidate her. Threats of torture flew wide indeed of the mark. "If in my pain I should say otherwise you would know later that it was the torture that spoke, not I. And as for the truth, if I saw the fire before me now I should not retract one word."

Accused of basing her hopes upon some magical qualities in her banner (for it was of sorcery that they were determined to convict her) the Maid was asked why her own banner instead of those of her captains was given a place at the Coronation Ceremonies at Rheims. She replied simply, "Il avait été à la peine, c'était bien raison qu'il fût à l'honneur," words almost untranslatable in the deeper sense but which will live and echo through the ages.

And at last, pressed beyond human endurance by insult, cavil and insolent question, what was the simple protest of this child of seventeen! "I tell you that I shall answer nothing but what is given me to answer. I tell you that I am sent of God and that in thus doing, you do put yourselves in danger." How true were her words! How prophetic! All the Rehabilitations in Christendom or out of it cannot lift off the heavy Karma, not yet fully reaped, which was sowed in those wretched and criminal days of '43.

Whence the deep-flowing fathomless stream of this young girl's life, its source so utterly hidden save—strange paradox—to the few who know it already—the very, very few who are themselves so bathed in the Divine



that life wears an aspect utterly unknown to the majority?

Reared in the shadows of that church which later tortured her to the very death, Joan of course used the phrases of the church in her references, few as they were, to the miracles of her inner life—"God, the saints, St. Catherine, the Voices," and the rest. In another age other words would have been hers, but the meaning of them, the truth veiled by them, would have been the same.

That she came "sent from God" in very truth there can be no doubt. That the coming, so short, so mighty, so pathetic, so militant and grand, so simple, so patient and inspired, was but one of many comings, but one of many lives vowed to humanity's service, who can doubt? Vows made in the dim vistas of time, vows to renounce self for the sake of suffering humanity, vows made *and kept* during life after life, endeavor such as this brings one face to face with "The Warrior," as it brought her.

A deep love for one's fellow-men, a love kindled in past lives by the fire of Compassion Infinite—herein lay the secret of Joan of Arc's courage to do and dare, her prophetic insight, her inspired course, her continual inreaching toward the unseen source of all strength. Mystic and inspired, a being apart, she stands and will stand. Prophetess and general, woman in wisdom and child in heart, pure as the *fleur de lis* of her loved France, type of the self-governed true mystic, of the soul divinely-possessed, of womanliness in the flower of universal strength, Joan of Arc crowns all the centuries, and glorifies all nations; her example is the bequest of France to all hearts that pulsate in time and tune with the higher aspects of universal life. STUDENT

#### The Queen of Portugal

MARIE AMELIE, the beautiful Queen-Consort of Portugal, is one of the bright stars in the galaxy of European royalty. More noteworthy than her superior qualifications as a queen is the fact that she is in many respects an example of the nobler type of womanhood for which the world is waiting.

Queen Amélie is above all a pure, intelligent, humanity-loving woman who has thrown off many of the traditional limitations imposed upon her sex and stepped from the almost Oriental seclusion surrounding royal women of Portugal, into a beneficent life of noble service. She has made a conscientious study of medicine and has received her degree from the Eschola Polytechnica, the college of highest reputation in Lisbon.

Some years ago she founded a Children's Hospital in that city and still devotes part of her time each week to the direct care of the little sufferers. Never hesitating to go into the most squalid districts if she hears of

Oh my Divinity! thou dost bleed with the earth and fashion for thyself Temples of mighty power.

Oh my Divinity! thou livest in the heart-life of all things and dost radiate a Golden Light that shineth forever and doth illumine even the darkest corners of the earth.

Oh my Divinity! bleed thou with me that from the corruptible I may become Incorruptible; that from imperfection I may become Perfection; that from darkness I may go forth in Light.—KATHERINE TINGLEY



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ANTONIN MERCIÉ'S "JEANNE D'ARC," SALON, 1906

suffering or want, a brougham with the royal arms on the panel is often seen in the narrow dirty streets of Lisbon slums and the astonished people not seldom see their Queen alight and enter the dark hallway of some forlorn tenement to minister unto a patient.

Queen Amélie is as brave as she is good. More than one medal for some deed of heroism has been bestowed upon her, and a few years ago her bravery was heralded throughout Europe when, under most difficult circumstances, she rescued a sailor from drowning.

Following the Queen's example, many ladies of the court have emerged from their seclusion and learned to ride and row and swim, not to mention the cases of a number who have turned to practical philanthropy.

Queen Amélie is the oldest daughter of the late Comte de Paris; she was born in 1865 and married to Don Carlos in 1886, three years before he ascended the throne of Portugal. Although the elder of her two sons is now twenty years of age, the Queen is still a young woman, full of energy, compassion and practical enthusiasm. Her life must be an inspiration to her countrywomen, and her unselfish efforts will undoubtedly hasten the day when the women of that picturesque little country, awakened to their opportunities, will take their place among the enlightened women of the world and do their share to create a new and higher type of womanhood, the world's great need. STUDENT

THERE are brotherhood farmers out in the vast Canadian Northwest, erstwhile a wilderness but now waving with golden grain. Three years ago a woman went there from Scotland with her son and daughter and took up a homestead grant of 150 acres on the banks of the Canadian Killarney in Southern Manitoba. Not long after, just in the time of preparation for spring seeding, the son was stricken and died within twenty-four hours. The grief of the mother was so great that she became a prey to despondency and home-sickness and finally decided to leave. One day, when she had fully decided to depart and was packing up, her daughter called her to the window. There were men and teams quietly beginning work on her farm. The neighbors had agreed among themselves to put in the season's crop for the two bereaved women, and this they did. Not only did they plough, harrow, and seed, but they actually reaped the whole crop, all without asking the least remuneration. After this Mrs G— talked no more of going away. The generous neighborliness had changed her whole attitude of mind, and she knew that her farm was indeed "home" to her, more truly "home" than any spot lacking the brotherhood spirit could ever hope to be. STUDENT

A WRITER in a prominent West Coast paper says:

The French Government's monopoly of match-making brings in a profit of more than \$5,000,000 a year. All the six match factories are owned and run by the State, twice as many women as men being employed. It is a significant fact that the women working in the Government factories receive about double the average wages paid women workers in all private industries. The medical attendance is provided by the State, which also pensions every worker reaching the age of 60.

H. H.

ONE of the historical exhibits at the recent Jamestown Exposition was a pair of earrings which once formed a part of the toilet of Pocahontas. They are made of the sacred white mussel shell, the use of which was restricted to the princes and priests, and are mounted in antique gold and silver work. M.

# OUR YOUNG FOLK

## In the Moment of Victory

THE year 146 B. C. saw the destruction of Carthage and the close of the Third Punic War. These wars between Rome and Carthage had lasted, with two intervals of peace, for nearly a century; battles had been fought on land and sea; brilliant generals and thousands of men on both sides had perished; and during the Second Punic War Hannibal had made his memorable march across the Alps.

But now, in 146 B. C., the proud city on the African coast, that had stood for more than seven hundred years, and that had been Rome's most formidable enemy, was in ashes. It had burned for seventeen days and many of its citizens had thrown themselves into the flames and perished. The victorious Scipio returned to Rome and was rewarded with a triumph, the highest honor that a Roman general could attain.

At the Campus Martius, a plain outside the city, he stopped, and from there he entered Rome, attended by all the pomp and splendor that the "Mistress of the World" loved to lavish upon her victorious generals.

First a band of musicians playing loud strains of triumph on divers instruments, and after them, a line of oxen, with gilded horns and garlands wreathed about their heads. These were sacrifices, to be offered in the temples of the gods.

Then followed a long train of wagons, moving slowly and heavily beneath their weight of rich Carthaginian spoils. Gold and silver there were in abundance, and statues and pictures and magnificent garments; and piled still higher upon the wagons was the shining armor of the conquered army. After them came elephants, treading like moving hills. These animals were trained to war and could carry great numbers of soldiers on their backs.

Next was seen a melancholy troop of the vanquished Carthaginians, their chains clanking as they walked. Among them were the principal men of Carthage, their faces showing the wish in their hearts that they too, had perished in the flames of their city.

But this dark spot in the procession was quickly effaced by the band of music which followed them. The musicians were surrounded by dancers wearing crowns of gold, and garbed like monsters that were neither beasts nor men.

Then—Scipio! He stood in a splendid chariot adorned with ivory and drawn by four white horses all abreast; he wore a purple robe covered with gold embroidery; his

## REVEILLE

THE morning is cheery, my boys, arouse!  
The dew shines bright on the chestnut boughs,  
And the sleepy mist on the river lies,  
Though the east is flushing with crimson dyes.

Awake! awake! awake!  
O'er field and wood and brake,  
With glories newly born,  
Comes on the blushing morn.  
Awake! awake!

From every valley and hill there come  
The clamoring voices of life and drum;  
And ope in the fresh, cool morning air  
The soldiers are swarming everywhere.

Fall in! fall in! fall in!  
Every man in his place,  
Fall in! fall in! fall in!  
Each with cheerful face,  
Fall in! fall in!—Selected

All the high moments of life bring their opportunities and their temptations, but it often happens that greatness lifts its head more nobly in defeat than in success. The dauntless soul by learning its lesson from failure transforms it into victory, and such a one will, at the moment of achievement, stand well poised, forgetful of self, ready to take an onward step.

To lesser souls, such time is full of danger. The elation that comes with the thought, "I have done this," is blinding and belittling. The resting on success is fatal to further growth. The conceit that puffs, disturbs the balance. We see it in the histories of nations as of men, and in the deeper records of the soul.

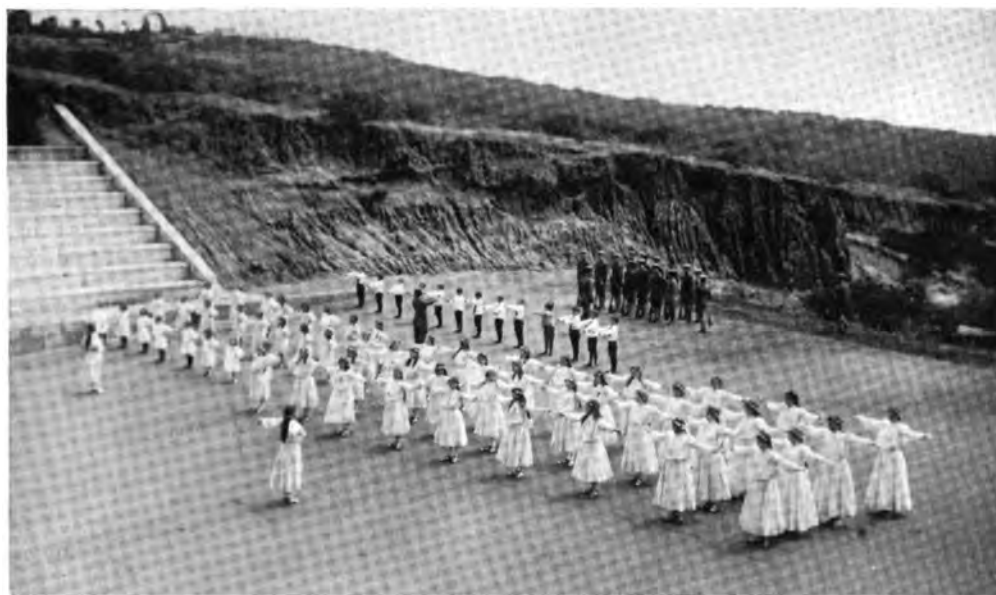
Let him who can, read the meaning of the slave's words to Scipio. STUDENT

## Valparaiso

THE city of Valparaiso which was partially destroyed by the earthquake and fire last year, has often been said to resemble San Francisco both geographically and commercially. It was built on a narrow strip of sand at the base of a ridge of steep mountain cliffs which form a crescent around the spacious bay on whose waters vessels from every nation of the earth could be seen. Valparaiso is practically an English colony, English being the established language of the city and English goods controlling the market almost exclusively. The architecture of the buildings was quite

elaborate and the city had as fine libraries and picture galleries as those in the United States. The people were prosperous and the city was as famous as Santiago, the capital of Chili, for the extravagance of her citizens. While culture and refinement abounded there were some very primitive ways; for instance, all the teaming is done with oxen and the poorer classes ride in oxcarts; only the rich have horses. These are the only methods of conveyance. There are beautiful parks and plazas scattered through the city, with artistic fountains and statues of marble and bronze. Among the later stood one erected in recognition of the valuable services of William Wheelwright of Newburyport, Massachusetts, who was one of the great men who contributed to Chili's welfare. It was he who built the first railroad in the country. This great statue is reported as being wrecked by the earthquake. STUDENT

It is absurd not to fly from one's own vice, which is possible, but to attempt to fly from the vice of others, which is impossible.—Aurelius



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RAJA YOGA PUPILS AT DRILL AND CALISTHENICS  
IN THE GREEK THEATER, POINT LOMA, CALIFORNIA

face was painted with vermillion and he had a crown of laurel on his head; a golden ball hung at his breast, and in his right hand he held an ivory scepter mounted with a golden eagle. Around the chariot was a great throng of Scipio's relatives and other citizens dressed in white; and after them came the consuls and all the members of the Roman Senate, in their robes of ceremony.

Last in the procession marched the victorious army. Their helmets were wreathed with laurel and the standard bearers carried eagles of gold and silver. As they marched onward they sang hymns in praise of Scipio's valor, and all the Roman citizens joined their voices in the chorus. So the procession passed through the streets of Rome and entered the doors of the Capitol.

In an old history we read that behind Scipio in his gorgeous chariot stood a slave who kept whispering to him "Remember that thou art but a man!"

And the historian adds that these words seemed to sadden Scipio's triumph.

# THE CHILDREN'S HOUR

## THE DAISY

WITH little white leaves in the grasses,  
Spread wide for the smile of the sun,  
It waits till the daylight passes  
And closes them one by one.

I have asked why it closed at even,  
And I know what it wished to say:  
There are stars all night in the heaven,  
And I am the star of day.—*Selected*

## The Story of Echo

ONCE upon a time, according to the Greek myth, there lived a beautiful young girl named Echo who was so sunny and happy that every one loved to be around her; but she had one great fault, she talked too much.

She had such a gift for story-telling that all who listened to her would get so interested they were apt to neglect their duties. When she went into the green woods, the wood-nymphs and the young deer would gather around her as she danced and sang and talked to them. Even the gods would come down to the earth and listen to her delightful tales with pleasure.

Now it happened that Jupiter the King of the gods, sometimes liked to be alone, but his wife Juno was so sensitive that he did not like to tell her so, for fear of hurting her feelings. So he secretly asked Echo to entertain Juno as long as possible whenever she went down to the earth.

Juno was very much interested in Echo and would listen for hours to her stories, until one day, unfortunately, she found out that Echo only amused her to please Jupiter. This made Juno so angry that she punished Echo by taking away her power of speech so that she could only mimic the last words of others.

Poor Echo! Those who had so loved to be entertained by her stories soon sought amusement elsewhere.

Like a great many folk, when left to herself Echo did not enjoy her own society at all. You see she had not found that fountain of real pleasure in her own heart, which is in your heart and in mine, but which we can only find by keeping our tongues and our minds silent.

So Echo hid herself in the woods and refused to eat, until she grew thin and pale; and at last she simply vanished altogether—all but her voice, which has been heard from that day to this, in the woods or hollow caverns, answering to everyone's call.

When we go into the woods and hear our voices answered by Echo, we should remember her fate and be warned, lest the too free use of our tongues bring us to some sad fate.

AUNT JEAN

A BRAVE seven-year old girl in Connecticut recently saved her little playmate from drowning by clinging to the boat with one hand and to the little one's hair with the other, till saved.



Lomaland Photo. and Engraving Dept.

RAJA YOGA CHILDREN  
ON THE WAY TO THE GREEK THEATER FOR DRILL

## A Queer School

A YOUNG Russian lady in New York keeps a school to which, however, neither boys nor girls go. She teaches English, French, and other languages, and also music. If you were to visit the school at the hour for the music lesson you would see a queer singing class, composed of parrots, green, gray, and red, and gorgeous variegated ones. Some of them learn to sing "Yankee Doodle," and all can learn a verse of an easy song.

I should think the other pupils would laugh (if they knew how) when they hear the parrots singing. There are parrots from Africa, South America, and the East Indies, and canaries and crows besides.

The teacher has found that some parrots can learn French more easily than any other language. One that had not learned to speak a word in several months seemed to listen eagerly when French was spoken in the room. So the teacher began to speak French to him and he learned it very quickly and easily.

Crows are said to be very good pupils in some ways, but they are not liked by the canaries, who often refuse to sing a note as long as one of the shining black fellows is in the room.

Many people send their pet birds here to learn to talk and sing. They are always taught two languages, and generally at the same time. The teacher has to be very patient. Sometimes the birds do not seem to be learning anything, but all at once they will speak a whole sentence, showing that they have paid attention, though they have never before spoken a word of what the teacher repeated to them every day. These little feathered scholars learn from hearing others talk. G.

## Ice Grottos

THE peasants of Switzerland who live around the glaciers often cut grottos in the ice, sometimes making tunnels that lead a good distance right into the glacier. It is a peculiar sensation to walk through one of these tunnels. One feels like an insignificant speck lost in a great sea of ice. It isn't as cold as you would imagine; indeed, it is quite pleasant to walk through solid ice on a July day.

One summer day I went into a grotto in the Grindelwald Glacier and it was like a fairy palace, all glistening and luminous within. Its walls and dome and floor were like opaque glass, and the light which shone through them was blue, making the faces of everyone look pale and frozen. At the end of the grotto stood a great fir Christmas tree whose decorations were of real frost and snow and icicles. We felt sure that on moonlight nights, the goblins and elves must light it with fairy lamps and

dance round it in their revels. It seemed so like winter in this ice palace that it set everyone thinking of Christmas and we were actually astonished on walking out when summer greeted us with warm sunshine, green trees, and blooming fields. STUDENT TRAVELER

## Toys from Greece and Rome

A RECENT addition to the British Museum collection is an exhibition of toys from Greece and Rome. These include rattles, whistles, carved pigs, dogs, and monkeys, dolls' house furniture, figures on horseback, a chariot and pair, dolls—even a rag doll survives—glass and crystal marbles, draughts, and many other familiar toys. Some of the dolls have jointed limbs capable of moving up and down; it does not appear whether any of them have the mechanism concealed in them for producing the familiar squeaks on pressure.

Such an exhibition does much to call up a feeling of our oneness with the ancients. We are reminded that in spite of all differences, humanity is and was human. If Reincarnation were not a fact it would be much more wonderful that child-humanity now and twenty-five centuries ago should make symbols (a toy is a symbol) of the same kind of rag dolls and rattles, and find pleasure in the same playthings. STUDENT

At Redhill, England, this spring, a blackbird and a wren went into partnership. They built a combined nest about five feet from the ground in a rustic arch in a garden there; a nest of aristocratic pretensions, being of two stories instead of the usual one. The nest was oblong in shape, and the wren, which had the ground floor, was to be seen through a hole in the side of it. The blackbird lived above. Both were sitting at the same time.



# The Theosophical Forum in Isis Theater

S a n D i e g o C a l i f o r n i a

## MEETING AT ISIS THEATER

Professor C. J. Ryan Speaks on "Man, a Spiritual Builder"

The Last of the Theosophical Meetings until September—A Choice Musical Program

A LARGE audience assembled at Isis Theater last Sunday evening to listen to the address of Professor C. J. Ryan of Point Loma on "Man a Spiritual Builder." It was announced that this would be the last of the meetings of the UNIVERSAL BROTHERHOOD AND THEOSOPHICAL SOCIETY until September. The meetings, however, of the Swedish Class every Thursday evening in Isis Hall will be continued as usual.

The musical program by students of the Isis Conservatory of Music was as follows: Overture, *Egmont*, Beethoven; *Siegfried Idyll*, Wagner; *Wedding March*, Mendelssohn.

Professor Ryan's lecture was of unusual interest, dealing as it did with some of the most important problems of human life. In part he said:

If a naturalist examines an empty shell, or chrysalis, or other cast-off dwelling of an animal he can tell you a wonderful account of the habits and shape of the creature which once inhabited it. Animals of the same species instinctively build practically identical abodes, but it is very different with man who has passed the instinctive stage. If a number of persons are placed under the same circumstances and provided with the same kind of materials they never produce identical results. . . .

But all this time each one of us whether we know it or not, is building a House not made with hands, and it is to the perfecting of this spiritual body that Theosophy is leading the world.

What is the special message that Theosophy in theory is bringing us and that Theosophy in practise is demonstrating in relation to our building plans? As we have said so often Theosophy is nothing new, it is found hidden more or less clearly in every old religion. It is no newer today than it was in the time of Christ who re-stated it for his cycle, but the presentation of it is new and more complete, and as it is not crusted over with the obscurations of time or the perversions of crafty and interested wirepullers the lesson strikes a harder blow upon the imagination. There can be only one truth, though as time passes its presentations must change with man's expanding consciousness; as Tennyson says:

"The old order changeth giving place to new,  
For God fulfils himself in many ways,  
Lest one good custom should corrupt the world."

Theosophy is the plan that the great Architect has laid down upon the trestle-board. No one has yet seen it in its full beauty for no human mind could grasp it all, but the main outlines have been made clear, through the work of the Leaders of the Theosophical Movement, H. P. Blavatsky, William Q. Judge, and Katherine Tingley. The numerous divisions of human thought today resemble the workmen who have merely got glimpses of portions of a design—a cornice here or a window there—but, lacking the vision of the larger proportions accentuate minor points, neglect the greater ones, and misinterpret some of the details that are plain to view. As a result we see the churches beating a hasty retreat every time science or the

Higher Criticism makes a frontal attack. At a recent Church Conference in England a prominent dignitary declared that much that had been thought fundamentally orthodox such as the verbal inspiration of the scriptures, the story of Adam and the Fall, had ceased to be regarded seriously and that he considered more would have to go, such as the miraculous birth of Christ. An immense movement is also taking place in another Church towards casting off literal interpretations, and we cannot help asking ourselves what will Christianity have left to distinguish itself from the other religions? for its ethical teachings are not different. But while *dogmatic* teaching is disintegrating before our eyes, the false interpretations of the Christian scriptures having been riddled by science and common sense, Theosophy is building upon the very plans that the noble Founder of Christianity knew in common with all the other great Teachers of the past, and it is teaching the real meaning of the sacred wisdom that has come down to us in the Bible and elsewhere, the relics of the instructions given in the ancient schools of the Mysteries.

We must now touch upon the building of the inner body and its hindrances. This building is going on steadily and surely in the inner nature of those persons who are succeeding in lifting themselves out of the mire of selfish isolation. It is not the Higher Self that is being built up; the Higher Self *is*. But it requires a more responsive vehicle than the one we have provided. It is so immeasurably high that it needs a link with the lower brain-mind, and it is this link that is gradually forming as we win onward. William Q. Judge, in a little pamphlet called *The Culture of Concentration*, describes in the clearest possible manner, for such an abstruse subject, the normal development of this ethereal thought-body. It is very sensitive to every breath of thought and capable of easy and rapid destruction by the falling back into selfishness of the one in whom it has commenced to take conscious form; anger and jealousy are fatal to the existence of this link with the higher Ego. It belongs to an order of existence of its own, to a hierarchy as we may call it, for Theosophy has restated and made plain to all who have studied it the existence of what was well known to the ancients, and is not absent from the teaching of the New Testament, of great hierarchies of intelligent beings above man, reaching grade by grade, aeon by aeon, to the highest spiritual degrees. Christianity and all other world religions taught this glorious evolution, this ladder of ascent, but in modern times the belief has faded until it has nearly disappeared, for there has been no certain teaching available, nothing logical and coherent, and, above all, the intermediate link between the lower personal physico-mental man and the higher Ego has been lost sight of.

This link is like the statue in the old story of Pygmalion and Galatea awaiting the spark of life which only the fire of unselfish aspiration can give.

H. P. Blavatsky says: "The whole issue of the quarrel between the profane and the Esoteric Sciences depends upon the belief in and the demonstration of, the existence of an astral body within the physical, the former independent of the latter."

As we throw away what Shakespeare calls "this muddy vesture of decay," that is to say the selfish desire which affects everything about us, physical body and all, a larger sphere of life and a region of consciousness passing our present understanding will open, and we shall be ready for another step onward in the eternal pilgrimage.

The purified imagination is the great factor in the building up of this vehicle of light. We

cannot build unless we have some plan. We have to imagine, and imagine again, for it is a real dynamic force, and by degrees, as the will becomes stronger, the ideal, which has only been a far-off hope becomes a living power, and even if the road seems very dark and the turns are very sudden we can always see just one step ahead. By exciting the imagination all manner of kindred associations will arise connected with the subject concentrated upon, and judgment can be used to choose, for the mind has a remarkable self-reproductive power if it is not weakened by allowing itself to be the general rubbish heap of every frivolous or useless thought that floods in through the sensationalism of the press or otherwise. . . .

A curious remark was contained in the New York *Herald's* review of H. P. Blavatsky's *Isis Unveiled*. It says, "With its striking peculiarities, its audacity, its versatility and the prodigious variety of subjects which it notices and handles it is one of the remarkable productions of the century. One who reads this book carefully ought to know everything of the mystical except the passwords." Now the most singular thing of all is that the passwords were exactly what Madame Blavatsky did bring and what Katherine Tingley is teaching us how to pronounce; and in closing this paper, and at this closing meeting, which will be the last held here for a few weeks, I am glad to be able to pass them on to you. The passwords seem, like all great things, simplicity itself, but if carried out they lead to the gate of the mysteries—they are unselfish Love for Humanity, and Self-Discipline. Madame Blavatsky brought them and sacrificed everything to make a heedless world listen; William Q. Judge laid down his life in their protection in order that we should not waste our time nor lose our way following substituted words; and Katherine Tingley is lavishing superb energies and every moment of her time in putting them into action and teaching their deeper meanings. Katherine Tingley has spoken in this Theater so eloquently upon self-control, and how it is the only key to the Higher and the Lower Mysteries; she has touched your hearts in a way that no other can approach, so that it is for me to say but little except to confirm her words from the standpoint of her students. Mankind has been offered innumerable panaceas, keys to progress, methods of escaping the proper consequences of evil-doing, such as animal sacrifices, the Vicarious Atonement, the intercession of the Saints, the cultivation of the sense of honor, the fear of public opinion, common prudence, the hope of paradise and the fear of hell,—but all are useless in the degree that they lack the spiritual touch of self-surrender, self-discipline.

One is sometimes asked and sometimes thoughtlessly asks oneself about the signs of growth in holiness which should develop after the grosser forms of selfish vice have lost their power. "Am I making progress, do I see the light today as brightly as I hoped yesterday?" To this Theosophy answers that it is not necessary or desirable to be worrying over personal progress in this way. The real signs of progress are so gentle and unsensational as to be hardly visible. The soul-life opens leaf by leaf, like the petals of a flower open to the sunshine. It is the sunlight that attracts them. They are not perpetually thinking about their own growth. Theosophy in theory teaches, and Theosophy in practise proves, that signs of spiritual growth are the breadth and enlargement of the outlook upon life, a greater heart feeling of sympathy with the sufferings of others, an overmastering desire to help others, and an increasing disregard for the petty trials of one's own personality.

OBSERVER

# Art Music Literature and the Drama

## The New Note in English National Life

THE ancient Abbey-town of Romsey in Hampshire celebrated the story of its historic past in the new way so rapidly becoming customary in England, by holding a pageant on June 25, 26, and 27. It was at a nunnery in this town that Matilda, Queen of Henry I, was brought up.

The dramatic representation of the local history and traditions were under the capable direction of Mr. F. R. Benson, the noted Shakespearean actor and scholar whose Shakespeare Festivals at Stratford-on-Avon bid fair to become an annual national—perhaps international—celebration.

The local people of Romsey threw themselves into the preparations "without distinction of class or sect." The model of the ancient Saxon gateway, the many costumes—nearly 1500 *personae* took part—the boats, armor and ornaments of the Danish warriors, and the like, were all made on the spot.

Romsey Abbey was reconstituted in the year 967 by Ethelwold, Bishop of Winchester, but Eadward the Elder, son and successor of Alfred the Great, is credited with erecting the first Christian sanctuary on the spot, a wooden structure, replaced later by a stone church. Beneath the center of the Abbey nave are the remains of a Roman villa, and the church possesses evidence that the site was used as a place of Roman sepulture—and probably worship.

In its notice of the above the *London Times* says:

It has become the custom of our time to have a pageant whenever a colorable pretext can be found.

Mr. Louis N. Parker, who was largely concerned in the production of the pageants of Sherborne and Warwick, also directed the Bury St. Edmunds' pageant held July 8 to 13.

Bury St. Edmunds is closely connected with the stirring tale of East Anglia where so much of early English history was made. The locality is full of memories and traditions that go back to the heroic but futile resistance of the Britons under Boadicea to the Roman legions, the chief of which will be represented in the pageant.

The town is named after King Edmund who surrendered himself to the Danes in the hope of saving his people. Refusing to abjure the Christian religion he was tied to a tree and shot to death with arrows about the year 869, an arrow head being found embedded in the tree trunk so late as 1849, nearly 1000 years afterwards. Popular fancy made of him a martyr, he was canonized, and the magnificent abbey and monastery bearing his name was erected to receive his shrine.

St. Edmund's Abbey became the religious center of East Anglia and was the object of pilgrimages in which Kings took part. Edward the Confessor walked barefoot the last mile of his journey to the shrine, and Richard I offered his devotions there before and after his expedition to Palestine. The shrine, which was enriched with jewels and precious stones, will be among the perished monuments

carefully reproduced in the pageant. The Abbey itself must have been one of the most impressive examples of Norman architecture in Christendom, having a nave 296 feet in length and a total area of 68,000 square feet.

The whole countryside shared in the preparations for the pageant, the 2000 performers, "from peers to artisans," being exclusively local people. The voluntary work in conjunction with the necessary outlay, represents a total cost of £100,000; and the results of two years' zealous effort was concentrated in one week's display.

The *Bondon Times*, from which the above details are gathered, comments as follows:

The idea of presenting the wealth of history embodied in our ancient architecture and ruins as a series of spectacular episodes has made a strong appeal. . . . Through the medium of the pageant history can be taken in a concentrated form; typical events are projected, and their romance and color illustrated under pleasant conditions. . . . in conveying something of the essence of history the pageant seems to have supplied a need of the times. . . . After witnessing the picturesque summary of local history . . . the wayfarer who finds himself in this quiet market town will more easily associate it with medieval pomp and color, and appreciate its bearing on the development of England.

The city of Liverpool is preparing a pageant on a large scale to celebrate its history, and we may expect the rival city of Manchester to follow suit and try to outvie its neighbor with a still more splendid pageant. As the chief manufacturing center of Great Britain its means are great. Its materials afford plenty of scope—its known history begins as the Roman military camp of *Mancunium*; it has been the home of many famous discoverers and inventors; from it have originated many of the greatest humanitarian and reform movements; and the "Manchester School" still dominates English political and economic life.

What is the meaning of this new and rapidly growing note in English national life—the revival of the old Morality plays, the pageants, the Shakespeare festivals, May-day celebrations, musical festivals, fancy-dress cycle parades; life-boat demonstrations, Olympic games and the like?

One significant feature in all is the disappearance of the usual lines of cleavage, social, political, and religious, and the fraternizing of all sorts and conditions of English men and women for a common and dear object, introducing and uniting the drama, music, dancing, games, color and rejoicing, and blending all with England's heroic past, her splendid achievements and monuments.

It is part of the universal revival, the modern Renaissance, so evident in all quarters of the globe, of the old historic spirit, the national heroisms and rejoicings. It is not an idle pastime, or a case of national atavism.

It is the re-awakening of the soul life of England; its as yet unconscious preparation for and advance towards the new spiritual influences powerfully working in humanity.

Theosophists actively working for the Theosophic ideal of a Universal Brotherhood, see

in it one of the many evidences of the working of the mighty forces liberated and set in motion by H. P. Blavatsky when she brought Theosophy to the western world in 1875. One of the greatest parts of her work was to make possible the founding of a great center of Occult teaching in the West through whose branches humanity should be taught the Higher laws of being and be guided into the true ways of life, forgotten since the withdrawal of the ancient Mysteries.

At the International Headquarters of THE UNIVERSAL BROTHERHOOD AND THEOSOPHICAL SOCIETY (which H. P. Blavatsky founded) at Point Loma, California, Katherine Tingley, the present Leader and Official Head of the Theosophical Movement throughout the world, has founded the School of Antiquity, whose objects are:

To promote the study of Râja Yoga, in order to revive a knowledge of the sacred Mysteries of Antiquity, by promoting the physical, mental, moral, and spiritual education and welfare of the people of all countries, irrespective of creed, sex, caste or color; by instructing them in an understanding of the laws of universal nature and justice, and particularly the laws governing their own being, thus teaching them the wisdom of natural helpfulness, such being the science of Râja Yoga.

Katherine Tingley also founded and directs the ever growing work of the Isis League of Music and Drama, one of whose objects is:

To educate the people to a knowledge of the true philosophy of life by means of dramatic presentations of a high standard and the influence of the grander harmonies of music.

In the open-air theater at Point Loma, facing the Pacific Ocean, in the southern California sunshine, the old Greek and Egyptian Mystery Dramas and Games are being revived under the direction of Katherine Tingley.

The Leader and Official Head of THE UNIVERSAL BROTHERHOOD AND THEOSOPHICAL SOCIETY hopes shortly to visit England and Sweden to concentrate the work of the British and Swedish Theosophical Centers in new National Headquarters on the lines so successful at Point Loma. On an estate she has secured in the New Forest, Hampshire, England, will be laid down and developed branches of the School of Antiquity, the Râja Yoga Academy, the Isis League of Music and Drama, the International Brotherhood League, and many other Theosophical activities.

Here, under the most favorable conditions, with a staff of workers trained at the International Theosophical Headquarters by Katherine Tingley, the new note arising in English national life will be fostered and accentuated. The aspiration of the re-awakening soul of England will be guided into higher and higher channels as it awakens to fuller realization.

Thus may England take a place worthy of the best of her past in the mighty work now on foot for the redemption of the whole race, a pageant of the nations in a universal Brotherhood which it is the mission and destiny of the present Theosophical Movement to achieve.

AN ENGLISH STUDENT IN LOMALAND

# THE UNIVERSAL BROTHERHOOD and THEOSOPHICAL SOCIETY

FOUNDED AT NEW YORK CITY IN 1875 BY H. P. BLAVATSKY, WILLIAM Q. JUDGE AND OTHERS  
REORGANIZED IN 1898 BY KATHERINE TINGLEY

C e n t r a l   O f f i c e   P o i n t   L o m a   C a l i f o r n i a

The Headquarters of the Organization at Point Loma with the buildings and the grounds pertaining thereto, are no "Community" "Settlement" or "Colony." They form no experiment in Socialism, Communism, or anything of similar nature, but are what they stand for: the Central Executive Office of an international organization where the business of the same is carried on, and where the teachings of Theosophy are being demonstrated. Midway 'twixt East and West, where the rising Sun of Progress and Enlightenment shall one day stand at full meridian, it unites the philosophic Orient with the practical West.

## Karma: Reincarnation: Soul

L AFCADIO HEARN, in the following beautiful extract—kindly supplied by a correspondent—writes of the human personality, that bundle of desires, selfhoods in pettinesses, hypnotic impressionism, and mock nobility of feeling and emotion which most men call their soul. Hearn also so uses the word. No need to quarrel over terms. But this soul is not that Innermost which is the Eternal Within, the source in man of Memory and Individual Continuity. This latter is that "Self-without-selfness"; the divine, the pure, the real, the everlasting. This it is which "forms and dissolves the Karma; which makes for righteousness; which reaches Nirvāna," and the former is the Ego "in our Western sense of the word."

Lack of knowledge of man's composite nature is responsible for the empty and silly objections to the doctrines of Karma and Reincarnation which one still quite frequently hears. But they are growing daily fainter. Hearn may never have studied Theosophy, nay, it is almost certain he never did, as his writings betray the fact; but the delicate equilibrium of his mind weighed many a truth another would not have sensed.

Today for the student of scientific psychology the idea of pre-existence [Reincarnation] passes out of the realm of theory into the realm of fact, proving the Buddhist explanation of the universal mystery quite as plausible as any other. "None but very hasty thinkers," wrote the late Professor Huxley, "will reject it on the ground of inherent absurdity. Like the doctrine of evolution itself, that of transmigration [Reincarnation] has its roots in the world of reality; and it may claim such support as the great argument from analogy is capable of supplying." (*Evolution and Ethics* p. 61, ed. 1894)

... Were the ideas of pre-existence and of the soul as multiple really antagonistic to Western religious sentiment, no satisfactory answer could be made. But are they so antagonistic? The idea of pre-existence certainly is not; the Occidental mind is already prepared for it. It is true that the notion of Self as a composite, destined to dissolution, may seem little better than the materialistic idea of annihilation—at least to those still unable to divest themselves of the old habits of thought. Nevertheless impartial reflection will show that there is no emotional reason for dreading the disintegration of the Ego. Actually, though unwittingly, it is for this very disintegration that Christians and Buddhists alike perpetually pray. Who has not

## MEMBERSHIP

in the Universal Brotherhood and Theosophical Society may be either "at large" or in a local Center. Adhesion to the principle of Universal Brotherhood is the only prerequisite to membership. The Organization represents no particular creed; it is entirely unsectarian, and includes professors of all faiths, only exacting from each member that large toleration of the beliefs of others which he desires them to exhibit towards his own.

Applications for membership in a Center should be addressed to the local Director; for membership "at large" to G. de Purucker, Membership Secretary, International Theosophical Headquarters, Point Loma, California.

often wished to rid himself of the worse parts of his nature, of tendencies to folly or to wrong, of impulses to say or do unkind things—of all that lower inheritance which still clings about the higher man, and weighs down his finest aspirations? . . . Rather than an end to be feared, the dissolution of Self is the one object of all objects to which our efforts should be turned. What no new philosophy can forbid us to hope is that the best elements of Self will thrill on to seek loftier affinities, to enter into grander and yet grander combinations, till the supreme revelation comes, and we discern through infinite vision—through the vanishing of all Self—the Absolute Reality. . . . That we are is the certainty that we have been and will be. We have survived countless evolutions . . . We know that through the Cosmos all is law. . . . So far as reason can venture to infer from analogy the cosmical history of every ultimate unit, psychological or physical, is determined . . . surely and exactly as in the Buddhist doctrine of Karma. . . .

Karma signifies the survival, not of the same composite individuality but of its tendencies which recombine to form a new composite individuality. . . . the karma does not descend from parent to child; it is independent of the line of heredity, although physical conditions of life seem to depend upon karma. The karma-being of a beggar may have re-birth in the body of a king; that of a king in the body of a beggar; yet the conditions of either reincarnation have been pre-determined by the influence of Karma.

It will be asked: What then is the spiritual element in each being that continues unchanged—the spiritual kernel, so to speak, within the shell of Karma, the power that makes for righteousness? If soul and body alike are temporary composites, and the karma (itself temporary) the only source of personality, what is the worth or meaning of Buddhist doctrine? What is it that suffers by karma; what is it that lies within the illusion—that makes progress—that attains Nirvāna? Is it not a self? Not in our sense of the word. The reality of what we call self is denied by Buddhism. That which forms and dissolves the karma; that which makes for righteousness; that which reaches Nirvāna is not our Ego in our Western sense of the word. Then what is it? It is called in Japanese *Muga-no-taiga*—the Great Self-without-selfishness. There is no other true self.

The self wrapped in illusion is called *Nyōrai-so* (Tathāgata-gharba) the Buddha yet unborn, as one in a womb. The Infinite exists potentially in every being. That is the Reality. The other self is a falsity—a lie—a mirage. The doctrine of extinction refers only to the extinction of illusions; and those sensations and feelings and thoughts which belong to this life of the flesh alone, are the illusions which make the

complex illusive self. By the total decomposition of this false self—as by a tearing away of veils, the Infinite Vision comes. There is no "soul"; the Infinite All-Soul is the only eternal principle in any being; all the rest is dream.—*Lafcadio Hearn*

Rarely has a truth been more intuitively written. Any reader who undertakes to carp over verbal technicalities will show by the fact his simple mental—and spiritual—inability to grasp the nature of his own being. The study of pure consciousness admits no question of human limitation. Hearn has his words, thou thine, and I mine. Why quibble and cackle eternally the one against the other because we express one thought in divers ways?

The similitude between the profound philosophies of the Farther Orient and those of the Greeks becomes the more striking the deeper one's studies lead. The fact is easily to be explained on Theosophical lines but it is much of a mystery still to leaden-footed modern knowledge. The *Ātmā* of the Vedāntist as the Tao of the Chinese mystic find not merely an analog but an identity in the thought of the Greek—passing over the Egyptian and Chaldaeo-Syrian Wisdom and that of the regions 'twixt the Indus and the Tigris, the alleged home of the Zoroasters.

In all these systems the Divine Soul fell into matter and became drunk with the reflection of its own supernal beauty. Itself striving upward toward its ineffable Source, is yet dragged back by the call and pleadings of the creatures it has evoked into being, shadows of Itself, human souls, which in turn can only find themselves when united to their source, the Divine Soul. And yet these are One, though many. The process is both *māyā* and "real," because it is of necessity; the ultimate is divinity. Plotinus expresses it very beautifully, *Ennead* I, lib. 6:

As Narcissus, longing after and catching at the "shadow," merged into the "stream" and vanished in it, thus he whose imagination is led captive by the magic of forms and departeth not from their embrace, falleth, not in body, but with soul, into a darkness profound and horrible to intellect, in which, becoming blind both here and in Hades, he "converseth" with naught but "shadows." G. DE P.





## RETURNING DREAMS

R. M. MILNES (LORD HOUGHTON)

**A**S in that world of Dream whose mystic shades  
Are cast by still more mystic substances,  
We oftimes have an unreflecting sense,  
A silent consciousness of some things past,  
So clear that we can wholly comprehend  
Others of which they are a part, and even  
Continue them in action, though no stress  
Of after memory can recognize  
That we have had experience of those things  
Or sleeping or awake:

Thus in the dream,  
Our universal Dream, of Mortal Life,  
The incidents of an anterior dream,  
Or it may be, Existence, noiselessly intrude  
Into the daily flow of earthly things,  
Instincts of good—immediate sympathies,  
Places come at by chance, that claim at once  
An old acquaintance—single random looks  
That bare a stranger's bosom to our eyes:  
We know these things are so, we ask not why.  
But act and follow as the Dream goes on.—Selected

## Doctrines of Hope and Justice

**L**ET us look where we may, in the school,  
in the church, or in the forum, there is  
a pall of gloom over the thought of modern civilization. It is the fear of death. Even optimists who believe in the continual progress of man and the consequent removal of most of human suffering, yet arrest their hope at the portals of death.

Here, they say, is the cause of woe which must ever exist and for which there can be no remedy.

They may believe in a life hereafter, but it has no vital hold on them. It is treated as a misty fact which has little concern with the present and little relation to it. Why? Because most modern thinkers unconsciously identify themselves and others with the bodies they are using. Even devout religionists speak of "their souls" as some annex of their bodies in need of salvation.

The fact is that man himself has created this devouring monster and has hypnotized himself with a dread of it, until the world has become its slave. And when a fellow-worker leaves the prison walls of flesh to seek refreshment in the calmer air the better to resume his work of evolution on earth, we envelop ourselves in bitter grief, drape ourselves in melancholy and do all in our power to vitalize still more this depressing lie.

Have we forgotten the story of the butterfly or of the insects which crawl out of their shells in the springtime? Have we fixed our thoughts upon a shell alone, with the intensity of despair, until we have become blind to everything else?

Let us arouse ourselves, shake off this nightmare and learn once for all who and what we are and the meaning of this change we name death.

Theosophy, which is the expression of un-

fettered souls, has been proclaimed to break the shackles of materialism and to reveal to men the truths which have been obscured by dealing too much with matter. It says to them: "You have ever existed and ever will. You are bound together and ever will be. No separation is possible to you, for one unbroken life is yours. Together have you undertaken the task of transforming earth and together shall you share the glory of its accomplishment. But you must have periods of rest and as you outgrow the bodies you have chosen, these must be renewed."

This is the doctrine of re-birth—the application to each individual soul of the universal law of periodicity that rules nature, from the whirlings of the planets in their orbits to the tides of the sea, from the rising and sinking of continents to our own daily periods of alternating toil and sleep.

This is the only logical explanation of the inequalities of life that is consistent with justice and that offers to the weak and erring the hope of another chance to do better.

Its evidences may be found in a careful comparison of certain historical periods, such as the reigns of Elizabeth of England and the emperor Augustus of Rome, those of Napoleon and Charlemagne, and others, in the periodic revivals of art, renaissance, re-birth, and in the not uncommon fact of infants endowed with strong tendencies and abilities which do not correspond with those of their ancestors, and in many other facts and reasons too numerous to be discussed in this short paper.

It shows each life to be an effort of the indwelling soul to put in action some of its ideals, under the guidance of a universal law of Justice that ever tends to restore disturbed equilibrium in the physical world and broken harmony in the moral one. And this is not only to help in the general progressive evolution but also to achieve its own perfection through work and experience under the two task masters, pleasure and pain.

The diamond has the innate quality of emitting light, but to bring this power out as a manifested fact, it must undergo the slow process of cutting. Held against a fast revolving wheel it is rubbed sharply with powder from other diamonds until one facet is polished. Then its position is changed and it is held again and again until all the facets are perfect and it shines in splendor.

Thus every human soul has the faculty of becoming perfect and the power of evolving itself through successive periods of toil and service, with halts of rest between, the conditions of each and every minute of its career being the just and exact result of its behavior in the past.

But in order to evolve this latent energy both the soul and the diamond need the helping touch of their similars; the diamond must be rubbed with diamond dust, the human soul must have the friction of human struggles. If the diamond could express its feelings when held fast by a viscid paste to the lapidary's handle no doubt it would tell us an elegy of woe, and bitterly complain of the injustice of "fate" submitting an innocent to such a torture, just as short-sighted men complain and despair.

We are diamonds on the wheel of eternal

evolution; carbons first, then pebbles, and—some day—perfect gems capable of reflecting all the rays of light as a sparkling shaft of white effulgency.

We differ from the stone, however, in having free will, the right to choose at every second of our life whether to advance or to hold back. Progress we must; but, shall it be cheerfully and rapidly or shall it be dragged along as a dead-weight by our wiser and better brothers, after several re-embodiments under abject and painful conditions?

It would be a gross error, however, to believe that any amount of laziness or wickedness could ever bring us back in the shape of an animal. Once a man always a man. Even the most hardened criminal has hidden somewhere in his complex make-up a divine spark that may be kindled into brightness some time by the gentle touch of some helper.

Nor should we jump at the conclusion that because sin is followed by suffering, that in every instance suffering must be a mark of sin. The mother in helping her sick child suffers; the nurse in the fever hospital suffers, and the great souls that help us out of their knowledge and compassion also suffer—just as those who heroically save imprisoned miners must need suffer from the poisonous gases that suffocate them. And we all, in degree, suffer in like manner, and there is joy in it too, when we help those who are weak and needy.

Such is the law that moves to righteousness,  
Which none at last can turn or stay;  
The heart of it is love, the end of it  
Is Peace and Consummation sweet. Obey!

Twenty failures are nothing, if followed by twenty new efforts forward and onward. Each action counts, even the most insignificant, every thrill of the compassionate heart finds its echo in the listening soul. Every thought even leaves its mark as a flash-light picture in the film-evolving mind. Actions, sentiments and thoughts are the seeds from which we shall reap the harvest of the future.

The path of self-redemption is lighted by the light of hope and ruled by the Eternal Law of justice—Divine Justice. STUDENT

## The Seven Principles of the World

(From an old Welsh MS. published in the Myfyrian Archaeology of Wales)

Here are the Seven Principles of the World.

First, Earth: and of this all bodies and solidity, and every firm limitation.

Second, Water: and of this all seas and moisture.

Third, Air: and of this all breath and life.

Fourth, Sun: and of this all heat and light.

Fifth, Empyrean: and of this all feeling and love and invigoration.

Sixth, Spirit: and of this all understanding and prudence and poetic inspiration and wisdom.

Seventh, Deity: and of this all essence and existence and upholding might through the Age of Ages.

The Blue Bard of the Chair said it.

Another MS. in the same collection reads: "the seven endowments of man," the list given in each case being almost word for word. Geraint, the Blue Bard of the Chair was the celebrated Asser Menevensis, the friend and teacher of the Saxon king Alfred, and flourished in the latter part of the Ninth Century. K. M.

## AZRAEL: THE ANGEL OF DEATH

A SUFI FRAGMENT

AND God called the last Archangel, he  
Whose dark and ever shadowy eyes  
Are wonderful as the twilight skies.  
And full of silent mystery.  
And Azrael to the Seventh Heaven came.  
Now where he treads, dark flowers of flame  
Sparkle and bloom; and in his hair  
All olden darkness hath its lair;  
And on his face such beauties dwell  
That none are like to Azrael.  
And whosoever hath but seen  
Him pass, hath risen up, I ween,  
And followed him, sawcyring, far,  
Past many and many a glimmering star  
E'en to the presence and the throne of God.

\* \* \* \* \*

God said:—"And blessed shalt thou be  
Amongst the angels; and to thee  
I give the kingdom of man's rest.  
And thou shalt take men to thy breast  
To dream awhile amid the strife  
Of weary life and weary life,  
Till they have grown so strong and wise  
That they can look in thy deep eyes  
And know thee!"

Now the Prophet saith  
Azrael is the Lord of Death.—*Selected*

## THEOSOPHICAL FORUM

Conducted by J. H. Fussell

**Question** Regarding the main object of your Organization I have heard it said that universal brotherhood cannot be fully understood without Theosophy. Is this really so? And what then is the relation between universal brotherhood and Theosophy? Can you not have a universal brotherhood without Theosophy?

**Answer** If Theosophy be taken in its broad and true sense as Divine Wisdom, it is clear that brotherhood, if it is a reality, must be a basic truth of Theosophy; in other words, be an expression of Divine Wisdom. The full title of this Organization is THE UNIVERSAL BROTHERHOOD AND THEOSOPHICAL SOCIETY, and this shows what its real and full purpose is. First to demonstrate that Brotherhood is a fact in Nature and teach it as such; secondly, to study Theosophy in all its bearings upon human life. It is clearly taught, and can be easily understood by every sincere student, that this second object cannot be properly carried out except hand in hand with the practise of the first. For to attain true knowledge or merely to study profitably, one must be attuned to that which is the object of study, and this very attuning is an expression of the principle of Brotherhood.

It is, we may say, an expression of what is found in the sayings of all the great Teachers of all ages: that there must be the practise or the action before there can be the knowledge. The life must be lived before the doctrine can be fully grasped and understood. Jesus said: "He that *doeth* the will . . . shall know of the doctrine," and in a far older scripture, the *Bhagavad Gītā*, it is said: "He who is perfected in devotion findeth spiritual knowledge springing up spontaneously in himself in the progress of time." From this standpoint it is clear then that the attainment of knowledge does not depend upon study alone but upon the life and actions.

THE UNIVERSAL BROTHERHOOD AND THEO-

SOPHICAL SOCIETY is known throughout the world; there is scarcely a country in which it is not active; it is also known to be a body of Theosophists; and nowadays if one should say he belongs to THE UNIVERSAL BROTHERHOOD AND THEOSOPHICAL SOCIETY he is immediately set down as also being a true Theosophist.

The idea has often come up and the objection been made: "Why not such a Society with universal brotherhood as its ideal made up of Christians; why must they be Theosophists?" But the same may be said of any other of the great religions of the world. And yet if we examine the matter closely we find that a brotherhood of Christians would by no means be a Universal Brotherhood for it would exclude all those who were not Christians, and so with Brāhmanism, Mohammedanism, etc. Universal brotherhood as a truth can only be founded upon that system of teaching which is based upon universals.

In order to be a member of THE UNIVERSAL BROTHERHOOD AND THEOSOPHICAL SOCIETY one has to accept the principal object of the Organization, which is: "To teach Brotherhood, demonstrate that it is a fact in Nature, and make it a living power in the life of humanity." No member is required to subscribe to any creedal forms, nor is he asked to give up any belief or creed that he may have, but on the contrary he finds that he comes into union with a body of people who try to, and do practise the broadest toleration towards all honest creeds and towards all the great religions of the world; in fact this is one of the first examples that he finds of the practise of brotherhood. It logically follows that as brotherhood is a fact in Nature, we have the further statement that "This Brotherhood is a part of a great and universal movement which has been active in all ages." For it is founded in Nature itself, and is something that we cannot escape from. We are bound together by the common ties of our human nature and by our close relationship to all the kingdoms of nature; each depending upon all and all upon each. Thus we come to feel and know that this Movement is to establish a Brotherhood that is founded upon a Fact; a Brotherhood that will be—and is *per se*, already—a reality, a real thing, and not a mere theory or sentiment. Theosophy, too thus becomes a real thing in our lives and in the lives of others; something that can be applied to every department of life, and become a living power of encouragement and purification for the whole human family.

To understand the real meaning and work of this Movement it is essential that this shall be first realized; namely, that here is a Movement for the benefit of the human race which is a part of a Movement that has always existed for the same purpose. To realize this fact of fundamental unity we must work from the basis that there is one source of all life, that there is in fact but the "One Life" in all.

The subsidiary purpose of the Society is "to study ancient and modern religion, science, philosophy, and art, to investigate the laws of nature and the divine powers in man."

As one studies the great world-religions he surely comes to find that their fundamental principles are identical. Long before the time of Jesus the Golden Rule was stated. All

peoples of the world had a belief in and a knowledge of Deity. The student comes to find that the way to life, that the ethics of all religions mean the same thing. In order that one may know the truth one must live the life. There is no way to knowledge except through a right life. There is a morality that must be lived; all religions say that. But he finds in the more modern religions that there is a shirking of responsibility to the extent of throwing it upon the shoulders of another and that through faith alone, man is taught that he will be saved.

But by becoming a member of THE UNIVERSAL BROTHERHOOD AND THEOSOPHICAL SOCIETY one finds there is thrown open to him a field of study that he will get in no other way—at least in the Western world. There is a fund of literature, there is an opportunity to work, and to develop himself so that he may know. Each day trains him more and more to a realization of what a true man should be, and that he must work out his own salvation, his own evolution, and must work on and on. Thus he comes to realize the truth of the teachings of Theosophy. He sees that they are true, that life is a series of lives, that he is a living soul with a body through which he can work and live. He comes to realize that life is a school, and that through living the life he learns more than through mere head study. He becomes compassionate and helpful to others; he comes to feel a sublime trust in the Higher Law, and in the divine side of his own nature which is that Law Itself. He feels there is a something in him that is perfection.

The whole world is seeking after the same thing. Christians are crying out, as well as others, for the Truth. We feel that something is necessary in order that humanity may go on to its divine rights. It needs to learn the reality of Brotherhood; and the cry for Light, more Light, can be answered only by Theosophy.

STUDENT

**Question** Is man responsible for his environment?

**Answer** Theosophists do not believe in favoritism or fate, but believe in the doctrines of Reincarnation and Karma, *i. e.*, that each soul possesses its own past, for "Whatsoever a man soweth that shall he also reap." The action of one life influences the condition and environment of future ones. The law of action is the law guiding evolution. The past and present mold the future.

Therefore the individual is responsible for his environment. And if he is not satisfied with it, the only way he can change it is to change himself, and not to think so much of where he is but how he can best help humanity as a whole, trying to change the environment of those less fortunate than himself. He soon learns by his own unselfishness that present acts create future conditions.

Our environment changes when we are ready for something different, and as our thoughts, acts, and motives change, so do we lay the foundation for, and make possible a change in our environment.

The change may come slowly or quickly, but come it will as we prepare the way for it, and it will be exactly that which is most fitted for our development.

L. A. V.

### Chemical Hypnotism

A CORRESPONDENT of the *Scientific American* submits a unique problem to that able journal. He says:

I want to perform before our Sunday school an experiment to illustrate the effect of sin upon a life, and then the redeeming power. I know of such an experiment having been performed, and would like to know just what solutions to use. I prefer to start with a clear solution, and then by adding another preferably clear solution to get a bright and attractive color, then by adding more of the same or another solution to gradually darken it until it becomes black, then I want to add something that will bring it back to its original clearness.

The journal deals earnestly with the question and indicates the solutions necessary. But it suggests on the authority of Isaiah (1, 18) that the proper color of sin is scarlet or crimson, not black, indicating other solutions to meet that view of the case.

We hardly like to interfere in so delicate a matter, but we must say that we have never hitherto looked upon sin as something poured into the sinner from outside, whatever its color. If sin is of this nature, and the sinner is a mere passive recipient, by all means let us pour in something else. But if sin is something developed from within, is not the class being chemically hypnotized into a false philosophy? And might not each pupil, knowing himself to be in a state of sin, wait passively for something to be poured into him instead of making efforts of his own?

And what disasters might await the too acceptive pupil who, finding that sermons were in test-tubes, took to reading chemistry to get more of them! In our chemical days we knew of a certain clear solution, which on the reception of a little of another clear solution, took on the scarlet color of sin. But on receiving more of this same second solution the scarlet gave place to the original clear purity. What an awful moral might be drawn from that!

- STUDENT

### The Suakin-Berber Railway

THE project of connecting the Nile with the Red Sea has obvious advantages, which have recommended it to the potentates of the past. Seti I and Rameses II dug a canal about 1400 B. C., and Necho II, some 800 years later tried to re-open it. Now the feat has once again been accomplished, but this time by rail, in the Suakin-Berber Railway, opened in January 1906. Though this line is so called, it does not actually connect Suakin and Berber; these were the chief bases of building supplies during the construction, but the actual terminals are the mouth of the River Atbara and Port Sudan. Port Sudan is superior to Suakin as a harbor and is some 30 miles north of it. The line runs right across the Nubian Desert for a length of about 330 miles mostly across complete desert; there is, however, considerable elevation; for near Sinkat, 89 miles by rail from Port Sudan, a height of 3020 feet above sea-level is reached, involving gradients of 1 in 100 and 1 in 125. The chief places passed are Khor Okwat, Khor Adit, Khor Baramay, Khor Arab, and Khor Hundi. It is a single-line railway, has a gage of 3 foot 6, and includes a good many bridges and small spans.

The original intention was to commence

operations from both ends and meet in the middle; but owing to lack of water, work from the Nile end had to be stopped. Water had to be conveyed from the termini, and most of it was in the form of tanks of sea-water from the Red Sea, which was distilled in specially erected plants. Of course labor was a difficult problem, the local Arabs not being found adequate; but eventually Sudanese who had been previously employed on other railroads, were imported. Under these circumstances 1500 yards a day were laid, and the 300 miles finished in fourteen months. The line was laid at the expense of the Egyptian Government at a cost of about \$7,000,000. It has, said Lord Cromer in his opening speech, shortened the distance from Khartum to the Red Sea by some 900 miles.

The importance of this new line of communication to future development of that part of Africa lies in the fact that it opens up a new and convenient route to the Sudan. It also provides a better exit for goods; for from Atbara to Alexandria is 1200 miles; and though this distance is covered by steamer and train, still it is expensive and troublesome to convey goods so far, and it will be cheaper to send them by the new railway to the sea and thence by coasting vessel to Alexandria. Needless to say this line is regarded by the British as of great strategic importance, as it completely destroys the isolation of the Sudan by rendering it accessible to landed forces. STUDENT

### Literalism Run Mad

ALL the great teachers of mankind have hidden their profoundest truths in their dark sayings, and opened their mouths in parables, and when these allegorical presentations are taken as literal fact, the most appalling blunders must result. A learned commentator who undertook to edit a recently published edition of *The Light of Asia* was greatly horrified at that legendary account which attributes to Krishna 30,000 mistresses (the population of a good sized town). But Christianity, also of oriental origin, abounds likewise in metaphor, or we should have to accuse the gentle Nazarene of inculcating cannibalism when he said "My flesh is meat indeed, and my blood is drink indeed." The Church moreover is "the bride of Christ," and seeing that the female element of Christian Churches forms more than half its bulk, its stainless founder stands arraigned as a polygamist on an extensive scale. More space would be wasted in dealing with such absurdities; suffice it only to remark that the true significance of the 30,000 mistresses of Krishna, as also the multitudinous wives of King Solomon, is only to be understood by those who look beneath the words to read the meaning they convey. STUDENT

### Recent Travels in Central Africa

DR. A. F. R. WOLLASTON, who has just returned to England after an expedition in Central Africa, traversed the heart of the Mfumbiro volcanic region south of Lake Albert Edward, a country with waterless stretches where no Englishman had penetrated before. He discovered nine extinct volcanoes, the highest 14,000 feet. Near the top they are covered with dense bamboo, supposed to be inhabited by pygmy races. The expedition passed Lake Kivu, went to Tanganyika

through the unknown valley of the Russisi, and then traversed a region devastated by the mysterious "sleeping sickness," where at nearly every village were found people who had been turned out to die. One of the tribes takes snuff, using for this purpose a sort of clip which is placed on the nose when the snuff is being taken, and at other times carried in the ear. CORRESPONDENT

### Terrible Privations in the Australian Desert

LET those who talk wildly about overcrowding of the earth reflect on the vast tracts now lying desolate, and try to calculate, from what has already been accomplished in the way of rendering such tracts habitable, in humanity's present state of disunion and private rapacity, what may be possible in the same line under conditions of unity and higher feeling. There will be plenty of room for the people when the people are ready for the room.

The interior of Australia is a most terrible torrid desert. Last October there arrived at Adelaide the remnants of an expedition, called, from its leader, the George expedition, which set out in September 1905 to prospect the region lying between the Petermann range, southwest of Lake Amadeus, and the West Australian border, where it was expected to find gold. The party, consisting of seven persons and twenty-one camels, left the railroad at its farthest point, Oodnadatta, and proceeded across the desert in search of a water-hole. One night they were surprised in camp by natives and two of them badly wounded by spear thrusts. After fifteen days' delay caused by this mishap, they proceeded northwards across the desert; but the maps misled them and they did not find the water they expected. So intense was the heat that camels went mad and men became delirious. Finally the expedition had to be abandoned, and only with much privation did the party reach home, after the death of its leader. Gold was indeed found, but not in sufficient quantity to warrant further prospecting. STUDENT

### The Presidency of the Adyar Society

THE President of the Adyar Society, Colonel H. S. Olcott, recently died. Thereupon has ensued competition among the leaders as to who shall succeed him. The chief competitors are a Mrs. Besant and a Mr. G. R. S. Mead. The latter is a scholar by taste and occupation and may be said to represent the literary and philosophical side of that Society, while Mrs. Besant represents the more emotional side. There has probably never been much fundamental sympathy between these two aspects and their respective representatives; but hitherto they seem to have been held together by a common cause of opposition to the UNIVERSAL BROTHERHOOD AND THEOSOPHICAL SOCIETY. Now, however, that the death of their President has forced the issue as to which of them is to predominate in future, the link that bound them is broken, and it seems to be war. H. T. E.

CHLOROFORM was used for the first time in Berlin upon a bear, which died under the doctors' hands. This shows the unreliability of experiments on animals as guides for the treatment of humans, and also the very real danger to life in the use of chloroform. T.



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Total number of hours sunshine recorded during JUNE, 231.  
Possible sunshine, 428. Percentage, 54. Average number of hours per day, 7.71 (decimal notation). Observations taken at 8 a. m., Pacific Time.

| JULY | BARO-METER | THERMOMETERS |     |     |     | RAIN FALL | WIND |     |
|------|------------|--------------|-----|-----|-----|-----------|------|-----|
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**Vol. X**

**AUGUST 11, 1907**

**No. 40**

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WEEKLY ILLUSTRATED

Edited by KATHERINE TINGLEY

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No. 40

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## The Power of Language

AN association has recently been formed in England for the purpose of maintaining the correct use of English and promoting its due recognition as an essential element in national education. It is contended that English Literature, too much neglected in the schools, has a "power to humanize life and learning," and that owing to a lack of living interest in the language, English reading, writing and speaking suffer.

No doubt there is a big grain of truth in these contentions. A better recognition of the value and power of words would surely go with a raising of the dignity of life. We cannot afford to be heedless and slovenly in any direction. "Words are things," says William Q. Judge, "with me and in fact." And again, "Let us use with care those living messengers called words."

Too often a perception of the grand truth of the essential importance of deeds induces the extreme view that words are of no value, mere wasted breath or ink. But "words are things," and as they are used in a dignified or slovenly manner, they contain within themselves more or less of the life of things. All that we utter, as well as all that we do, as it passes out from the inner beings of us, through the organisms of body and mind, molds those organisms as it passes; so the instruments by means of which we show ourselves to the world, these personalities through which we contact the external world, are heightened in usefulness or impaired by every current of word or thought or action which we send through them.

But further: the artist knows that there is a certain value or quality related to our consciousness in each color; the musician knows the same thing about every note or key on his piano, or about all the notes and combinations of them, and all the instruments of the orchestra. So by infinite numbers of combinations of notes, each one a necessity, a living thing, the grand symphony is composed with all its power over human feeling.

The same thing is in a word as in a note, and the power of the combinations of words is parallel with the power of note-combinations. It is as words are rightly combined, according to the principles of music, that they become powerful and valuable. We do not, in giving a concert, elect to spend the time strumming scales, up and down the piano, saying that it will not matter, our ideas are what count, and the people will get all the value in all the notes. We

do not indeed look on the five-finger exercises as music. Nor do we give readings from the Dictionaries, for that matter; but we commonly treat the notes with a greater respect than the words we use, a respect different in kind as well as in degree. The true musician has a feeling for every note and chord he plays; he will get the inner life and beauty out of each one of them, knowing that thus only can he get the full message out of the music. We do not consider that a tune played "with one finger" on the piano, is as powerful as a symphony with the full orchestra. Words are notes, ideas are melodies; right expression should be symphony.

## The Secrets of Words

Take the name of any color or jewel or natural object — for these as some one has said, are probably the most obviously beautiful words in the language — and realize what a life and beauty there is in it: each a note with its life going inward and inward; each a modification of some inaudible sound, some secret of vibration, expressing and having relation to the very soul and being of the thing named. And then realize that all the words we use, the poor hackneyed jaded drudges that fall day by day from our lips, may have the same dignity and beauty and life deep in them.

There are traditions of old races of Enchanters who so knew the inner beings of the words that they could command with them inanimate things; huge stones were raised in the air at their bidding and wild beasts were slain or tamed. The Gaulish Hercules is represented as having all men and things and creatures attached by slender cords to his tongue: that is, he drew them where he would, and set them to work out his beneficent purposes by the power that lies within the depths and sequences of words. Let those who will, dismiss such stories as folly; there is perhaps more truth in them than the critics could digest. These Enchanters were said to have been men whose purity of living had allowed their bodies to remain unimpaired instruments, so that the music of the words that came from them was music indeed.

## A Compelling Harmony

That is what our words should be — music. All that we speak or write should be based on music. Great literary style is always musical; whoever reads aloud the works of any master will know what this means. Words can be put together so as to be dull and commonplace, or harsh; or majestic, beautiful, tender and full of magic. A true thing can only be truly expressed in words so organized and arranged as to be in themselves true, and true to the

eternal Laws of Music — rhythmic, melodious, harmonious — because that is the nature of the Soul of Man.

And so whenever the Soul had a great message, it spoke it out in language unmistakably musical, to the manner of which we have given the name of style. The music may be of one kind or another, may even sound harsh to many, but is still there and still compelling. Much breath and ink have been wasted in endeavors to prove that Walt Whitman was no poet and that Carlyle did not know the secret of prose writing — but it was because the Soul spoke out, in varying degrees of fulness in those two men, that their words ring with a mighty music, and they were Poets, and men have heard them, as though under compulsion.

Where style is set up as an end apart from the Soul, of course foolishness is likely to result, just as to aim at dignity, *quâ* dignity, is generally to attain only ridiculousness. But to realize that words have their right place as the living messengers of the Soul, and to compel them to take and worthily fill that place, would be perhaps to set in motion something that might react on our lives and make easier the whole path of duty. STUDENT

#### A Chinese Nobleman's Advice to Missionaries

AT the closing meeting of the Shanghai Centenary Missionary Conference of this year, already alluded to in these columns, a Chinese nobleman representing his Government delivered a speech of which every word — but particularly the extracts we quote — might be profitably pondered by the candidates for foreign mission-posts in that or any other country:

To the Chinese, as well as to the non-partisan foreign observer, the fact that stands out most prominently in connection with the efforts of missionaries in the past is their too great dependence on the arm of the flesh, instead of trusting to the arm of the Lord. The Gospel says: "Behold, I send you forth as sheep in the midst of wolves. Be ye therefore wise as serpents and harmless as doves." Without making any undue reference as to who may be considered the wolves or the sheep, I submit that this clearly shows that to suffer injustice uncomplainingly is more Christian than to exact treaty rights; to suffer injury, than to claim pecuniary indemnity; to pardon the offender, than to demand his chastisement. But what have we found in the past? I will not attempt to give instances of the many controversies of this maxim that have occurred in the history of missionary relations with China and the Chinese authorities — they are known to every one. Their effect is ever present with us, whether we be patriotic Chinese or sympathetic Westerners, and until the Chinese people receive convincing evidence that such methods will never again obtain, the aftermath of these lapses will exert an overwhelming negative influence on all your work and efforts.

Again, missionaries are often deficient in their knowledge of the Confucian classics, and consequently appear illiterate to the Chinese. This lessens the respect for the missionary in a very marked degree. The mistake is made that a person can learn sufficient Chinese in two or three years to equip him or her for work among the people, whereas it requires many years of study and practice. The better way would be for the learned missionary to transfer his knowledge of spiritual creeds and faith to a competent Chinese scholar, who in his turn would teach individuals able to form an opinion and choose for themselves. Thus a proper understanding, brought about by efficient

study, would emphasize such facts as that neither Confucian nor ancestral worship — so called — is considered as worship, in the Western sense of the term, by the Chinese. We do not bow down to or worship our ancestors. Each family has its own forebears and our respect and admiration for them is a simple expression of filial piety. Similarly our expression of reverence for the great Confucius — which is wrongly termed worship — is performed more out of respect to the learned sage. We ask no favor such as protection either from our ancestors or from him. We do this solely to God. Every man is entitled to his own opinions and his own belief, and Confucianism, embodying as it does respect for ancestors, filial piety and brotherly love, conduces to morality, obedience to the law and brotherhood among the masses of the population.

Thus, although we may be Confucianist or Christian, and although we may again be divided into sections, sects and denominations of belief, we can still do our best to pull together in that spirit of charity which is common to — yet above — all creeds, and thus effect some good among the races of men.

It will be noticed that the speaker pays the missionaries two remarkable compliments to which one may hope they will live up. He supposes them capable of so formulating his creed that after it has satisfied the mind of a scholarly and philosophical Chinese and been by him delivered in his own way to the multitude, it will be convincing and self-evidently true to them.

And he supposes him capable of working for the good of mankind side by side with a Confucianist and in brotherly harmony, recognizing that he too was animated by that spirit which is common to, yet above, all creeds whatsoever. STUDENT

#### Maori Magic

A CORRESPONDENT of the London *Pall Mall Gazette*, writing on old Maori magic, describes an attempt of the then Bishop of New Zealand to convert the last of the *tohungas* or priest-magicians, a very ancient old fellow named Tohoto. The bishop talked eloquently and persuasively for several hours but elicited no reply whatever. At last the old man raised his head. "Hearken unto my words," he said; "if you can do this I will accept your God." Then picking up the dead leaf of a cabbage tree which had fluttered to the ground, he held it out at arm's length. Gradually the dry brown leaf became fresh and green! Tohoto died in 1886, unconverted. Perhaps this was his last feat of magic.

"Many white men," says the writer, "are familiar with some of the outward forms of the observances of the Maori priest, but of the inner meaning and origin of their ritual we know nothing." The teaching was handed down orally; there were several grades of initiation, and before going higher the pupil had to prove his efficiency. One of the lower feats was to take in his palm a smooth hard stone and shatter it to atoms by an exercise of will. The writer discusses the magical feats, ascribing some to ventriloquism, some to hypnotism, but finally adds: "There remains, however, a mass of evidence proving that these men possessed powers which can only be explained by processes into which we are only now beginning to have any insight."

The writer may or may not be right in thinking that the line of the priest-magicians is closed; but as a nation the Maoris may have their past in front of them as well as behind if they are protected and helped. STUDENT

#### The Home of Ulysses

ULYSSES' home is now said to have been definitely located and science admits that Homer was right after all in his descriptions. Once more the CENTURY PATH calls attention to these tardy but inevitable admissions of the truth of what it has so often maintained — that tradition is on the whole more reliable than the body of opinions dignified by the name of "history."

The question was whether the little island now known as Ithaka, one of the Ionians, was the Ithaka of the poem. North of the modern Ithaka is a larger island, now Leukas. This, it is now claimed, and not its smaller sister, was the poem's Ithaka.

For a long time there was much controversy, and in order to end it the German Emperor furnished the means for an expedition, whose report has just been published.

In the poem there was a city, from which the plain sloped to the sea. Behind it, to the east and north-east, rose a sheltering mountain all oak-covered. Excavations in Leukas have revealed the remains of an ancient city. They are about a mile from the shore and the slope of the plain from the city to the sea is about sixty feet. Behind and to the east and northeast of the ruins rises an oak-covered mountain. Near the city, in the poem, were two springs. Near the ruins in Leukas are the remains of two springs. The conformation of the shore-line of the poetic Ithaka and of the actual Leukas is the same, consisting of two indentations and a peninsula near the harbor. The caves of the poem also correspond with caves in Leukas. And these are but a few of the correspondences.

The report also incidentally does something to help the settlement of another point. The description of the island is scattered through the long poem. *It is now admitted that the items of the description are strictly correct and geographical.* But according to a modern theory the poem was composed by various poets over a long stretch of time. Would several of them have been equally acquainted with Leukas and equally determined to stick to geographical accuracy?

And now more facts would be welcome about that half-buried city. When we obtain them we shall probably find that they tend to uphold Homer's truthfulness rather than modern estimates of probability. Let us not forget Troy; let us bear in mind Tiryns and Mykenae. Knossos should be a lesson. E.

#### Awakening of the East

A TRAVELER, whose recent book shows that he has made an intimate study of many Oriental peoples, says of the villagers of Lower Egypt that they are

keen men of affairs, cognisant of the world's movement, shrewdly critical of political events abroad as well as in Cairo. The Omdeh was connected with his colleagues and with Cairo by telephone. . . . Each morning they received their newspapers in Arabic, and were as well informed of foreign affairs as the man in the streets of London or Paris. Compared with a village gathering in an English inn, their conversation was intelligent and weighty — a revelation to me in my Cockney egotism.

This is to be taken as a sign that the West, in arousing the latent capacity of the East, has aroused something far deeper and more pregnant with possibilities than it counted on. T.



# Some Views on XXth Century Problems

## Theological Gropings

THE evil days have come upon us in which the theologians confess that they do not know what they have been talking about for so many centuries. They take a humble seat beside the ordinary man and feel the comradeship of a common search with him for real knowledge. "These are difficult days for the theologian," says Professor Youtz of the Montreal Congregational College. He writes a frank article in the *American Journal of Theology*, perhaps not intended for the layman to read, but the layman gets it in his Sunday issue all the same.

The old heaven and the old God have gone. The medieval pictures of a Heaven of luminous clouds rolling diaphanously around their creator and threaded with the sinuous forms of angels, seem childish to us. "A scientific age has analyzed the clouds, and the traditional conception of a heaven in the skies whence angels descend, no longer appeals to the imagination. Naturalism has compelled us to relocate the habitation of God." As a theologian he admits himself to be on the search. "Scientific thinkers have discovered a new world, a larger world, and we are trying to find an explanation to fit the facts."

At last he has reached a conclusion which may fit some of the facts, which indeed is certainly true, but which does not cover *all* the facts nor contain all the truth. The relocation of the habitation of God is in nature. "Wherever there is life there God is. He is immanent in all his works."

But perhaps the old theologically-minded painters had a bit of truth behind their symbolism after all. If the Divine is wholly expressed in nature and man, nature and man have already reached their limit. But every man knows that there is something which is *not* expressed in any part of his mental, emotional, or physical life, but which is trying to make him express it. He knows that however high he gets there will always be this which is higher and urgent in its appeal and inspiration. It may not be spatially remote in some Heaven; conceptions of space have nothing here to do. Subjectively it is "above." Plant life is higher than stone life, and therefore more "Divine." But beyond it, to which it tends, is animal life to which it is inferior. Why not keep the term Divine to that which is always beyond any height of perfection, always being approached but never attained? Neither, for that, is it to be called unknowable, for every heart knows it, feels its call to come up higher. Difficulties only begin when the mind insists on framing definitions, getting absorbed in its own ideas instead of attending to that about which it is making so much talk and argument. Men have argued that there can be no absolute moral law enjoined by conscience because the moral standard of different peoples varies. What is approved here is a crime there and *vice versa*. But the absolute moral law is to be the highest you can conceive, and as you try, your conceptions of highest will continually rise. They

will approach, whilst never attaining, an absolute Highest.

Let no man bother because the councils of the theologians are darkened. He can be his own theologian. Looking within he will gradually find a new light. It will be to his mental vision what the violet light would be to eyes that had hitherto seen no higher than the green.

STUDENT

## Three Concepts of Christ

NOW that the wave of "higher Criticism" has spent much of its force and is receding it is not very difficult to see what it has done, what it has swept away and what left untouched. There is a reaction, more or less expressed by the cry *Back to Christ*; but is there a possibility of going back to the *same* Christ? Consider the case of the thinking man who has been through the fires of the Higher-Critical phase, who has weariedly come out of it, and who sounds the cry. The Christ he had was the Son of the Ruler and Creator of the Universe, who was Virgin-born, who worked miracles, and who rose in the flesh from the tomb. As regards our tired thinker, (a common enough figure) the Virgin-birth, the miracles, the resurrection, have weakened or vanished as beliefs; whether he knows it or not, the Sonship conception has also weakened or vanished; in the extremest cases all that remains is an ideal picture of a perfectly good man. The thinker now no longer wishes to be preached to about any of the old beliefs which Criticism has undermined; they make no appeal to him. His spiritual hunger has now to be satisfied with the ideal of a perfect life. The word divine has lost much or all of its meaning; Jesus Christ is no longer different *in kind* from himself.

He cannot rest here. His questions about life, immortality, and the soul, have lost their old answer. He will try to live the Christ life, but with a never absent sense of void. "If Christ was merely human —": the next stage is hidden in the word *merely*. For perhaps it is inappropriate; perhaps man contains a latent Divinity by which, when unfolded, he may become more than man. Our thinker will now ask what more he will *know*, not only *be*, by living the life, by unfolding the latent Christ in him. Will there be then *knowledge* in him, or must he live on hoping that death may de-veil secrets so heavily veiled in life?

Finally he will come upon new, and also a very old teaching — that it is possible for man while in life to become different in kind from his old self; and that the new self into which he has been born is not only otherwise motivated than the old, has not only discarded selfishness for unselfishness, but has a new consciousness which absolutely and sanely knows, where the old at best groped in faith, and to which the face of the world exhibits, shining through, the Soul of the world. Then he will understand what Christ was trying to lead men to, and will therefore understand Christ in a new way. He will understand that the march of humanity up to the heights

has to wait till all men have opened the eyes and unfolded the wings of the Christ within.

This is the third phase, now coming. There was the theological Christ; the shorn Christ of the Criticism; and now the Theosophical Christ.

STUDENT

## Real and Half Teachers

ESPECIALLY in Germany is the tendency growing to contrast the teachings of Paul with those of Jesus and to ascribe to the former the bulk of what is known as Christianity. According to Professor Pfeiderer, Jesus showed no consciousness of any supernatural mission. He simply saw the evil of the world, seeing also that brotherhood and love of God were the cures for it. His idea of the kingdom of heaven was the common life to which these cures had been applied. He denied the possession of moral perfection, or of unlimited prevision, or of the exclusive sonship of God. His consciousness, in a word, however pure and lofty, was human.

But such critics leave the problem darker than before. They have taken away the transcendental cause and yet leave its transcendental effects. Jesus Christ is only an extremely good man with an ordinary intellect, yet the simple words he spoke have echoed through the world for two thousand years. The critics do not account for a spiritual force which gave ordinary words and ordinary elevated thoughts a hundred times the thrill of vitality they would have had from ordinary lips or minds. It is bad psychology, almost bad mechanics. Granted that Jesus was only what other men may become, it follows that a center of conscious will may awake in man which will make the simple words of a perhaps simple mind thrill with vitality, make them almost eternal. It is a power behind the mind, using that. Where it is not awake, the man is no more than his mind, and his words will have no more vitality than the mind can give them. The awakening of this inner center is not altogether a mental process, but higher. Before and after its awakening, the mind may be very simple or very powerful and subtle. The two evolutions do not necessarily run together, though finally the new consciousness will refine the mind to the utmost. Till it does so it must drive its intuitions through what may be a defective lens; if only partially awake it may not even see the imperfections of the lens. The mind may have strong prejudices, preconceptions, and these may easily be defects in the teaching that now forthcomes. May not Paul have been such a half-initiate? May not his subtle and powerful mind have constructed strained theories to which the (if only half-) awakened inner self lent such vitality? Humanity has had to suffer much at the hands of half-awakened teachers; and it is only Theosophy that will enable it to discriminate. The marks of the real teacher are plain, but men have not yet learned to know them. If they but feel the inner force of a speaker, they are likely to accept all that he says, not reflecting that there may be still a subtle ambition, subtle egotism, or mental pre-conceptions. STUDENT

# Archaeology Palaeontology Ethnology



Lomaland Photo. and Engraving Dept.

THE "MERCHANT'S TABLE," LOCMARIAQUER, MORBIHAN, BRITTANY

## Barbarian Scrap-Heap

SOME of our archaeologists seem to be taking far more interest in the scrap-heaps of the uncultured tribes that have settled in different parts of this continent at different times during the vast ages of the past, than in the records of our really great ancestors who have bequeathed us the ruins of their temples and pyramids. This is doubtless to be accounted for partly by the natural interest which any one takes in his own particular discovery or in discoveries in his own locality, and partly by the still strong astral impression of the Nineteenth century evolution theories. Naturally one is interested in a mound excavated in one's own State; but the description given of that excavation scarcely seems to warrant the importance attributed to it as a discovery of great archaeological significance. This mound is at Emeryville, between Berkeley and San Francisco. Two investigators started their investigation by a tunnel and then made a vertical shaft. They found that there were ten different strata in the mound; among the constituents of which are enumerated oyster shells, mussel shells and clam shells; bones of deer, elk, etc., etc.; fireplaces with ashes—evidently used, we are told, for the preparation of food; and sundry human relics dignified by the generic name of "artifacts." In short it was a very average specimen of the genus scrap-heap, wherever found.

Graves were found, and in them bones; and a description is given of the various ways in which different lots of people buried their dead bodies, and of how some cremated them. It is inferred from the vast quantity of shells that this site was occupied for a very long time; to which is added the remarkable statement that "even the complete development of this peculiar mode of existence must have taken ages." Thus we see that the investigators

evidently have some theory as to the evolution of man from still more primitive types.

Altogether one does not feel able to get up much enthusiasm about these gypsies and their scrap-heaps, nor to attach any importance whatever to the fact that such have existed from time immemorial upon this continent, camping on each other's deserted pitches as the centuries rolled. The same thing is going on now all over the world, and other heaps of oyster-shells and hair-pins and artifacts are accumulating. They are of no use now; but later on some will doubtless dig them up and admire them through the chronological distance that lends enchantment to the view. E.

## A Curious "Accident"

A WRITER on Mexico says that the ancient Mexicans counted the fifty-two years in a cycle by combining two cycles of four and thirteen; and adds that "by accident this calendar may be exactly illustrated with a modern pack of cards laid out in rotation of the four suits." Yet, in going on to describe the similar device by which the Mexicans counted their days—twenty times thirteen—the writer says that "its historical interest depends on its resemblance to the calendar system of central and eastern Asia."

Whence did we get our cards?

Why did the writer put in the words "by accident"?

STUDENT

## Sumerians Greater than Semites

THERE is still a controversy raging among Assyriologists as to Professor Hilprecht of the University of Pennsylvania and his work. It is reported that he is accused of dishonesty in stating where he obtained the clay tablets about which he writes, and of numbering the books which he publishes in such a way as to mislead people into thinking he has published more than he has. It is impossible

for us to go into the merits of this complicated controversy; but we have a natural sympathy for the party attacked, and a feeling that he will, by his future work, make good his claims and prove the back numbers in his series of books. In any case many valuable facts are being brought out about the ancient Mesopotamian civilizations. Professor Hilprecht maintains his belief in the immense antiquity of Babylonian literature, art and science, and declares that *almost everything that was valuable belonged to the pre-Semitic period.*

Ancient Sumerian art and science have gradually degenerated under the Semitic invaders. . . . compared with that highly developed civilization on the threshold of the fifth and fourth milleniums, the new shoots [that is, the developments of the times of Sargon, Hammurabi, Ashurbanipal and Nebuchadrezzar] are only miserable after-growths of a great period of independent creation long past.

This is confirmatory of the teachings of Theosophy, that the Mesopotamian civilizations were only offshoots of other greater civilizations before them; and al-

together contradictory of the usual hypothesis that the Sumerians and Akkadians were primitive peoples, on whom the Semites *improved.*

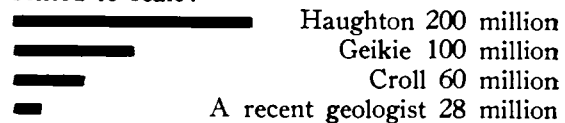
Enormous quantities of clay tablets have been obtained from various places, and they are chiefly business records. This gives promise of the discovery at some future date of something more important. STUDENT

## Age of the Earth

ARGUMENTS from rate of consolidation give, according to Lord Kelvin, between 20 and 400 million years, represented by the two lines below:



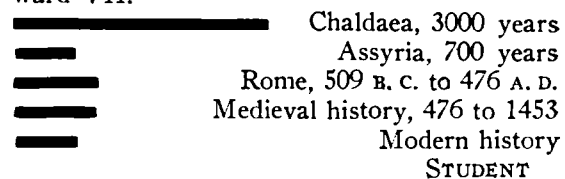
For the deposition of the sedimentary rocks, the following figures have been given, represented to scale:



It is impossible to represent by diagrams drawn to scale the ratio between geologic time and historic time. This ratio is not less than 1 to 10,000, which is the ratio between six inches and a mile.

## HISTORY

The diagrams below show the comparative lengths of a few periods in history. In Chaldaean history, Sargon I is the first king mentioned in a school text-book, and the next is Kudur-Nakhunta. The interval is 1500 years—the same as that between Alaric and Edward VII.



STUDENT

# ✧ The Trend of Twentieth Century Science ✧

## A Missing Link

ACCORDING to current theory, man evolved from an ancestor of the present ape. The ape-like characters gradually disappeared; the skull enlarged; the erect posture was assumed; finally appeared the man we know.

The theory looks very well, but it does not seem to be fitting the facts. Professor Cunningham of Edinburgh, recently reading a paper to the Royal Society of that city, said that historic evidence takes us a long way back, but it simply served to show that as far as we can look back, the human races, as they exist at present, existed then apparently structurally the same as now. If we go a little further back and explore the Neolithic period, we come to very much the same result. There is no lowering of the type, there is not the slightest approach to the ape.

In Europe the historic period might be said to begin at the close of the Celtic period. Whatever the duration of the Celtic may ultimately turn out to have been, behind it again is the Neolithic.

Separating the Neolithic from the Palaeolithic age was a glacial epoch. If we go back behind this into the Quaternary geological period "we get into a totally different world," and remains from that world

represent such different anatomical characters that there is no difficulty in recognizing them as being very different from all the other peoples that either inhabit the earth at the present moment or have inhabited it since that period.

Where are the links between the degraded Palaeolithic skull and the modern-shaped Neolithic skull? There are none, and yet the current theory requires that there should be. Why are there none? Science has no answer; until she gets one the Theosophical teaching might be tried. Palaeolithic man was the Quaternary relic, the debased remnant, of a race that reached its height and was practically extinguished in the Tertiary period, the Atlantean race. While it was perishing, its successor, the Aryan — in the full meaning given by Theosophy to that term — was evolving far north and working down to central Asia. Neolithic man was just pre-Aryan. Then followed the Aryan immigrations proper. Hence the radical difference between the Neolithic and Palaeolithic types. STUDENT

## Possibilities of Repair

GERMAN biologist has begun a sort of new classification of the members of the animal tree in accordance with their power to reproduce lost parts and repair injuries. He makes six classes, but it really comes to seven.

Lowest are the one-celled organisms. These have the power of repair so perfect that each of any number of pieces into which they may be divided (provided it contains a fragment of the nucleus) becomes a whole and perfect cell.

The next class consists of organisms containing many cells arranged in two groups, internal and of the surface. Each group can only reproduce its kind. If one of these crea-

tures is divided into parts, the part can only reproduce the whole if it contains both kinds of cells.

The third class consists of creatures made of three kinds of cells, external, internal, and a layer between. Each of the three kinds must be in a severed part if that part is to reproduce the whole. The higher up we go the more the power is limited and conditioned.

A still further decrease in it is shown in the fourth class, the mollusca, crustacea, fish, and the amphibia with tails. With these creatures the loss of the head is always followed by death, and the loss of a large portion of the tail is only followed by partial reproduction.

The fifth group contains such creatures as the crocodile. These, if they lose their tails, can only refurbish themselves with the fleshy part of it, not the bony.

Then come all the rest, including our noble selves:

To this group belong the tailless amphibia, or frogs, many different species of reptiles, birds, mammals and insects. But even in this class we occasionally find birds which are able to reproduce the beak, reptiles and frogs which can recreate the jaw, and low rodent groups which manifest tail regeneration.

So this class is really double.

One wonders whether the further progress of evolution will confer upon us some at any rate of the regenerative powers of much lower creatures. The resources of the human body have never yet been sounded. It contains a clock, a barometer, a thermometer, a compass, countless batteries generating every kind of electricity, magnets and a thousand other instruments. Will further evolution enable us to use and read all these perfectly, and at the same time and with the same extension and particularization of will to superintend elaborate repairs? Can we be sure of a limit to the possibilities of even our physical evolution? We may be in a back-water just now (geological "now") waiting for a wave. Or the wave may be waiting for us; one way of putting it is as good as the other. STUDENT

## First Steps in Astronomy

THE new telescope of 8-foot mirror, which 1911 will see completed may possibly prove to be the far limit in that kind of instrument. And some have already predicted that astronomical knowledge which cannot be gotten with it and the spectroscope, cannot be gotten at all. In other words, that we are within sight of the boundary of stellar science.

Such prophets are always to be heard. Who could have predicted that the power of a glass prism to split white light into its band of colors would enable us to determine the motion to or from us of immeasurably distant stars, or to know that a point of light really consisted of two, three, or four great suns?

Such a band, yielded by sunlight or starlight, is marked by fine dark upright lines corresponding with the elements of the body under examination. Each element gives lines in particular places in the color-band. When

photographs of the band given by a star at intervals of days, weeks or months are compared, it is sometimes found that lines of, say sodium, have moved up the band a trifle nearer the violet end, or down the band a trifle nearer the red end. This means that in the one case the star is approaching, in the other receding. When a railway engine whose whistle is steadily sounding its note is approaching us, the note appears to rise in pitch. Its approach adds to the number of air-waves from the whistle which fall per second upon our ear. So when a star is approaching us, more ether waves reach us; the lines of the band rise higher in pitch, that is, move a little up the band from the red end towards the violet. When some of the lines are duplicated, we know that though the telescope only sees one star there are in fact two. When the duplication is periodic, not continuous, and when in addition one of the duplicated lines moves a little up the band and back again to be re-absorbed in the other, we know that one of the two stars is moving around the other.

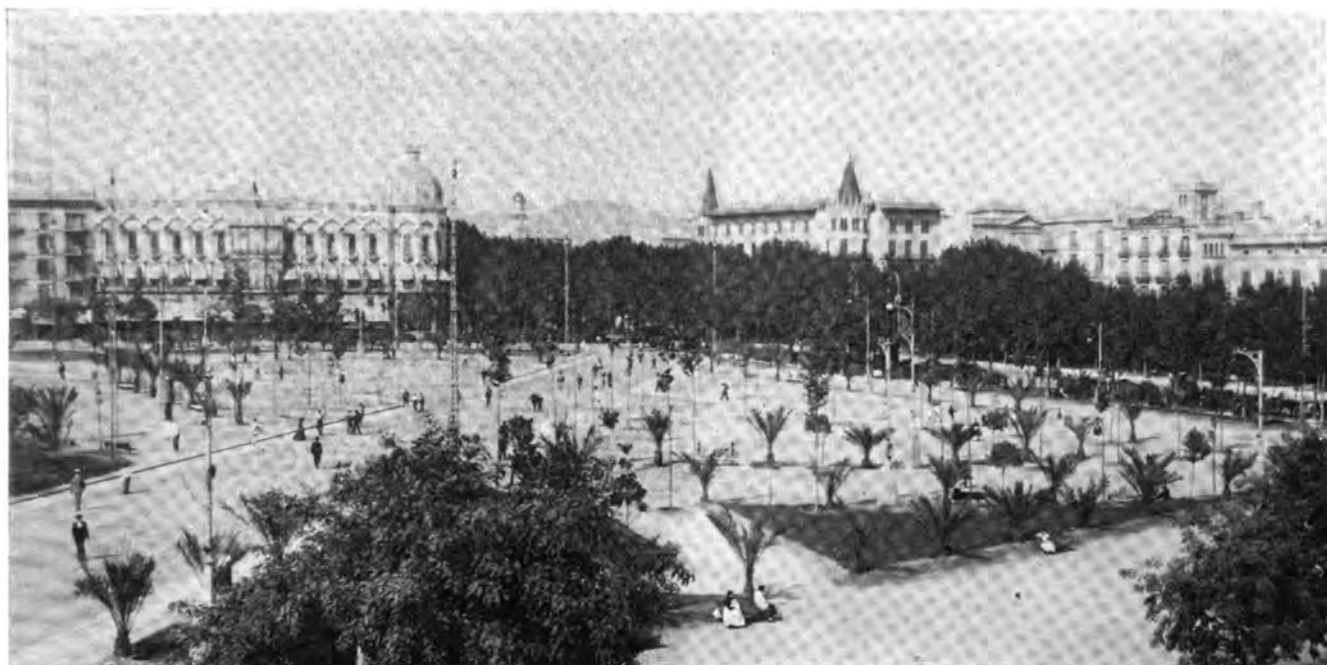
All this and much more the spectroscope tells us; and by tomorrow morning we may have another instrument which will tell us as much more than this as this is more than could be told us by the telescope. Astronomy is not very far (with us) from its infancy. It will have begun its adolescence when it begins to work out a conception of the universe in terms of a living organism. Whether the universal cell has a nucleus, a center, whether in fact there is a central sun, has of course been a mooted point for a long time. Mädler supposed it to be Alcyone of the Pleiades. Theosophy corroborates, adding that through the Pleiades and especially Alcyone the life pulse enters our universe. Adult modern astronomy will have to work out its distribution and subsidiary centers. STUDENT

## Preserving Monuments

PROFESSOR CHURCH has performed a marked service in indicating a method of preserving stone work against the corrosion of the acid-laden air of manufacturing cities. The burning of coal produces some sulphuric acid, amounting, in the case of London, to perhaps half a million tons a year. This combines with the limestone of buildings, and with any calcareous cement that may have been used, forming gypsum, sulphate of calcium. This is soluble in water and is ultimately washed off; or, forming a surface crust, is shaken off by the city's vibration.

Professor Church's method is to wash the face of the stone with baryta water, a solution of barium hydroxide. The soluble sulphate of calcium then becomes the absolutely insoluble sulphate of barium, and the calcareous cement between the stones, taking up some barium, recovers its original hardness. After this the whole face should be covered with paraffin wax. The treatment is cheap and all destruction would come to an end at once. Before it has begun, a thorough coating of wax might suffice alone. "Cleopatra's Needle," in London, was varnished, barely in time. STUDENT





Lomaland Photo. and Engraving Dept.

PLAZA DE CATALUÑA AND PASEO DE GRACIA, BARCELONA, SPAIN

### Hygrometry

**H**YGROMETRY is the art of ascertaining, not the quantity of aqueous vapor present in the atmosphere, but the ratio between that quantity and the maximum quantity which *could* be present at the temperature of the observation. The wetness of a sponge, for instance, does not depend upon the quantity of water in it, but upon the ratio between that quantity and the maximum quantity which the sponge *could* contain. What we ascertain in hygrometry is the *humidity* of the air; but it must be understood that the word "humidity," thus technically used, does not mean (as ordinarily) dampness, but refers to proportions of aqueous vapor. Now aqueous vapor is a perfectly dry gas, only yielding moisture when condensed.

The quantity of water which can be present in the atmosphere is limited. The maximum depends upon the temperature. At a high temperature there can be more vapor present than at a lower. When there is as much vapor present at a given temperature as is possible at that temperature, the air is said to be *saturated*. (More strictly it is not the air, but the space, which is saturated; for the phenomena are the same as in a vacuum.) If, therefore, air which is already saturated be cooled, and its capacity to hold vapor thus lessened, some of the vapor will be condensed into water. The temperature at which this happens is called the *Dew-Point*.

In hygrometry we have to determine how near the air is to its saturation point; in other words, the ratio between the amount of vapor actually present and the maximum amount possible for the given temperature. We have, therefore, to ascertain two things — the actual amount and the maximum possible amount.

The maximum possible amount is found by referring to tables in which the amount is giv-

en for all ordinary temperatures. The actual amount is found by cooling the air to its dew-point and then referring to the tables again to see what is the maximum amount of vapor possible for this lower temperature. This amount is of course the same as the amount present before the air was cooled. The ratio between the latter figure and the former is the humidity of the air.

The amount of aqueous vapor in the air is always expressed in the form of a *pressure* or *tension*. To express it in measures or weights not being convenient we resort to the property of tension which all gases possess. And this tension is measured in millimeters of mercury, just as barometric pressure is. For instance, here is part of a

| ° C. | mm.   | ° C. | mm.   |
|------|-------|------|-------|
| 15   | 12.70 | 17   | 14.42 |
| 16   | 13.54 | 18   | 15.36 |

To take an instance of an observation, let us suppose that the observed temperature was 18° C. and the dew-point 15° C. The humidity would be  $12.70 \div 15.36$ , expressed by its equivalents, .83 or 83%.

The dew-point can be found by various contrivances which cool the air until dew is deposited upon some shiny surface. But in meteorological practise it is more convenient to use a *dry and wet bulb hygrometer*. This consists of two thermometers, one of which gives the temperature in the usual way, and the other has its bulb kept wet with a rag dipping into water. This latter thermometer gives a lower temperature than the other; and, though this temperature is not the dew-point, it varies with the humidity of the air, so that the humidity can be calculated from the readings of the two thermometers, by means of a certain formula.

It has been said that the air, or rather space,

can only contain a limited quantity of aqueous vapor at any given temperature, and that this quantity varies with the temperature; also that this vapor exerts a pressure, just as other gases do, on anything which confines it. When vapor is given off from boiling water, its pressure is equal to that of the atmosphere, 760 mm., more or less. But water gives off vapor at all lower temperatures, even when frozen. At these lower temperatures, however, the pressure of the vapor is less than that of the atmosphere, and cannot be increased above its maximum for each temperature without condensing it back to water. To find the maximum vapor tension for different temperatures, we

take a barometer and introduce a drop or two of water through the mercury into the vacuum at the top. This water immediately evaporates until the space contains its maximum amount of vapor (if sufficient water for this was introduced), and after this no more water will evaporate. At the same time the mercury is driven down by the elastic force of the vapor and we can read how many millimeters it has been driven down. This indicates the maximum vapor tension for that temperature; and so for other temperatures. The presence of air in the tube above the mercury would not interfere with the amount of tension exerted by the vapor, but would only make the water evaporate more slowly.

A knowledge of the hygrometric condition of the air is of great importance in meteorology. Aqueous vapor is a gas which has very different physical properties from air. It has an enormous power of absorbing and of radiating radiant heat. This power is more than 16,000 times that of air. Thus it acts as a blanket over the earth. Air with very little aqueous vapor in it will absorb moisture from the earth, and this rapid evaporation produces great cold, thus accounting for the extremes of daily temperature in desert countries. But where the air is kept fairly saturated, the aqueous vapor not only checks further evaporation, but prevents the escape of heat; for it has the property of being more permeable to rays of high temperature than to those of lower temperature. Hence it will allow the sun's rays to penetrate, but will retain the warmth given out by the earth; thus behaving like a hothouse. Again, the humidity of the air has relation to the formation of mists, rain, and all forms of precipitation; and thus to winds and climate generally. As Tyndall said, aqueous vapor is a blanket more necessary to the vegetable life of England than clothing is to man. STUDENT



**A** RECENT visitor to the Râja Yoga Schools and Academy at Santiago de Cuba was Mrs. C. R. Miller of Philadelphia, a well-known writer in the journalistic field and at present a staff representative of *Leslie's Weekly*, one of our oldest American publications. While in the space of a two or three days' visit it would be impossible for anyone to obtain more than a glimpse of the remarkable results of the Râja Yoga system as applied to the problem of Cuban education, Mrs. Miller, coming free from prejudice and having a genuine interest in all that was sincere in method or effort anywhere, was given many privileges not usually accorded to visitors owing to the press of work in the schools.

The teachers have long been unable to meet the constant demands of those who desire to investigate the Râja Yoga system, though in the cases of those showing a real interest in educational and humanitarian problems, special courtesies are often extended. An article over Mrs. Miller's signature and illustrated by upwards of a dozen fine cuts showing the work of various departments of the Academy and Schools, later appeared in *Leslie's Weekly*, and at the request of a number of students it is here republished.

EDUCATION along proper lines is the most conservative as well as progressive force of modern times. Its value as a moral force is, perhaps, greater than its worth in the training of the mind itself. Courage beyond the mere absence of fear, self-reliance beyond the mere determination to be independent, are its fruits. These two qualities will build up a character that stands out as an example of true manhood and good citizenship. This is what Cuba needs to reach the stage when self-government will be assured, and the best means of attaining this end is the education of her young. Down at Santiago the Universal Brotherhood are training the boys and girls of Cuba along these lines. The school is under the same management as the famous Râja Yoga Academy at Point Loma, Cal., and the curriculum is practically the same. . . .

### A Woman's View of the Râja Yoga System of Education in Cuba

**T**HE world seeks for and requires a practical illustration of the possibility of developing a higher type of humanity, and an opportunity for this now presents itself. All who have the welfare of the world's children truly at heart can hasten the day of better things so eagerly sought for by many. To accomplish the great purpose in view, unity and harmony are absolutely necessary. Where these conditions are established everything is possible. Seeing that the children of today will be the men and women of the future, the great importance of this work surely cannot be overestimated. Only by wise teaching, by training in self-reliance, self-discipline and the power of silence can the lower qualities of the nature be overcome and the higher developed so that the children who are brought into touch with this Movement shall in their turn become practical workers for humanity.—KATHERINE TINGLEY in an address delivered some years ago to a group of Students.

The meaning of the term "Râja Yoga" is attainment of equilibrium in every respect—physical, mental and moral. To build up a sweet, clean, strong life, and to be a help to one's fellow-man is the sole aim of the training. My attention was first drawn to the school by being awakened early the first morning after my arrival in Santiago by hearing a chorus of fresh young voices singing "America," and, later, the Cuban national anthem. A few hours later I was presented to Mr. H. S. Turner, an intellectual young Englishman, who was in charge. I went over to the school every day for a week, and came to know a number of the students personally. They were Cubans of both sexes and of all classes. The majority were diligent scholars, and their progress both mentally and morally has been remarkable. The school has been in existence about four years, and the pupils are instructed in both Spanish

and English. Mrs. Katherine Tingley, the head of the Universal Brotherhood, became interested in *reconcentrado* work in Cuba just after the Spanish-American War, and did so much to relieve suffering that a number of patriotic Cubans, among them Señor Emilio Bacardí, consulted with her with reference to the establishment of a school. As one of the rules of the society is "to educate children of all nations on the broadest lines of universal brotherhood, and to prepare destitute and homeless children to become workers for humanity," the Academy soon became a reality, and through it native children, who used to be street vagrants, are growing up to be useful citizens.

Somehow at the "Râja Yoga" School studying does not seem to be a task, but a pleasure, and I saw boys and girls beg to remain after school hours to practice their music, or write something for the paper, or to study their botany. There was an artistic air about the place. The tiled floors were spotlessly clean, flowers and growing plants were grouped about, and the decorations and hangings were of the most dainty and delicate coloring, the greater part of them being the work of the students. . . .

The boys are known as the "Century Guard," and their drilling is excellent. Every Cuban is fond of music, learns it rapidly, and an orchestra is attached to the school. Each night the male students come for either orchestra practice or military drill. Wood carving is taught, and here the boys of darker skin excel and do work that would astonish some of the fairer-faced lads of the States. The girls are instructed in the arts and crafts. Sewing seems to come natural, and beautiful collars, mats, etc., are made by the well-known "Hardanger" stitch. Dainty baskets, rafia portières, and crocheted table mats are also among their work. Several of the girls make the delicate Spanish lace which to the American woman seems almost priceless. The girls learn readily under kindness, and this sort of treatment is the secret of the success of this training. Another principle of the school is union, and the children are taught to live in harmony and help each other.

A newspaper is published, part of which is in Spanish and part in English. It is edited by the students, who are also the contributors, and the articles are well written. One of the editors is a remarkably bright boy, and is regarded as a leader at

the school. . . . He has been at the school for three years, and has not missed a single day, although he walks from or to his home, four miles, each morning and evening. Once he injured his knee, yet with all the pain he refused to miss school, and, barely able to walk, he arose at four o'clock in the morning and with the aid of two sticks hobbled into the academy. He drills the younger boys and makes an excellent teacher. I had several conversations with him. His questions about the United States were numerous, and his knowledge seemed far beyond his years, as he was only about fourteen.

The school is divided into different departments. First there is the primary school, where little tots from four to eight years of age are received. Up stairs there is an academy, where the better class who are able to pay are educated, while the lower floor is given over to the free school for both sexes, but in separate rooms. There is no distinction in the training, and the poor child receives just as much care as the rich one. A remarkable feature is the self-reliance of the students. This has been brought about by the training, as self-reliance is not the Cuban's strong point.

One night I went over to orchestra rehearsal, and when they had finished, Mr. Turner requested me to ask the boys to talk on some subject. I asked a boy to tell me something of the orchestra. Without the slightest hesitation or trepidation he told me how it came to be organized and its good results. Another told me of the newspaper and how it was managed, and still another spoke of the school work. This was all said in good English and in a perfectly natural conversational manner. Mr. Turner then asked me to speak to the boys, which I did, but my composure could not be compared to that of my hearers. The next day I asked one of the girls of the history class if she could tell me something of Abraham Lincoln, which she did in a manner that not only surprised me, but interested me beyond measure. Another spoke of George Washington, and I soon discovered that through the deeds of the historical men these children were tracing character. The mental-arithmetic class was called and readily answered puzzling questions. Even the little tots were quick to think. In their geography lesson they used tiny flags in pointing out each country on the map. Botany is studied in the *patio* among flowers and under the clear blue sky.

. . . Cleanliness, neatness, and punctuality are required at all times, and in many cases the children are bringing about these same conditions in their homes. The teachers, . . . are kept busy and work without salary—for the very love of the cause.

Mrs. Miller not only visited the Day School and Academy in the city proper, but also the Academy at Cuabitas, to whose young women teachers she accords the highest praise. Of this she writes:

Many wealthy people are interested in the work, and the academy brings in some revenue. There is no waste, and little money is spent in servant hire, as each one performs small duties which might be considered by outsiders as menial. I took breakfast with these delightful young women one day at their villa at Cuabitas, and at the close of the meal each one assisted in clearing away the table, and inside of ten minutes the dishes were washed and put in their proper places, and everybody had returned to the big living-room. The children who board there are instructed along these lines, and little Cuban girls vie with each other as to who can be the neatest in setting a table.

A large tract of land just opposite San Juan Hill has been purchased by the brotherhood, and early in

November the corner-stone of a school, which will rival Point Loma, will be laid. At this place I found one of the professors wearing overalls and helping Cuban laborers to mix mortar. The view from this point overlooks both Kettle Hill and the famous San Juan—a fitting site for an American educational institution.

As to the results of the "Raja Yoga" school, one has but to speak to some of Santiago's prominent people, who are enthusiastic over its merits. The average Cuban boy whose life is spent in the streets learns vice young, and this temptation now is largely removed by the attraction of the school, where the boys go even at night rather than "loaf" about the streets. After all, a child will be good if the good can be made more attractive than the bad, and the "Raja Yoga" system seems to have hit upon the most effectual way of doing this.

(The statement that the site recently purchased by Katherine Tingley "overlooks Kettle Hill and the famous San Juan" is slightly in error, as the site in question, upon which a towering archway similar to the Egyptian



SENIOR PIANO CLASS IN RAJA YOGA FREE SCHOOL, SANTIAGO DE CUBA

Gate at Point Loma has already been erected, includes both Kettle Hill and that part of San Juan up which Roosevelt made his famous charge.)

STUDENT

### Jottings and Doings

**A**N energetic and enterprising American girl of but twenty-six enjoys the unique distinction of being the only woman who has ever been on a board of directors in France. She is, however, not only a director in, but the organizer of, a joint-stock company which has established on a secure footing the long-needed messenger-boy service in Paris. Ten years ago negotiations were set on foot for this purpose, but it proved too difficult a task, as the Continental resistance to innovation could not be overcome. However, later, this young woman, then the Continental agent of a well-known representative of dramatists and authors, came upon the scene. When in Paris she found her work much hampered by the lack of messengers and saw there was an opportunity to benefit not only herself but the public. With characteristic American energy and persuasion and enterprise she finally succeeded, to the amazement of everybody, in securing not only the sanction of the ministry of posts and telegraphs but an agreement with the state to lay the wires; and it is stated that within a few months the whole system will be working. Her success is mainly due to her refusal to be daunted by obstacles. M.

A PROMINENT California lawyer now practicing in New York said recently of the women reporters engaged upon a certain noted case:

So far as the newspapers are concerned, the spirit of enterprise does not differ materially from that displayed in San Francisco, except in extent, but what struck me most . . . is the remarkable power of analysis and description displayed by the women writers. Such ability to depict and portray a scene, to study the attitude and expression of the defendant; to make a swift analysis of the mentality of each juror; to pick out the most striking characteristics of the lawyers engaged on both sides, would have set the old world aflame a century ago. It is marvelous. The men engaged in reporting the trial have done excellent work, no doubt, but without any disparagement to their powers, I must admit that the women writers . . . have presented the more attractive pen pictures, and without drawing any invidious distinctions. H. H.

THE following extract is quoted verbatim from the report made by the mate of the ill-fated Columbia, the vessel recently wrecked off the California coast, and whose Captain went to a hero's death rather than crowd one of his passengers or subordinates from life-boat or raft. STUDENT

To my mind there is but one heroine in the catastrophe which befell the Columbia. That is Miss Maybelle Watson of Berkeley. I have been in three shipwrecks—one in China and another on the Atlantic coast—but never have I have witnessed the quiet fortitude and pure unselfish courage of this girl, but 16 years of age.

I was gathering in the second boat load when I saw her with a woman clinging to her floating in the water about two boat's lengths away. I brought the boat over to her and discovered that while Miss Watson was provided with a life-preserver her companion was not.

She is a slim wisp of a girl, and was paddling bravely and telling the helpless woman with her to keep a good hold on her and not give up, for the boat was coming.

When I reached out for her she shook her head resolutely and said that I must take the woman with her into the boat first. After this had been accomplished she was helped in, half-clad and wet and shivering, but cheerful and full of thanks for my having saved her.

I have seen many brave deeds and heard of many in my seafaring life, but I have never seen anything to equal the way that girl kept the woman with her afloat and looked out for her until both were saved.

I wish I might say as much for the male passengers as for the women. After I had rescued several women in the second boatload I picked up I tried to make them comfortable by securing the most sheltered parts of the boat for them. I asked the men to move. Several of them did, but two of the biggest and strongest refused to budge an inch, and I could not compel them without endangering the lives of all.—(San Francisco, July 23)

IN one of the counties of Texas a woman has just entered a public career as clerk of the county. She is one of the few women who hold public office in Texas and she is said to be filling the position with a thoroughness and ability that leave no room for criticism—perhaps because she went to her work better prepared for it than those who had heretofore been elected. By faithfulness to duty how may not women open up to others avenues to growth and service? We live not unto ourselves, and unto ourselves we die not. H. H.





# OUR YOUNG FOLK

## A Râja Yoga Boy on Râja Yoga

(Delivered by a Râja Yoga boy upon being called upon to speak at a reception in the Rotunda of the Academy on Tuesday, May 28th, 1907.)

**T**HERE are so many phases of Râja Yoga which come into our daily life that it is rather hard to select any special ones to mention in a short speech. I think though, that one of the principal ones is the grand aim in life which Râja Yoga gives to everyone of its disciples. It states a noble principle for which we must constantly strive in obedience to the commands of our conscience, seeking to live up to this ideal. And then the second thing is that it gives us the force and reveals the way by which we may do this; that we may live up to all the grandest ideals of Râja Yoga. Another point which seems to stand out so much above the other systems of education is the constant happiness of the children. Now people often wonder how it is that the children are so happy. It is simply because they cannot help being happy. Everything here is made so beautiful for them; and their lives are fashioned along the lines of least resistance and in the highest accord with the workings of nature. And it is impossible for one who is striving to do his duty not to be happy.

Râja Yoga gives to its pupils a balance that cannot be acquired anywhere else. Râja Yoga means the perfect balance of all the faculties, and with such a basis to work on it is not to be wondered at that the Râja Yoga system of education can accomplish and does accomplish more in a shorter time than other systems of education do working for longer times. Many people have the idea that the Râja Yoga system of education is Utopian, that it is entirely impracticable. Well, that is because they have not seen enough of it; they may have seen something of it, but to understand and to appreciate it in all its aspects one must live it or at any rate endeavor to live it, and even when endeavoring to live it one is always confronted by new channels of endeavor, new methods and new phases of this wonderful system of education which we call Râja Yoga.

The Râja Yoga system can be applied to all the problems that the men of the world today are battling with, and why? Because it lays the foundation for the upbuilding of character and of the nation.

What is the matter with the world today, do you ask? Men do not know themselves, and the highest ideal even, so far as man's religious life is concerned, is the "fear of God." Now we are taught that it is not the fear of God that is the beginning of wisdom, but the knowledge of self which is wisdom itself. Then too, there is the selfishness in the world. We see so many of our men who may perhaps, down in the deep recesses of their hearts and souls have a desire to benefit the world, but the trouble is that they have not been taught in their youth the way to go about it, and they have not been taught to control themselves; so that when the time comes for them to execute this desire they are not prepared to do so. They have been allowed

## THE CRITIC

**T**HE critic stood, with scornful eye,  
Before a picture on the wall;  
"You call that art? Why, see, the fly  
Is not natural at all!"  
"It has too many legs—its head  
Is far too large—who ever saw  
A fly like that—its color red!  
And wings that look as if they—pshaw!"  
And with a gesture of disgust  
He waved his hand, when lo! the fly  
Flew from the picture. "Ah, some dust,"  
The critic said, "was in my eye!"—Selected

to have their own way in their childhood. Consequently in working out this plan for the benefiting of the condition of their fellows, if something arises in their way which does not seem just to fit, then they have not got the strength of character and the real unselfish motive behind them to a sufficient degree to overcome the difficulties. And so if the thing happens to interfere with their not entirely unselfish plans they have not the moral stamina to let their own personal wants go and look beyond to see the greater benefits to be derived by working for the benefit of the people as a whole.

That is the point brought out here more than anything else, the point of unselfishness. We must be pure in our desire to help humanity or else all our actions are but a sham. We must be absolutely working to benefit others, but if there is any touch of selfishness, if there is any feeling that if you cannot help humanity in the way you want, why then you will not help at all, there is no real desire to help humanity. There is a desire to appear philanthropic and yet there is that selfish motive behind.

Once the Râja Yoga pupil has learned to work absolutely on an unselfish line, the broad arena of Râja Yoga ideals is open before him and he can read everything in it just as he can read his primer, because he is trying at any rate to work sincerely for the benefit of his fellows.

## Incandescent Lamps

**I**T was Edison who saw no reason why electricity could not be made by some means to give commercial light besides lighting up the heavens when it thunders.

So he experimented — experimented — experimented, thinking, thinking, all the time. What about oxygen? If a wire is heated white hot by electricity with no oxygen around it, what then? Will the wire burn, or melt away, or what? And by and by, with the aid of a bottle in which two wires were placed and a loop made, the bottle being sealed absolutely tight after the air was exhausted, the current was turned on and instead of the electricity melting and burning up the loop in the glass bottle, it just heated it white hot and made it glow and give forth a mellow white light as no other light ever gave before.

He called to his assistants to come into the

laboratory to see it. He said, "hurry, hurry," because he was afraid the light would go out any minute. But it burned brightly for many hours and it is safe to say that instead of sleeping that night Edison remained awake watching that lamp that was to mean so much to the world.

But the problem was not all solved, only partially so. To get the proper material for the loop, something that had the necessary qualifications to make it last, that was the first great problem. Samples of grass containing silica were gathered by his agents, as well as bamboo stems of all kinds and in various stages of development, until at last a bamboo was found that when delicately cut into threads or filaments, then carbonized and put in the lamp, answered the purpose. Other things since have been found to answer, but the first practical one was the bamboo filament brought from a distant country.

Have you ever examined an incandescent lamp? See the bell-shaped form, the oval with the curves of an egg, which in mechanics is stated to be the strongest form in which metal can withstand pressure. These lamp globes are as thin as paper, yet they successfully resist the pressure of the atmosphere. See how the wires are led into the globe and how carefully the plaster of Paris is inserted to make the globe tight. Notice the sharp point on the globe. When the lamp is almost made the last thing to do is to exhaust the air, which is done with a suction pump, and the hole instantly melted into a solid surface where you notice the sharp point. No air can now enter the globe. The little snap at the base of the lamp turns on or off the current, which passing through the loop, makes it glow white and strong, and gives the light. It incandesces; it glows; yet the loop does not burn up and disappear as it would if in the open air. C. C.

## Facts Worth Knowing

COMPRESSED air is now used to drive engines in places where fire involves danger, as in powder mills. A ship stuck fast on a rock was recently floated by the same means.

In Yorkshire, England, stands a patriarchal oak which is believed to have been in existence when Druidism was professed and to be the last surviving tree of a Druid grove, or place of worship.

THE penetrative power of radium has been demonstrated by a photograph of a revolver. The cartridge with which it was loaded and the internal mechanism of the revolver could be clearly seen in the photograph showing that the rays must have penetrated the steel.

TWENTY tons of real manna fell from the sky in Turkestan recently. Manna is an edible substance produced by certain worms. When dry it is very light and is easily caught up by a whirlwind and carried long distances, appearing to come, when at last it falls, out of the sky. A manna tree, in which the worms burrow, is grown in Sicily, and in Australia manna is obtained from the eucalyptus tree.

# THE CHILDREN'S HOUR

## A Fairy Tale of Science

ALL the beautiful world of Nature is teeming with tiny lives that serve her and do her bidding. The tiny fairy beings are never still. They are dancing all the time like a gay little company of children.

In the leaves of plants and trees there live a wonderful family of fairies. They are known as the Chlorophyll fairies and possess a magic secret more powerful than the Open Sesame of Ali Baba. These chlorophyll fairies love all the sunbeam fairies dearly except one. Now there are seven sunbeam fairies which we can see. They are Fairies Red, Orange, Yellow, Green, Blue, Indigo, and Violet. The chlorophyll fairies never invite Fairies Green to come into their homes to work and play with them. So these stay outside, and there all day long, in sunshine and in rain, they dance and sing together, at the same time weaving for Mother Nature her beautiful, soft, many-tinted, green robe.

The chlorophyll and the sunbeam fairies are a very happy band of comrades. They love the fairies of the air. They call to them continuously, out through the tiny windows in the leaves, which we call pores. The leaves open wide their windows and the air fairies fly in. Then a wonderful thing happens. You know that among the fairies of the air there are several different kinds. There are the lively Oxygen Fairies, the lazy Nitrogen Fairies, and the tiny group of fairy dancers called Carbonic-acid-gas. Now, really, the chlorophyll fairies only care to have the carbonic-acid-gas fairies stay to work and dance with them. So just as soon as the air fairies come trooping in through the pores of the leaves, the chlorophyll fairies and the sunbeam fairies catch hold of the carbonic-acid-gas group. They whisper to them a magic word, and lo! they drop the hands of the oxygen and nitrogen fairies they have been dancing with and slip away into the stream of sap that nourishes plants and trees to make them grow. The other air fairies slip out of the windows again and fly away to another kingdom.

The carbonic-acid-gas fairies visit every part of plants and trees. Together with the water fairies they make all the wood, starch and sugar of the vegetable kingdom. So you see it is really the good fairies Oxygen, Hydrogen and Carbon that build our houses for us, make our bread and give us sugar.

There are other busy workers in plants and trees. Their home is down in the roots. Their work is just as important as that of the fairies that dance in the leaves. They are very wise indeed; they have a magic secret too. By its potent spell they get for the plant which they serve, just exactly the kind of food it needs

in order to grow. They never make a mistake; sometimes, if a plant needs a great deal of a certain kind of food, these little workers in the roots will make and hang on little pockets or bags in which they store up an extra supply for the plant's use. Are they not clever as well as wise?

These little underground workers would have a very hard time indeed if Mother Nature did not help them. She sends the water fairies down in the form of rain. She softens the hard earth for them in different ways. Jack Frost is one of her best helpers. He is such a strong giant that he breaks open the rocks and stones, so that these crumble to the ground. Then the rains come and wash out all the mineral salts which they contain. The little root workers eagerly suck them in, for plants need

many as fifty thousand of these little underground cooks.

When boys and girls work in their gardens, digging up the hard ground to make soft dark brown little beds for our seeds, watering and raking the soil around the plants, they too are Mother Nature's fairy helpers.

UNCLE OSWALD

## A Bird Story

AS I sat upon the piazza one hot summer afternoon I heard a faint cry of distress, which I knew at once to be that of a baby bird. I hurried to the spot from which the cry seemed to come, and there I saw lying in the grass a poor, frightened little bird.

The parent birds were flying frantically about, afraid lest I meant harm to their little one, yet unable to do anything for it themselves.

The tree from which the bird had fallen was so tall that I could not see the nest, and even if I had seen it, there was no way of reaching it. So I took the little creature up and put it into a tiny wooden cage, with some soft cotton for a bed and crumbs and water for food; then not daring to leave it where cats or dogs might disturb it, I took the cage to an upstairs piazza and placed it outside the railing. Then I sat down and watched to see if the mother bird had seen where I put her baby. She had, and presently flew down to the cage with something in her beak which she fed to the little bird through the bars. This seemed to comfort the wee prisoner, and when night came it put its head under

its wing and went to sleep.

Early in the morning it began to call and in answer several birds flew down and fluttered about the cage, talking all the while to their little companion inside. What do you think they were saying to him? I thought they said, "Don't be afraid, little comrade; we will take care of you."

It was not long before the mother bird came with some breakfast for the birdling, and after that she fed it many times every day. In a few days the little bird seemed able to use its wings, so I opened the door of the cage and bade it fly. With a joyful cry of freedom, it spread its wings and flew far up into the tree, where it was soon surrounded by its little companions, who seemed to be saying, "Welcome home."

M. H. K.

BIRDS as well as people can learn to make themselves comfortable in the great cities. One little sparrow in a western city of the United States was seen to choose a strange place for his nightly rest. For six months he perched close to one of the electric light bulbs of a sign that was hanging in the street, grateful perhaps for the slight warmth that it gave.



RAJA YOGA CHILDREN WATCHING GOLDFISH IN THE LOTUS POND AT POINT LOMA

"THE under side of every cloud  
Is bright and shining;  
And so I turn my clouds about.  
And always wear them inside out  
To see the lining."—Selected

mineral salts especially those called phosphates and nitrates, as well as sunshine, air and water.

The plants have another set of friends and helpers who are really good fairies in disguise. These are the long, brown, wriggling earthworms that you can dig up any dark morning in your garden. When the ground is dry, you cannot find them, for they love moisture. They burrow down through the earth, sometimes as deep as eight feet, chewing up the earth as they go, until they find a damp place. These worms are really like little cooks in an underground kitchen. They stir the soil and make it light. They pound and grind up all the hard bits. They mash up dead leaves, and pour over them a fluid that makes them exactly the right kind of food-stuff for the root fairies who feed the vegetable kingdoms. Sometimes in an acre of ground there are as

# The Theosophical Forum in Isis Theater

S a n D i e g o C a l i f o r n i a

## Ancient and Modern Science

By H. P. BLAVATSKY

(Being an "Editor's Note" to an article published in *The Theosophist*, Vol. II, p. 81.)

THE comprehension of what occult science really is, has spread in Europe so very imperfectly as yet, that we must not be impatient even with this curiously entangled view of the subject. European mystics, when further advanced in the tedious study of unintelligible books, will often be hardest to persuade that they must go back some distance on the paths they have traveled, before they can strike into those which lead to the fully illuminated regions of Eastern knowledge. They are naturally loth to confess that much time has been wasted; they try to make the fragments of esoteric Eastern philosophy they may pick up here and there, fit into the vacant places in the scheme of things they have painfully constructed for themselves, and when the fragments will not fit, they are apt to think the corners want paring down here and there, and the hollows filling up. The situation which the European mystic does not realize is this—The Eastern occult philosophy is the great block of solid truth from which the quaint, exoteric mysticism of the outer world has been casually thrown off from time to time, in veiled and symbolic shape. These hints and suggestions of mystic philosophy may be likened to the grains of gold in rivers, which early explorers used to think betokened somewhere in the mountains from which the rivers sprang, vast beds of the precious metal. The occult philosophy with which some people in India are privileged to be in contact, may be likened to the parent deposits. Students will be altogether on a wrong track as long as they check the statements of Eastern philosophy by reference to the teachings and conceptions of any other systems. In saying this we are not imitating the various religionists who claim that salvation can only be had within the pale of their own small church. We are not saying that Eastern philosophy is right and everybody else is wrong, but that Eastern philosophy is the main stream of knowledge concerning things spiritual and eternal, which has come down in an unbroken flood through all the life of the world. That is the demonstrable position which we, occultists of the Theosophical Society, have firmly taken up, and all archaeological and literary research in matters connected with the earliest religions and philosophies of historic ages helps to fortify it. The casual growths of mystic knowledge in this or that country and period, may or may not be *faithful* reflections of the actual, central doctrines; but, whenever they seem to bear some resemblance to these, it may be safely conjectured that at least they are reflections, which owe what merit they possess to the original light from which they derive their own. . . .

There may be some small details of modern science which occult philosophy has not anticipated (centuries ago), but if so, that can

only be because the genius of occult philosophy leads it to deal with the main lines of principle and to care as a rule very little for details—as little as for the material advantage or comfort they may be designed to subserve. Such broad conceptions as the theory of evolution for example, have not only been long ago known to Eastern occultists, but as developed in Europe are now recognized by them as the first faltering step of modern science in the direction of certain grand principles with which they have been familiar—we will not venture to say since when. . . .

If the European scientists whose fancy has for the first time been caught, within these last few years, by the crude outlines of an evolutionary theory, were less blankly ignorant of all that appertains to the mysteries of life, they would not be misled by some bits of knowledge concerning the evolution of the body, into entirely absurd conclusions concerning the other principles which enter into the constitution of Man.

But we are on the threshold of a far mightier subject than any reader in Europe who has not made considerable progress in real occult study, is likely to estimate in all its appalling magnitude. Will any one who has perused with only some of the attention it really deserves the article we published but two months ago under the title "Fragments of Occult Truth," make an effort to account in his own mind, even in the most shadowy and indistinct way, for the history of the six higher principles in any human creature, during the time when his body was being gradually perfected, so to speak, in the matrix of evolution? Of course the question is put with a full recognition of the collateral errors implied in the treatment of a single human being as the apex of a series of forms, but even supposing that physical evolution were as simple a matter as that, how to account for the final presence in the perfected human body of a spiritual soul?—or to go a step back in the process, how to account for the presence of the animal soul in the first creature with independent volition which emerges from the half vegetable condition of the earlier forms? Is it not obvious, if the blind materialist is not to be accepted as a sufficient guide to the mysteries of the universe,—if there really are these higher principles in Man of which we speak, that there must be some vast process of spiritual evolution going on in the universe *pari passu* with the physical evolution?

For the present we merely throw out hints and endeavor to provoke thought and inquiry; to attempt in this casual manner, a complete exposition of the conclusions of Eastern philosophy in this direction would be like starting on a journey to the South Pole *apropos* to a passing inquiry whether one thought there was land there or not. . . .

No more than any given material form is destined to infinite perpetuation can the finer organisms which constitute the higher principles of living creatures be doomed to un-

changeability. What has become of the particles of matter which composed the physical bodies of "man's predecessors on the earth"? They have long ago been ground over in the laboratory of Nature, and have entered into the composition of other forms. And the idea or design of the earlier forms has risen into superior idea or design which has impressed itself on later forms. So also, though the analogy may give us no more than a cloudy conception of the course of events, it is manifest that the higher principles, once united with the earlier forms, must have developed in their turn also. Along what infinite spirals of gradual ascent the spiritual evolution has been accomplished, we will not stop now to consider. Enough to point out the direction in which thought should proceed, and some few considerations which may operate to check European thinkers from too readily regarding the realms of spirit as a mere phantasmagorical cemetery, where the shades of the Earth's buried inhabitants doze for ever in an aimless trance.

Thus, in truth, neither the blessings nor the curses of men can influence, let alone alter, the Karma of the nations and men which they have generated in their respective Pasts. But people are blind to this truth. They see the decrees of retributive sentences carried out in the marshalling of public events, but refuse, nevertheless, to comprehend their true causes. "Oh," they cry out, "it is the immorality and untruthful nature of Mr. A that has caused this new public scandal. It is a calamity brought, through the hypocrisy of A, on B, and C, and D, and thus, through them, it is affecting a whole nation! We righteous men had nought to do with all this. *Ergo*, our plain duty is now to vilify A agreeably to our pharisaical social code, to express our holy horror of him and wash our hands of the rest." . . . Oh, you dear private and political vipers! Has it never struck you, that if the nightmare of a dreaming goose, causing the whole slumbering flock to awake and cackle—could save Rome, that your cackle too, may also produce as unexpected results? That if A, or B, or C—better think at once of the whole alphabet—has broken a command or two, it is simply because like all of you, he is the product of his times and century? But you don't know, that the building of a nest by a swallow, the tumbling of a dirt-grimed urchin down the back-stair, or the chaff of your nursery maid with the butcher's boy, may alter the face of nations, as much as can the downfall of a Napoleon? Yea, verily so: for the links within links and the concatenations of this Nidanic\* Universe are past our understanding.

Every transgression in the private life of a mortal is, according to Occult philosophy, a double-edged sword in the hand of Karma; one for the transgressor, the other for the family, nation, sometimes even for the race, that produced him. If its one sharp edge cuts him badly, its other edge may, at a future day, chop into mincemeat those morally responsible for the sins of their children and citizens. One Cain-nation is made to bite the dust, while its slaughtered Abel-sister resurrects in glory.—(Editorial, *Forlorn Hopes*, by H. P. Blavatsky; *Lucifer*, vol. vii. p. 266.)

\*Nidanas, or the concatenation of causes and effects, in the Eastern philosophy.



# Art Music Literature and the Drama

## After a Day among the Villas of Princely Rome

THERE are many princely villas in the neighborhood of Rome and in the city itself, and what a grateful contrast they afford, set as they are like oases amidst the dust and mold of ancient Rome, to the glare and heat of the stone pavements, streets of palaces, dirty alleys and the cheap modern buildings that everywhere are springing up around the city.

The grounds of these villas, Borghese, Albani, Medici, etc., are all most attractive with their graveled carriage-drives, sometimes bordered with dark and tapering cypresses; their shadowy walks leading on through groves of venerable trees, ilexes and picturesque stone pines whose stems are as tall and slender as Eastern palms, with their clumps of graceful branches at their summits. At the turn of these woodland paths, through openings in the foliage we catch a glimpse of an arch or a portico, an old altar with its Roman inscription, or a fountain falling into its marble basin.

These grounds are not like the city parks we know, but are instead scenes of sylvan freshness and natural wildness with all their woodland scents and sounds.

These villas and also many of the old palaces of Rome, the Corsini, Pamfili-Doria, Barberini, etc., contain many valuable sculptures and pictures. Some of these private collections are world-famous, and as each is comparatively small, one can the more easily and fully appreciate them; for the attention is not distracted by a superfluity of objects as in most crowded galleries.

In the Villa Albani is the bas-relief of Orpheus, Eurydice and Mercury, shown in the illustration. The myth of Orpheus was popular in Rome as well as in Greece, and the marvelous stories connected with his name were depicted frequently. The story of his bending Pluto and Proserpina to his will by the magic tones of his lyre and leading Eurydice back from the world of shadows, was a

favorite subject for tombs and sarcophagi.

Orpheus was the son of Apollo and Calliope, Muse of poetry, and all the wonderful fables woven round his name have to do with harmony. He was one of the Argonauts and it was the music of his lyre that made the Argo move into the water, and which cheered and encouraged the heroes through all their diffi-

try; for when his lyre was hung in the temple of Apollo, the gift of music and its sister art, poetry, was bestowed on the island. The Muses, who had collected the fragments of the body of Orpheus and buried them, were rewarded by Zeus, who at their prayer placed the Lyre in the skies as a constellation and as an everlasting memorial.

The foundation of the Orphic Mysteries in Greece is ascribed to Orpheus. These mysteries, whose aim was to inculcate an ascetic purity of life, were connected with the worship of Bacchus, but were very different from the popular rites of the latter worship. The Orphic Mysteries finally succumbed to the more popular Bacchic.

The myth of Orpheus has figured also in modern literature and music, but its hidden meaning will need the light of Theosophy fully to illumine it before it can be understood.

STUDENT TRAVELER

## Bird Notes

A NOTED writer in the *London Mail* has the following on the music of the song-birds of Old England:

With the west wind blowing and the honeybees jostling in and out of the crocuses' dazzling cups, the blackbird again has heart to sing, and the leading trio of spring's chorus is complete.

To most the song thrush seems most eloquent, with endless surprises of new sweet phrases in his varied song. Some few like best the missel thrush,

because his bold melody of two bars only seems by iteration to dominate the wind-swept landscape with confidence of spring, as though some unseen friend were calling across the fields in silver tones that the cold must pass and summer come again.

But when the blackbird's fluty notes fall upon your ear the song thrush sounds a little less musical, and the refrain of the missel thrush seems to lose some quality of voice. Yet each always keeps its own charm of memory, the song thrush filling grove and shrubbery with the pulsing hopes of spring, the missel thrush proclaiming faith unshaken by the changing winds, and the blackbird warbling with content of early, sunny days.

Thus, too, are the birds of Lomaland. H. H.



Lomaland Photo. and Engraving Dept.

MERCURY, EURYDICE AND ORPHEUS: VILLA ALBANI, ROME

culties in obtaining the Golden Fleece. A legend tells that when he went into the underworld searching for Eurydice, the tones of his lyre caused Tantalus to forget his tormenting thirst, the vulture to cease feeding upon the vitals of Tityos, and the wheel upon which Ixion was doomed to cease its turning.

The most common account of his death was that he was torn in pieces by Thracian maidens at a Bacchic festival, and his limbs scattered far and wide. His head and lyre were thrown into the river Hebrus and thence floated over to the shores of Lesbos. This was the origin of the Lesbian school of music and lyric poe-

# THE UNIVERSAL BROTHERHOOD and THEOSOPHICAL SOCIETY

FOUNDED AT NEW YORK CITY IN 1875 BY H. P. BLAVATSKY, WILLIAM Q. JUDGE AND OTHERS  
REORGANIZED IN 1898 BY KATHERINE TINGLEY

C e n t r a l   O f f i c e   P o i n t   L o m a   C a l i f o r n i a

The Headquarters of the Organization at Point Loma, with the buildings and the grounds pertaining thereto, are no "Community" "Settlement" or "Colony." They form no experiment in Socialism, Communism, or anything of similar nature, but are what they stand for: the Central Executive Office of an international organization where the business of the same is carried on, and where the teachings of Theosophy are being demonstrated. Midway 'twixt East and West, where the rising Sun of Progress and Enlightenment shall one day stand at full meridian, it unites the philosophic Orient with the practical West

## Science: The Soul and the Past

A SCIENTIFIC luminary, writing to give the latest conjectures hazarded by science on the subject of Man's alleged soul or spirit, concludes with the remark:

There are people who try to cut themselves off from the past history of the race; who throw aside the old legends and traditions, and documents and experiences, and say they will construct a scheme for themselves.

Well, it will be a very poverty-stricken scheme, for we are all dependent upon one another; we all must learn from one another and from the experience which has been handed down to us.

And he is good enough to say:

In ancient doctrines which have held humanity for a long time, I am convinced there is always some truth to be found if you dig down to get at it.

This scientific authority has come to the conclusion that something more than mere "life" is possessed by man, something represented by the words mind, and soul, and spirit. Even a stone raises the question of whence and why. How came it into existence? Man has a power of discrimination which links him with the Divine.

It is interesting to note how scientific thought is struggling to keep abreast of the times. These scientific leaders have an influential following among a certain class of minds. It is supposed that they are freer from superstition, and less liable to error than other people. If a clergyman says there is a soul, it means that there is a soul, in a sort of way; but if a scientist says there is a soul, it means that there *really* is one. This scientist seems to say: "Look here! I think I see a way of admitting the existence of a soul without having to give up our infallible attitude about things. I move that the word 'soul' be added to the minutes." And after that it is scientifically correct to speak about the soul.

Science is also going to allow a certain amount of quoting from the past. Formerly, as in the days of Tyndall, for instance, it used to be very contemptuous about the past.

The scientist above quoted once gave a lecture in London on certain "psychic phenomena," and received a vote of thanks from the audience. But the chairman, another eminent scientist, pointed out with some feeling, that

## MEMBERSHIP

In the Universal Brotherhood and Theosophical Society may be either "at large" or in a local Center. Adhesion to the principle of Universal Brotherhood is the only prerequisite to membership. The Organization represents no particular creed; it is entirely unsectarian, and includes professors of all faiths, only exacting from each member that large toleration of the beliefs of others which he desires them to exhibit towards his own.

Applications for membership in a Center should be addressed to the local Director; for membership "at large" to G. de Purucker, Membership Secretary, International Theosophical Headquarters, Point Loma, California.

he himself had many years before brought forward the very same subject, with experiments, proofs, and appeals for further investigation, but had been scoffed at and had lost prestige on account of his investigations.

There are pioneers and there are those who swim with the tide. Both have their uses; some people can do better work by awaiting their opportunity; it depends upon how one is constituted. It is the latter who get most credit.

No doubt there are some people who have been thinking all along that they believed certain things, but who will now say: "Why, there's something in it after all; here's Professor So-and-so confirming it." But there are others who will not be so impressed, and will only see in it a sign that the whirlpool of Theosophic thought has gathered such depth that it is beginning to stir some of the weightier particles at the bottom, who are accordingly dancing in its eddy. STUDENT

## The Gerry Society Again

THE Gerry Society of New York, "for the prevention of cruelty to children," has again distinguished itself, so it is reported in a New York paper, by what one can only describe as an act affecting the sanctity of the home there. As readers will remember it was this organization that in 1902 arbitrarily caused to be seized at the port of New York a party of Cuban children on their way to Point Loma, and detained them and the lady in charge of them in the wretched quarters provided for destitute aliens at Ellis Island. On the pretense that they were "undesirable immigrants," and basing its proceedings on nothing better than vague slanders against the Point Loma institution, those children were held there for many days; and it was only by great energy and promptitude that Katherine Tingley was able to prevent this apparently omnipotent organization from getting possession of the children.

On the present occasion as we learn from

the New York press, a working plumber had but just started to his work when his home was invaded by a Gerry Society agent and a policeman, who carried off all of his children whom they could find there, two girls and two boys, aged from 15 to 8 years, and took them to the children's court. One of the older children having run to inform

the father, he hurried to the Court in his overalls, and discovered that his home was supposed to be "in undescrivable filth" and his children "in filthy condition." The children had been arrested on a charge of being without proper guardianship and the complaints were sworn to by the Gerry agent. He also learned that he "drank hard." The whole family were in court, and the father succeeded in proving that he was a hard-working, temperate man who had held his present post for twenty-two years, and that his children were well cared for, healthy and happy. So self-evident was the well-being of the children that the Society departed from its usual custom of impounding the children during investigation, and allowed them to go home with the father. An inspector was sent to the man's house and reported it cleaner than the average of tenement dwellings. H. T. E.

## Peace, as a Result of Civilization

IT is a singular fact that conditions of civilization, that is to say, of international commerce, are becoming accentuated so rapidly that the possibility of war between civilized nations seems to recede continually. In one word, it does not pay. Perhaps it would be more correct to say that the Napoleons of our day are finding their sphere of action in the custom-house rather than among field and marine batteries. Hague conferences will be occupied more with tariff and "open door" questions than with defining powers of neutrals or deciding points of contraband of war. In the preposterous supposition of a war between America and Japan, for instance, the American holders of over a hundred million dollars of Japanese bonds would probably see most of that property disappear. Concurrently with the quickly increasing pressure of the financial side of the subject as a peace factor, is the growing idea of pooling the world's war equipment and converting it into an International Police Force for keeping small races and states in order when necessary. STUDENT

Students'



Path

## THE LITTLE VILLAGE OF NEVER FORGET

S. E. KIERA

**T**HERE'S a road that winds o'er many a hill  
And crosses many a tinkling stream,  
And passes many an ancient mill,  
And leads through cities that proudly gleam;  
And out at the end of that winding way,  
That has grown so long and is longer yet,  
At the peaceful close of each busy day  
Is the little village of Never Forget.

Back through the valleys of Doubt and Care,  
And along the meadows of Used-to-Be,  
And around the edges of orchards, where  
The bloom was fragrant on every tree;  
And over the fairest, sunniest slopes,  
Whereon grey milestones ever were set,  
The road that is paved with our fondest hopes  
Leads to the village of Never Forget.

We proudly strive and we madly rush,  
And we dream of gains and we foster greed;  
We are meanly crushed if we do not crush,  
From many and shameful wounds we bleed;  
But though we bicker and brawl by day,  
Friendship faithfully serves us yet;  
And out at the way of the winding way  
Is the little village of Never Forget.

### The Age of Transition

**T**HE world is old; the human race has occupied it for at least eighteen millions of years. It is conceivable, therefore, since men as individuals and as units of a race or nation, have gone on sowing by their acts and words, causes which have had each its ripple of effect, that there should be now in the world a state resembling a whirlpool, drawing in men and races, and sending them circling madly around in a way to threaten the stability of all that men have come to regard as fixed.

The Age of transition is a terrible interval. Throughout millions of years mankind has been sending down the stream the hulks of the wrecks that have been wrought by civilizations in the past, the myriads of small craft set afloat by efforts made in ignorance and selfishness; and now in the whirlpool of life these are eddying about, threatening one another with destruction, rendering peace and unity seemingly out of the question.

We hear of things the world over that the whirlpool of this transition age has brought to light. Now it is a race or tribe of people cherishing some ancient teaching, living a pure and simple life, holding as sacred their traditions, which are in many cases full of practical ethical bearing upon daily life. There have been accounts of many such. The facilities for travel and for transmitting news, and the wealth of printed matter, render it possible for us all to keep posted about these interesting things that transpire. In so many parts of the world, and truth to tell very often in countries *not blest* with *Christian* civilization,

we begin to trace threads of life that lead us into the far past, threads that are often so strong, so tested, so golden, that we are forced to admit that no future can be outlined justly without including these remnants of ideal conditions.

And when we look at our own country and read of the deplorable conditions of the rich and of the poor, of the jarring families, of the empty churches, of the graft, of the corruptness on all sides we must feel, to say the least of it, that our era of false ideals has brought a good deal of scum to the top where no one can fail to see it. I read recently in a French journal of some one advocating a Declaration of the Duties of Man to succeed the Declaration of the Rights of Man. Perhaps after the present whirl has ceased it will be possible to live without confounding one's rights to oneself and one's duty to others and to the world. From this turmoil of universal unrest, humanity must emerge with a new understanding of both rights and duties.

In the whirlpool of the world's life there are not only the scum of evil that has been forced to the top, and the struggling wrecks of past greatness, but there are also fresh quiet places where may spring forth that nobler flower of human endeavor which will be able to enter the broad stream of progress. These are, as I have said, in many often unsuspected places. Even in Morocco, that thorn in the side of European nations, has the noble race of Berbers been keeping vigil and holding something strong and true. Even Islâm seems to hold a remnant of the wisdom-teaching. Everywhere we see the light and the dark surging in eddies where is as yet to the unenlightened no indication of the peace to come.

To the unenlightened! *But to those who have the guiding light of Theosophy* it is possible to see even amid this turmoil the indications of the presence of a divine law. With this light it is possible to detect the undercurrent that will gradually sweep out into the open all that has been able to resist the contending forces of a transition age; all that will conform to the new order. From *Theosophy* we learn to see that in these confused conditions lie the opportunities for individual men and nations to work off the evil they themselves have in the past set in motion, the opportunity to face the evil in themselves and others, to know themselves, and look deep, deep within, until they can see the line to follow.

*Theosophy* teaches us to look on this confusion not with despair, not hopelessly, or with discouragement or pessimism, but with steadfast confidence in the Right and the True and the appreciation of the Justice of it all—an appreciation impossible to those with a philosophy less comprehensive and illuminating. *Theosophy* teaches us to see this host of human souls, struggling, to be sure, but struggling to free themselves of all that hampers them, of all that drags them down.

*Theosophy* shows us this host of souls incarnating in race after race as race-conditions present suitable opportunities for development and realization. The convulsions of Nature, the changes in the lives of nations, have all been produced by forces set in motion by the very souls who now suffer from them. They must restore the harmony themselves. It is the Law.

In this upheaval, in this time when events

and changes are written boldly on the screen for all to see, is it not tragic, that many instead of seeking disinterestedly for Truth and Wisdom that shall make all clear, follow fads, ally themselves with the scum that has been brought to the surface,—instead of building with the stable truths that have withstood the onslaught of time. A *little* knowledge of this or that religion, or this or that cure, fanciful notions of other planes of being, false teachings regarding spiritual development, have all collected their devotees, and thousands are drugging themselves with these superficialities and leaving the great issues neglected, skirting all around, but avoiding any serious application to life of the ethical teachings of *any* religion.

*Theosophy* in binding the religions into one in the Wisdom of the Ages, *Theosophy* binding the nations in one common purpose of the welfare of all, *Theosophy* recognizing the light wherever a pure light shines, *Theosophy* made practical in Universal Brotherhood where the common humanity is recognized irrespective of race, creed, sex, caste or color, is gathering together for the onward movement all that can move forward. The undercurrent flows from its heart, it can be studied everywhere in the world where the heart-forces have been active; and these act without noise of drums being heard.

At this crucial time cling not to the dying forms of faith or human association! Find the spiritual undercurrent, search for the guiding hand in all this seeming turmoil! It will be found in that body of enlightened purified Helpers of Humanity who lead us onward within the limits of Divine Law, the Helpers who sent H. P. Blavatsky, W. Q. Judge and Katherine Tingley to teach the sublime truths of *Theosophy* to the world of our day.

STUDENT

### Why Do Men Fear?

**F**ROM the cradle to the grave the average mortal lives in fear—absolutely psychologized by the brain-mind notion that something terrible is bound to happen. We fear sickness, poverty, failure; we fear our enemies, and oftentimes we fear our friends; we fear to make mistakes. Even the wisest of us sometimes fear the trend of events that follow success. One man fears misfortune; another fears that fortune may bring him the gifts he needs, rather than the gifts he covets. What a perversion of the Theosophic ideal! what a caricature of true life!

What is the Theosophical concept? In a word, what has Râja Yoga to say about fear? The plain truth is that life is joy. Why, then, do so many live as if it were a nightmare, psychologized by some fear? The child-heart realizes that perfect love casts out all fear—the Christ teaching—that love is life's sunlight. Why, then, do the majority of men live as if hate were the only thing looming above the horizon?

We fear because we have lost sight of the true meaning and purpose of life, lost sight of our true nature which is divine. "Know ye not ye are the temple of God?" "Perfect love casteth out fear." "Fear not, fear not." The words have echoed down the ages. So long as we are content to remain in the bondage of the lower nature we shall fear. That alone which can liberate us is the realization of the higher nature, the soul. STUDENT



## THEOSOPHICAL FORUM

Conducted by J. H. Fussell

**Question** You say Cause and Effect control all situations. How do you account for the awakening of men's minds during the last few years, their breaking away from the old order of things?

**Answer** I. That men's minds for the past thirty or more years have been going through a very rapid change, we can not gainsay. Old beliefs, both scientific and religious, are constantly being broken down and new ones installed in their places. The underlying cause must be traced to a very different source than that to which it is commonly attributed. If, as some would like to have us accept, man himself has absolutely nothing to do with the proceedings on this earth except as a mere puppet, without the will to refuse to obey, but subject to the will or whim of some unknown God, then to explain the reason for these sudden changes and be consistent, we must attribute them to that God. Theosophy does not ascribe to God the doings of man. To do so would be to impute to Him all the sin and suffering of the world, as well as the good, the happiness and the joy. Such a being would be anything rather than a just and beneficent ruler.

Man has a vast and varied past. This universe, of which our earth forms only a small part, is under law, a law so just and sure in its action that even the smallest atom comes under its sway. To find the cause of the present change in the minds of men we must look to this Law and try to understand its workings. Two aspects of the law are re-birth on this planet for all men, and the meeting by them with the consequences of all the thoughts and acts of their previous lives on this same planet.

Mankind is now bringing to earth again that which he knew in a long and distant past. This is the cause of the great unrest everywhere.

The old order of things must make way for the new. They must die in their present form and be transmuted into something more divine. This involves a struggle in which all must engage on one side or the other. To ally oneself with the dark forces makes for retrogression; with the beneficent forces, for the advancement of the race towards divinity.

Selfishness is running rampant, not only in material things but in directions occult; for we must admit that there are many lines of thought and action indulged in now that were formerly, and even only recently so, actually hidden from man. Man is heir to a much better condition of things than exists at present, for very little happiness is known today. He has brought about this state of affairs himself and he has the power to unmake it. As the questioner says, "breaking away from the old order of things."

Yes, but mankind is breaking away in two directions. Thousands are running after new fads, looking for "occult" knowledge and powers merely for personal gain, either for money or approbation of their followers. But the UNIVERSAL BROTHERHOOD AND THEOSOPHICAL SOCIETY is attempting to show the world the danger of these pursuits, trying to instil into the minds of the people the ethics of right living, of self-control, of being brotherly, be-

fore dealing with unknown forces, which will eventually ensnare those who pry into Nature's secrets before being properly prepared morally.

By all means let us break away from the old order of things where this limits and hides the truth. The world needs a change most assuredly. But let us see to it that that change is for the better; let us again bring to the world that priceless knowledge of the hoary past stored up in our spiritual natures, that knowledge which will bring about a state of unity of the whole human family. This is our duty. Shirk it we may, but eventually in some life or other we shall find that though we have placed such a network of limitations around ourselves, we are forced to take up the task, then become so much greater. So let us willingly commence the up-hill task of undoing the past and building a future such that it shall mirror forth the working of the Supreme.

K. W. C.

**Answer** II. It is one of the teachings of Theosophy that human progress is cyclic; that there are times and seasons in the great march of human and cosmic events just as there are on this earth in its journey around the sun. In the seasons of the year, in Northern climates, we are familiar with the phenomena of spring; how the icy hand of winter loosens its hold, the ice breaks and melts in the rivers, the snow disappears, the buds burst, and the whole of nature takes on a new aspect. And it is a fact—to paraphrase a line from Shakespeare—that the winter of man's discontent is changed into glorious summer, and the bonds that enslave human thought are burst asunder by the advent of new truth.

For ages mankind has been descending into materiality, losing sight more and more of its divine nature. Yet, so that man should not altogether lose his hold upon truth, great teachers have come from time to time to arouse him to a recollection of the deeper side of his nature, and there have always been those who in the darkest times have preserved these truths to be given out again when the cycle shall turn. We are at such a turning point in the great cycles of human development, and a new impetus has been given towards a higher and more spiritual life by the teachings of Theosophy again brought to the world by H. P. Blavatsky, William Q. Judge, and Katherine Tingley, and it is their call to awaken that is arousing humanity from its dull sleep of material life.

STUDENT

**Question** Can an individual be retarded in his progress by the actions of another individual?

**Answer** I. We make our own environment; the people we are associated with in this life whose actions appear to retard our progress are the ones that Karma, the great Law, has thrown with us to help us to learn those lessons that we need. Having failed in the past life to learn these lessons, we need just this environment to teach us. The sooner we realize that life is a school, that we are here to learn, the better it will be for us. In *Light on the Path* we read, "No man is your enemy; no man is your friend; but all alike are your teachers."

We perform our acts in company with others

always, and the acts with their underlying thoughts have relation always to other persons and to ourselves.

We desire strength and patience, without thinking that in order to become strong and patient we must have something to test our strength and to try our patience. We must learn the power of self-control before we can control others, and how are we to learn it? Not alone, but with others. We are very apt to lay the blame of our failures and transgressions on some one else. We are all familiar with the story of the Garden of Eden. If there had been no Eve to tempt, or serpent to beguile, Adam might still be loafing in the same garden and so have missed the lesson to beware of temptation, or gained the strength that comes from resisting it.

How often have we heard some one say, "If it were not for So-and-so I could do better; they stand in my way"?

It is *you* who are in the way; your own lower self is allowed to rule and creates the obstacles in your path.

If we are starting out on a journey it is necessary to take the right road in order to reach our destination. If we do not start right we must return and try again, and so with all the lessons of life, we must learn to be strong and brave to overcome—not others, but ourselves.

M. S.

**Answer** II. According to the teachings of Theosophy not only *can* an individual be retarded but every individual *is* both retarded and helped by the actions of others. Theosophy teaches that Brotherhood is a fact, and that in the words of Paul "No man liveth unto himself." We can not separate ourselves from one another, and every act that we do is either a benefit or a harm to the whole of humanity. The question said to have been put by Cain in regard to his brother Abel, "Am I my brother's keeper?" is one that humanity ever since has been asking, and there have always been those who have tried to shirk responsibility regarding others. Yet we know a little of the power of example, but we must go much further than this and consider the power of thought. Every thought of ours, whether for good or ill, is a power that helps or retards our fellows. It is, as it were, a force that helps onward the great wheel of progress, or, acting against it, causes friction and retardation. STUDENT

THOSE of you who would know yourselves in the spirit of Truth, learn to live alone amidst the great crowds which may sometimes surround you. Seek communion and intercourse only with the God within your own soul; heed only the praise or blame of that Deity which can never be separated from your true self, as it is verily that God itself, called the Higher Consciousness. Put without delay your good intentions into practise, never leaving a single one to remain only an intention—expecting meanwhile neither reward nor even acknowledgment for the good you may have done.—H. P. Blavatsky

All is impermanent in man except the pure bright essence of Alaya. Man is its crystal ray; a beam of light immaculate within, a form of clay material upon the lower surface.—*The Seven Portals*

### The Hague Conference

FOR ages men have cherished in their hearts an ideal which has been the subject of countless attempts to express it. It appears in the prophetic intuitions of all the great teachers of the world, and it has been touched upon in the writings of some of our greatest thinkers, as a far distant possibility which must be striven for by the general impulse of humanity. This ideal is that of Universal Peace.

By age-long effort this great ideal has now permeated the thought consciousness of the civilized world, until it has become one of insistent prominence in the conversational and thought life of the people. The instructed optimist has used it as the pivotal point of much that has touched the aspirations of the best of thinking humanity while the cynical pessimist has laid himself out to emphasize its supposed impossibilities, and to point out the evident and well known difficulties.

All this is nothing new in the evolution of any great ideal. The story of this one is now being written on the tablets of history, just as many others have been registered in the past, and just as many another, now outside our ken, and founded on the accomplishment of this one, will be molded in the future. It is all a question of time, and growth, and effort; and the *how* and the *when* need not trouble us as long as we manfully fulfil our part in the pushing forward of that which man has already outlined on the sketch-board of his divinely creative activities.

Theosophy or the Wisdom-Religion teaches the perfectibility of Man. We need not now discuss the incontrovertible evidences upon which this all-embracing and ancient wisdom founds its claim to elucidate the how and end of man's existence. They are written in the origins of all faiths and all sciences. Let it suffice to claim the authority of this historic wisdom, which so convincingly explains man and nature, to support and confirm this universal yearning among all nations for the peace of the world.

From Theosophy we learn that this yearning is a part of the constitution of man himself, an evidence of his evolutionary progress and the outcome of the experience of countless centuries. The action of the Law has at last taught men that the welfare of humanity is not promoted by disharmony, and that the time is fast approaching when the nations of the world must divest themselves of much that has hitherto appeared necessary, and must emerge upon a higher plane of international existence.

The increased facilities of communication, as well as the growing enlightenment of the past century, have almost entirely dissipated the senseless national prejudices which formerly existed between the individual citizens of different nations. Even in war-time, after a victory, the fraternization of the soldiers of the two armies is the rule and not the exception. Comparatively little animosity is carried over. In the same way, while in the large cities of the world the ignorant and the vulgar may still scoff at the "peculiarities" of a foreigner, yet the truly educated regard him with sympathetic interest and kindness, and, if sufficiently wise, look upon him as an open book from which they may draw instruction.

The better purposes of government, however, are often obscured by issues which do not belong to the public welfare, because they do not so much represent the actual healthy opinion of the nation, as traditional and obsolescent ideas. And so it must probably remain until public opinion outweighs the older customs, and breaks them up before the advancing tide of the world's common thought life. Then the problems which surround the interior life of a nation will no longer lose their proper place in the economic plan. As a rule, they are of vastly more importance to the general welfare than the issues between one nation and another. If this were more generally recognized, the *International* questions would soon settle themselves by a mutual interchange of good feeling, and a willingness to have differences arranged by an *International Court of Arbitration*.

It is evident too that Arbitration can never be really effective in questions involving great International issues, until nations as well as individuals begin to recognize that there is a code of laws in operation among nations, unseen, unrecognized for the most part, which is the determining factor in all international disputes, and which will not be gainsaid, and can not be avoided, however long we may have to wait for the result. The rulings of this code of laws have already been marked in the world's history by the uplifting and downfall of all the nations and empires of ancient and modern times. It is the Great Law which moves the world, and it reckons not of man's selfish aims or of his greed for wealth or power either personal or political; for its basis is the unity of all human life, and its end is the restoration of the broken harmonies and the administration of the hidden Eternal Justice.

As with men, so with nations, the self-seeker is blinded by his folly; and even were he triumphant for the time, he is but laying the foundation for a delayed and more grievous destruction.

In accepting these considerations let us see what bearing they have upon the Hague Conference.

It will at once be recognized that the fact of any such conference being held at all is a mark of its wide-felt need. The further fact that it is attended by delegates of forty-six nations of the world, with practically no omission of any State of account, is a very remarkable evidence of the progress of civilization in the 20th Century.

Of the matters which have been propounded for discussion, all bear traces of a growing desire to eliminate the horrors of war, and to do substantial justice to non-belligerents; while justice to the belligerents themselves still remains a *crux* about which no immediate hope of a radical solution is held out.

Those points of the program which are devoted to regulating the traders who make money out of the necessities of belligerent nations, will scarcely meet with the sympathy of those who are interested in the wider possibilities of the Congress.

On the other hand the proposal to make it practically impossible for financiers to lend money to belligerents, seems to offer a prospect of reducing the facilities for conflict.

Also the proposal to establish an International court at the Hague for the disposal of

vessels captured at sea in time of war is a distinct step in advance, because, for the reasons already pointed out, the admiralty courts of belligerent countries can scarcely be trusted to adjudicate impartially.

If, in addition, a General Arbitration Treaty can be made binding all nations to refer disputes of certain specified classes to the Hague tribunal for settlement, then one might almost discern the end in sight, for if this were effective for a few years only, the results would taste so sweet to the advancing tide of public opinion that further progress would soon be demanded.

Another highly desirable proposal is the initiation of a series of these conferences at regular intervals, say once in three years, so that the conference "habit" would be well established.

The proposals which are likely to be discussed with reference to a uniform scale of reduction of armaments are chiefly interesting from the discussion point of view only, as they would scarcely seem to belong to the period which has "arrived." Given the universal distrust which the armaments imply, and the innate conviction of most statesmen, that however honest their own intentions may be, the representatives of other nations are playing a game of chess, and moving for an advantage, perhaps nothing effective can be immediately anticipated. If however by one of those strange happenings which sometimes occur, a means can be found to accomplish this most desirable end, we may look for a general disarmament within a few decades.

The best and wisest of every nation in the world are now looking on with sympathetic interest. A voice from the heart of humanity is crying out, "Oh, if only a way could be found!" And such a voice cannot long cry out without the response which has always come from the unseen.

"Ask and ye shall receive. Seek and ye shall find. Knock and it shall be opened unto you." C. W.

### Radium and the Conservation of Energy

WHEN Curie discovered that radium maintains itself constantly at a temperature above that of its surroundings, thus continually giving off heat, and that without loss of substance, it was declared, even by eminent scientists, that the theory of the conservation of energy was called in question. And, though the latest accounts declare that the radium does slowly disintegrate, having a life of only some thousands of years, the question does not seem to be much affected thereby.

But why should the theory of conservation be upset? It needs only to be modified—enlarged. Why cannot the radium get its supply of energy from a superphysical source? We know there must be such sources, for physical matter is not its own fount and origin. Why should we expect always to be able to trace our string of changes entirely in the realm of physical matter? Why may not the study of radium be the key to an understanding of the link between physical matter and the next finer order of matter?

The belief that the total of energy in the universe is exhausting itself by "running down" needs a counterblast. STUDENT

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Total number of hours sunshine recorded during August, 259.  
Possible sunshine, 435. Percentage, 60. Average number of hours per day, 8.36 (decimal notation). Observations taken at 8 a. m., Pacific Time.

| JULY | BARO-METER | THERMOMETERS |     |     |     | RAIN<br>FALL | WIND |     |
|------|------------|--------------|-----|-----|-----|--------------|------|-----|
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*Edited by* KATHERINE TINGLEY

Vol. X

AUGUST 18, 1907

No. 41



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Edited by KATHERINE TINGLEY

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Vol. X

Truth Light and Liberation for Discouraged Humanity

No. 4 1

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### Spiritual and Psychic

AT the time when H. P. Blavatsky wrote, there were certain schools of science which were engaged in attempting to deny the free-will of man on the strength of physiological arguments. There are still such; but there are now as there were then other men of science who proved, from the same data, that man must have a free will. An examination of the arguments of both will leave no doubt as to which side logic and common sense are on.

Science had become so encouraged by rapid discoveries in molecular physics, that it went too far and undertook to explain everything in the universe as being merely a *mechanical* part of the systems of transformations known as the "conservation of energy." Some physiologists showed that there was an intimate relation between the physiological changes in our body and the mental and psychic states, and on these grounds had pictured man as being merely a sort of revolving mechanism wherein physiological motions were turned into mental states, and mental

### A Mechanism, but for What?

But it is clear that whether physiological changes start the mental processes, or whether the mental processes start the physiological ones, a prime cause is needed. If our mental states are the outcome of molecular motions, what starts the molecules? Or if it is our mental processes that start the molecules moving, what starts our mental processes?

The psychic or mental-emotional nature of man stands midway between two forces. One is the force of the animal matter in his body, and the other is a force to be mentioned later. The animal matter of our body does certainly set up desires and emotions and selfish thoughts of various kinds; so that it is true that a man's mind may be colored by the condition of his organs. And the minds of a great many people are so colored. But if this were wholly the case, man would be helpless and irresponsible such as some idiots and degenerates are,

### Lower Psychic Action

or such as a man may be in whom alcoholic poisoning has temporarily cut off the influence from above. There is a something else in man that counteracts this lower influence. The real order of events should be that the Higher Mind should rule the lower mind and the lower mind rule the body. But too often the lower mind is weak and allows itself to be partially ruled by the body.

All this is not mere theory. It has a scientific and physiological explanation. And it is this explanation which H. P. Blavatsky sought to give (in part) in one of her writings called "Psychic and Noetic Action."\* In this she divides mental states into two—Psychic and Noetic, the former pertaining to the lower nature, the latter to the Higher Nature. She shows that those physiologists mentioned above knew nothing about the Noetic action. But she quotes Professor G. T. Ladd of Yale University to the effect that our self-consciousness cannot possibly be represented by any molecular process:

### Consciousness of Self not a Molecular Action

"If the question be pressed as to the physical basis for the activities of self-consciousness, no answer can be given or suggested.

... From its very nature, that marvelous verifying *actus* of mind in which it recognizes the states as its own, can have no analogous or corresponding material substratum. It is impossible to specify any physiological process representing this unifying *actus*; it is even impossible to imagine how the description of any such process could be brought into intelligible relation with this unique mental power."

Continuing H. P. Blavatsky says:

Self-consciousness belongs alone to man and proceeds from the SELF, the higher Manas. Only, whereas the psychic element (or *Kāma-Manas*) is common to both the animal and the human being—the far higher degree of its development in the latter resting merely on the greater perfection and sensitiveness of his cerebral cells—no physiologist, not even the cleverest, will ever be able to solve the mystery of the human mind, in its highest spiritual manifestation, or in its dual aspect of the *psychic* and the *noetic* (or the *mānasic*), or even to comprehend the intricacies of the former on the purely material plane—unless he knows something of, and is prepared to admit the presence of, this dual element.

### Duality of Mental Activity

This means that he would have to admit a lower (animal), and a higher (or divine) mind in man, or what is known in Occultism as the "personal" and the "impersonal" *Egos*. For between the *psychic* and the *noetic*, between the *Personality* and the *Individuality*, there exists the same abyss as between a "Jack the Ripper" and a holy Buddha.

"The phenomena of human consciousness must be regarded as activities of some other form of Real Being than the moving molecules of the brain. They require a subject or ground which is in its nature unlike the phosphorized fats of the central masses, the aggregated nerve-fibers of nerve-cells of the cerebral cortex. This Real Being, thus manifested immediately to itself in the phenomena of consciousness, and indirectly to others through the bodily changes, is the *Mind* [Manas]. . . .

\* The Theosophical Publishing Co., Point Loma, California, 35¢.

"The subject of all the states of consciousness is a real unit-being, called Mind; which is of non-material nature, and acts and develops according to laws of its own, but is specially correlated with certain material molecules and masses forming the substance of the brain."—Ladd.

#### The Organ in the Midst

This mind is *Manas*, or rather its lower reflection, which whenever it disconnects itself, for the time being, from *Kāma*, becomes the guide of the highest mental faculties, and is the organ of the free-will in physical man. . . . It is postulated by one man . . . that because "psychic action is found subject to the general and immutable laws of motion, there is therefore no free-will in man". . . Sir William Lawrence, the eminent surgeon, declared in his lectures that:

"The philosophical doctrine of the soul and its separate existence has nothing to do with this physiological question, but rests upon a species of proof altogether different. These sublime dogmas could never have been brought to light by the labors of the anatomist and the physiologist."

"The history of each individual's experiences is such as requires the assumption that a real unit-being (a Mind) is undergoing a process of development, in relation to the changing condition or evolution of the brain, and yet in accordance with a nature and laws of its own."—Ladd.

#### Character Developing Within Conditions

Since the metaphysics of Occult physiology and psychology postulate within mortal man an immortal entity, "divine Mind," or *Nous*, whose pale and too often distorted reflection is that which we call "Mind" and intellect in men—virtually an entity apart from the former during the period of every incarnation—we say that the two sources of "memory" are in these two "principles."

These two we distinguish as the Higher *Manas* (Mind or Ego) and the *Kāma-Manas*, i.e., the rational but earthly or physical intellect of man, incased in and bound by matter, therefore subject to the influence of the latter. The all-conscious SELF, that which reincarnates periodically—verily the Word made flesh!—is always the same; while its reflected "Double," changing with every new incarnation and personality, is therefore conscious but for a life-period. The later principle is the Lower Self, or that which, manifesting through our organic system, acting on this plane of illusion, imagines itself the *Ego Sum*, and thus falls into what Buddhist philosophy brands as the "heresy of separateness." The former we term INDIVIDUALITY, the latter Personality. From the first proceeds all the *noetic* element, from the second the *psychic*, i.e., "terrestrial wisdom" at best, as it is influenced by all the chaotic stimuli of the human or rather *animal passions* of the living body.

#### The Point of Choice

The "Higher Ego" cannot act directly on the body, as its consciousness belongs to quite another plane and planes of ideation; the "lower" Self does; and its action and behavior depend on its free-will and choice as to whether it will gravitate more towards its parent (the "Father in Heaven") or the "animal" which it informs, the man of flesh. The "Higher Ego," as part of the essence of the UNIVERSAL MIND, is unconditionally omniscient on its own plane, and only potentially so in our terrestrial sphere, as it has to act solely through its *alter ego*—the Personal Self.

H. P. Blavatsky asserts as a physiological fact that the brain, nervous system, and bodily mechanism generally are susceptible of higher uses than those to which they are generally subjected; that they can be actuated in a different way, through different centers; and that when we have attuned our minds to the

#### Higher Noetic Action

divine nature of the Higher Mind, our bodies can become refined, purified, and transformed. At present we do not really use our brains and bodies—use them only superficially, do not draw out their real capabilities. The reason is that our selfish desires are not able to unlock the higher potentialities of the body; a finer electricity is needed. And let no one think that by any "occult" study he can awaken these higher forces; for his selfish ambitious motive would arouse only the lower *kāmic* energies. Only pure motive can arouse the right influence. To quote again:

Verily that body, so desecrated by Materialism and man himself, is the temple of the Holy Grail, the *Adytum* of the grandest, nay, of all, the mysteries of nature in our solar universe. That body is an Aeolian harp, chorded with two sets of strings, one made of pure silver, the other of catgut. When the breath from the divine Fiat brushes softly over the former, man becomes like unto his God—but the other set feels it not. It needs the breeze of

#### Selfish or Divine Response

a strong terrestrial wind, impregnated with animal effluvia, to set its animal cords vibrating. It is the function of the physical lower mind to act upon the physical organs and their cells; but it is the higher mind alone which can influence the atoms interacting in those cells.

Then she speaks of the medium, a person through whom the action of another person or being is either manifested or transmitted.

A medium is simply one in whose personal Ego, or terrestrial mind (*psuche*), the percentage of "astral" light so preponderates as to impregnate with it his whole physical constitution. Every organ and cell thereby is attuned, so to speak, and subjected to an enormous and abnormal tension. The mind is ever on the plane of, and quite immersed in, that deceptive light whose *soul* is divine, but whose body—the light waves on the lower planes—infernal; for they are but the black and disfigured reflections of the earth's memories. The untrained eye of the poor sensitive cannot pierce the dark mist, the dense fog of the terrestrial emanations, to see beyond in the radiant fields of the eternal truths.

#### The Counterfeit of the Divine

The sight and hearing of that which, if seen in its true nature would have struck the medium's heart cold with horror, now fills him with a sense of beatitude and confidence. He really believes that the immeasurable vistas displayed before him are the real spiritual world, the abode of the blessed disembodied angels.

Think of the lecturers who are going round giving exhibitions of "psychic power"! What do they know about the sacred mysteries of man's nature? Which plane are they on? What petty ambitions and narrow ideas of the marvelous! Is it really worth while to be fooling away one's opportunities over such trivialities, when such immeasurably greater ones offer themselves?

Blessed is he who has acquainted himself with the dual powers at work in the ASTRAL LIGHT; thrice blessed he who has learned to discern the *Noetic* from the *Psychic* action of the "Double-Faced God" in him, and who knows the potency of his own Spirit—or "Soul Dynamics."

The danger of becoming negatively immersed in the waves of the lower astral light has been sufficiently accentuated by the world-teachers and helpers of all ages. STUDENT

#### Aeonian Evolution

UNTHINKING man! He is the "owner" and "ruler" of an organism more marvelous than the starry universe of the midnight sky; for he sees in the latter perhaps only its aspect of celestial mechanism; while the former, composed of millions upon millions of tiny pulsating conscious lives, is for him a *terra incognita*. His analysis of dead organic matter gives him absolutely no knowledge of the causes or real modes of action of its living state. He has recently re-discovered, it is true, what he is pleased to call the circulation of the blood; but how or why it circulates, or what makes his heart beat, is a profounder mystery than the inner consciousness of sun systems.

A little thought might surely convince him that this wonderful organism of his is really not his "property" after all; and further, that he is only in infinitesimal degree its ruler, so far. His intelligence, awakened enough to perceive that Theosophy alone holds the keys to these mysteries, may lead him to discern that this outer form is but an illusive (non-permanent) congeries of focal points or centers through which stream in endless momentary succession untold millions of electric, vital, magnetic, etheric, fiery, intelligent lives from and to the invisible realms that fill every point of Space; and that it has taken innumerable hierarchies of different regions of noumenal nature thousands of milleniums to build up the inner structure—which controls in myriad detail the ordered movements of his complex being in such noiseless harmony, that he is seldom aware of its existence.

He would learn by degrees to see that the great purpose of the Supreme is by no means more than half achieved yet, for most; that there are mighty involutions of higher entities quietly awakening within him, destined more and more to unite with his developing discriminative self-consciousness in gaining full control on this plane (or what will correspond to it in its now steadily refining condition) of the vital mental and spiritual powers latent in the various ganglionic and cerebral centers.

He would realize that the poets and seers are right who say there is a royal path to soul-knowledge: practical altruism, due to recognition of the Self in all beings; and self-control. STUDENT

#### The Olympic Games

THE 1908 cycle of Olympic games will be held in London. The first of these significant revivals, in 1896, was naturally at Athens; the second, four years later, in Paris; the third at St. Louis in this country. They are to be a permanent international institution. For next year the British Olympic Council will erect a stadium to seat 130,000 persons, surrounding a cycle track and that again surrounding the race track. In the middle of all will be a swimming pond with a deep diving center. A long list of prizes has already been arranged, and in addition to the ordinary Olympic contests, there will be some to which the ancient Greek would be quite a stranger—some which cannot be conducted in the stadium at all. The ancient Greek revisiting earth would certainly be puzzled by a bicycle, an auto, and a golf club. A yacht would have been more familiar, but unless he remembered his Atlantean days an airship might make him think a god from Olympus was around. C.

## Some Views on XXth Century Problems

### Death and Sleep

IN the pages of a contemporary Professor Metchnikoff returns to one of his favorite topics, the instinct of death. He says, quite truly, that the aged as often and as naturally long for death as the tired for sleep. And, equally truly, that natural death is as pleasant as the coming on of sleep.

The idea that this instinct of natural death is in all probability accompanied by as peaceable and pleasant a sensation as can be conceived will still further increase its beneficent effect upon humanity. We have no precise knowledge with regard to this sensation, but the few data possessed upon accidental death permit a conception of its agreeable nature.

In support of his contention he quotes a case or two of extreme illness and of all-but fatal accident.

During life we have to take most of our pleasures vicariously. The steeds of mind and desire which rush about all day, dragging the car in which sits the man proper, have their own ideas of pleasure. The man lets them have their head and is so absorbed in watching them that he forgets his own proper selfhood and identifies himself with all they do. Most men get but few and fleeting gleams of true self-consciousness throughout the whole of life. But they become more frequent towards old age and lead to some dim conceptions of a wholly new kind of joy that is somehow possible beyond the horizon. But it would have been just as possible during life. True self-consciousness, once attained by effort during life, or made possible by the benediction of death, is its own joy. The pleasures of the steeds in their rushings therefore never completely satisfy; there is always an inconceivable touch lacking; spiritual self-consciousness, the man himself in the car, is always secretly craving for that moment's peace in which he may come to himself. That is part of the craving for death.

The other part comes because the ever restless mental and sense consciousness finally wears the body down into a fatigue which sleep will not cure, and then has to accept the fatigue of the body as its own. Death then comes as pleasantly as sleep; the pains are generally over, such as they are. And as soon as it has come the man leaps into a new freedom. But whoever will think out the symbolism of the steeds and the car may see the way to get the same freedom during life. STUDENT

### Life's Indian Summer

LITERARY England has been permitting herself some astonishment at the case of the artist Mr. William de Morgan who at the age of sixty-seven, taking up his pen practically for the first time, wrote last year the novel of the hour, and this year has done it again. In the course of his wanderings through his own nature he has come upon a vein whose existence he had not suspected.

Such phenomena ought to occur very often. None of us knows what is in him. So far as human life is concerned, we ought to give up using the word development and substitute un-

veiling. In early years the powers open and bloom of themselves. About thirty all this spring crop is out; it matures through another ten. That is all the owner supposes to be in him; he considers himself at his height and expects nothing new. He does not get ready for the Indian Summer of later years, a summer that may bring its own new fruits and need have no autumn. The maturity of forty should last until sixty. But if those twenty years are well spent, a new epoch will then open. Well spending means more than full use of the powers that have ripened; that use belongs to the ordinary daily tasks and is all that is done by the ordinary man.

We are never fully incarnated. The man we see and know in each other is so much of the real spiritual man as can work through that apparatus, as can get into it. The body changes from decade to decade and if we pressed our possibilities we should find that with every change we could get more of ourselves into work in it. Even the changes that are downwards, when the physical pulses begin to beat lower, permit because of that very fact the entry of a part of hitherto latent consciousness, a ray of finer subjectivity which might shine right up to death and be itself a preparation for death.

We do not know what we may have been in the past. In a former life some mastering impulse may have been permitted which is now only running itself out. But when it has run out, when some talent perhaps developed under the urge of ambition, no real flower of the inner nature, has spent its force or been allowed to drop into disuse — then, if preparation have been made, a real flower may come into bloom, some faculty lost sight of for many lives, overlaid.

No one knows the extent of his inner folded possibilities. In truth, since man is latent divinity, they are infinite. But in the long past, many may — must — have flourished of which the man we see may give little or no indication. The more years we live, if in some quiet hour of every day we search and sound our natures, press into the heart for the divine center there, the more will the past and the latent bloom into view. The Indian summer will produce up to the hour of the soul's release. STUDENT

### Birthrates and Deathrates

PROFESSOR SOMBART, of Berlin, has been examining the population figures of the earth, but particularly of Europe, in order to see what changes have happened in a century. With the notable exception of France, there are more people living nearly everywhere. Even in two generations some few countries — for example England and Russia — have doubled their population. He estimates that two generations ago there were 250,000,000 inhabitants of Europe; now there are 400,000,000.

How does this jump with the reincarnation theory of a fixed, or almost fixed, globe population? Perfectly; for "fixed" may include (and probably does) millions upon millions of entities, of whom only a minority may incarn-

ate in any one age, according to law. But also part of the answer is supplied by the Professor's own figures. His regiments of statistics have led him to the conclusion that the main cause of the increase is not a higher birth-rate but a lower death-rate. Wars are becoming fewer and are less mortal, epidemics have been eliminated, poverty is not so extreme and is better relieved by charity, and hygienic laws are infinitely better understood and practised. He thinks, then, that the birth-rate is not a present 40 to a past 25; but the death-rate — roughly — a present 25 to a past 40. Population figures of large parts of the globe even for the present year, to say nothing of 60 years ago, are of course not obtainable.

The Professor, it will be noted, does not argue that the absolute standard of health has risen, but that such health as there is gets better protection. Children are not so liberally killed by ignorance of the laws of diet; towns are not wiped out by epidemics due to dirt, water-contamination and absence of drainage; and so on. Reiterated figures which show a longer life-length have blinded us to the fact that the standard of vitality is not rising but falling. In other words, negative and protective measures, whilst lengthening life, do so without positively bettering health. STUDENT

### "Terminable Marriage"

IT appears that in 1905 there were 623 divorces granted in England; in this country 70,000. A contemporary argues that this does not necessarily point to better social conditions, that if divorce were as easy in England as here there would be relatively as much of it. In other words that there are nearly 25,000 married couples in England who would be divorced if they could.

The argument will not do. The knowledge that divorce is easy, even when not very consciously present in the mind, causes marriage to be more lightly entered; and in a large number of cases it is held fully in view. In the best of these latter cases the marriage is a mere terminable experiment; in the worst it is a mere convenient facilitation. Where divorce is very difficult, marriage is always entered with intent that it shall be permanent, at any rate with no thought of its impermanency. Make divorce as easy in England as it is on the average with us, and we should still be ahead by the proportion that had entered marriage with the consciousness of its easy dissolution. This proportion might also in course of time develop there.

There may be valid arguments for making divorce easy. If so they are immediately outweighed by the fact that trial marriages, and marriages intended to be temporary, increase in ratio with the ease of dissolution.

Some recent propositions for making all marriages mere term relationships, say for 10 or 20 years, are of course really propositions for the destruction of civilization.

The civilized world will not much longer listen quietly to propositions for the vivisection of criminals, the sterilization of the unfit, trial marriage, and one or two more. STUDENT



# Archaeology Palaeontology Ethnology

## Marvelous Portraiture in Egypt

WHILE some archaeologists are still trifling with the primitive-savage theory of human antiquity and burrowing into the kitchen middens of the unwashed outcasts of the past, others are bringing to light confirmations of human history as it is described by Theosophy, and, by their tardy admissions, endorsing the statements made many years ago by H. P. Blavatsky, in face of the public opinion of those days. In particular the proof of the high culture of the Egyptians and of its unfathomable antiquity is accumulating. This is illustrated by an article in the *Los Angeles Examiner*, to the following effect.

A superb gilt sarcophagus, containing the remains of Nedjemati, the prophetess of Osiris-Antinous, has just been brought to light by M. Gayet, a French Egyptologist. It is the work of the most expert artists of the *memnonia* of Thebes, those mortuary suburbs inhabited by the priests, scribes, painters, and embalmers who prepared funerals.

Few modern painters could have portrayed with more strength and beauty the austere and dignified features of the great prophetess of the Temple of the Pharaohs. Well may we ask ourselves in bewilderment how far we have progressed in that vaunted "art of expression," so often prated of as a modern conception of the beautiful, when we contemplate this admirable painting by an unknown master, centuries ago vanished and long forgotten. We have written it in large letters in our books, impressed it firmly upon the minds of our children in school that the ability to translate properly the expression of a face, to portray adequately the spirituality of a person, was only born with the great art of Cimabue and Giotto. For almost seven hundred years we have gloried in our great artistic accomplishment. Hundreds of volumes have been written to prove the value of the great "modern" discovery in the realm of art, while Nedjemati the beautiful slept serene under the sands at Thebes. These mournful reminders of a world long forgotten have arisen to demand recognition for the painters of Thebes, of a people who were themselves heirs to another civilization perhaps greater than their own. Herein lies the fascination, the mystery, of all archaeological research. Such discoveries dwarf into insignificance our boasted accomplishments, and should cloak with humility the work of the present day.

The face of this dead prophetess is modern; painted with all the expert craftsmanship of today, the modeling is exquisite, full of expression and realism. It retains the original freshness of coloring, though the paintings of Reynolds are fading beyond recognition. From the decorative standpoint the ornaments are arranged with consummate skill, the crown, chalice, and symbolic wheat. The out-



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## ATHENA

Statue from the Temple of Athena, Aegina

This Temple was a Doric peripteros, usually dated the Fifth century B. C.

er shell, on which the face is portrayed, is covered with gold-leaf beaten to extreme thinness, and the transparent lacquer which protects the gold is clear after thousands of years of inhumation. The case is jewelled with jasper, lapis lazuli, and carnelian. The mummy has never been disturbed. Its face is delicate and beautifully chiselled, and in spite of the shrinking that had supervened, it struck the discoverers with awe. The features are not Egyptian, and it is supposed she was a Greek.

In describing the things found it was necessary to use such terms as "Louis XVI chair," to convey an idea of the style. Another piece reflects as closely the "Empire" style. In various other objects are observed the salient features of modern handicraft. The canopic jars are gilded, and lacquered in brilliant carmine, blue and green, the mouths covered with caps of gold in the forms of the sacred animals.

Here again, as in everything Egyptian, the artistic investigator is baffled by the very mystery of the lost origin of a phase of art. These vessels, were they seen in a collection of Mongolian cer-

amics, would without hesitation be accepted as the product of a Chinese potter of the time of Yaou.

Recent analysis shows that nitrate of silver was employed, as it is today, to mark the clothes indelibly. Particular attention should be given to the following points. The idea that we find in our school books, about Egyptian art, is that it was always stiff and unnatural and that it was left to the Greeks to develop art to a higher level. Here it is shown that the Egyptians could forsake the immobile style of some of their sculptures when it pleased them to do so, and that it was not ignorance that made them adopt that style. What we have been taught about the modernity of the art of portraying expression is simply twaddle, and one more refuge of our vanity has been taken away. In everything we are but heirs. It is only the inchoate nature of our archaeological discoveries and the depredations of marauders of the tombs that have prevented us from discovering this earlier; and undoubtedly there is much more of the same sort yet to be discovered. Everything points to the conclusion that the Egyptians could do everything we can, when they considered it necessary. They did not perhaps have railroads and trains and some other modern contrivances; but they could doubtless have made these had they ever had occasion to direct their efforts that way. Meanwhile they had many things which we have not yet rediscovered. E.

## King Hezekiah's Rock Tunnel

THE Jewish records state that King Hezekiah, being troubled about the water-supply of Jerusalem in 727 B. C., had a vast reservoir made at the gates of the city, which was supplied by various springs at greater or less distance. To reach some of the springs he had to bore through a high chain of hills, and the record says that

Hezekiah fortified his city by bringing water thereto, and he bored through the solid rock by means of bronze, and he collected the water in a reservoir.

Recent explorations had identified this tunnel. It is 360 yards long, and well finished, and was evidently begun from both ends, as the tool-marks show. It is a problem how the ancient engineers achieved this rock-boring without modern tools and how they preserved their correct bearings. Perhaps however they possessed the secret of tempering bronze, a secret which some ancient nations undoubtedly possessed and which accounts for the important part played by that metal in ages when modern science imagines iron was still an undiscovered metal. STUDENT

# The Trend of Twentieth Century Science

## Bird-Flight

A POPULAR contemporary contains an abstract of all that is known of the mystery of bird flight. Swift once wrote a book on Ireland. According to the table of contents one of the chapters purports to deal with "Snakes in Ireland." Turning to the chapter in question we find it to consist of the words: "There are no snakes in Ireland."

What we do solidly know of bird flight is that we know very little. We know that birds do not rise into the air or stay there because they are balloons, for they are a thousand times as heavy as the air their bulk displaces. This remains true when the subcutaneous air-sacs and air-spaces in the shafts of the bones are taken into consideration. Moreover these are possessed by birds which do not fly at all or with great difficulty, and the orang-utang has them; there are also some very fine flyers that have them not. There is no proof that they have anything whatever to do with flying. Two birds have very large and exceptional air-pouches, but these are only inflated during the mating season, and the owners fly no better then than at any other time.

Nor is the beating of the wings a necessary ingredient of the flying power.

In fact, the birds that fly the best and most fearlessly can proceed for hours and sometimes for a whole day, and not infrequently against the force of a storm, without making the slightest perceptible movement of their wings.

Careful observation of vultures in Northern Africa has shown that throughout a whole day's flight, from the time of leaving their perches in the morning to their return at night there is not a single wing-stroke. Some birds can even fly motionless straight in the face of a strong wind.

We cannot always explain even the preliminary ascent. Some birds give a jump, some take a short run, immediately beginning to use their wings. But some rise without any observable movement at all, opening their wings once and for all, and thereafter keeping them motionless whilst steadily rising to great heights.

Measurements have revealed the extraordinary fact that "in a number of birds and insects the size of the wings decreases in proportion to the increase in the size of the body of the flying creature." Magnify the size of a gnat till it is as large as a crane and its wings will be 150 times as large as the crane's. "The albatross, weighing 18 pounds, has a spread of wing of eleven feet six inches, while the trumpeter swan, weighing 28 pounds, has a spread of wing of only eight feet." And so on.

The article concludes by leaving the mystery unsolved. But the writer has one half illuminating remark to offer:

There is another speculation in regard to the puzzling mystery of bird flight, which is more suggestive and even startling. It is that the bird is a sort of dynamo, and that it absorbs power from the atmosphere. According to this idea, an elemental force, akin to the secret something that conveys wireless messages, is utilized by the bird.

Suppose however that the bird is a *magnet* that can alter its own lines and poles. In that way we can understand how it can assist its wings and tail to orient its flight, accommodating itself to the earth's magnetic lines making head or tail or either wing-point its north pole. Along with the possession of this power we must also credit it with that of *altering its static-electric sign* so as to get itself attracted to or (in rising) repelled from the earth. As to the air-tubes in the bones, the writer suggests that they serve the same function as the "semi-circular canals" in our own skulls just behind the auditory passage — namely to give the bird the exact sense of balance.

STUDENT

## The Evolution of Disease

FOR lack of data nothing much has yet been written on the evolution of disease. The medical text-books take diseases as they stand and describe their groups and trains of symptoms. As far back as history goes we can recognize in historical descriptions some few of the diseases with which we are familiar today. In some prehistoric bones we can also recognize the traces of one or two diseases of the present.

But it is certain that the ordinary processes of nature have not left the bacteria unchanged. New species must have appeared, the existing ones branching and re-branching. We can ourselves change existing species by growing them under changed conditions. We can make any virulent species less so, or not so at all; though we have not as yet made a non-virulent one virulent. Haffkine put two similar lots of infusoria in two chambers of moderately salt water. The saltiness of one chamber he increased; that of the other he decreased. Proceeding very gradually he accustomed one lot to live in very salt water, the other in almost fresh water. Suddenly mixing the solutions, both lots died. The mixture was too salt for one and too fresh for the other.

We are not without some examples of bacterial change of type. Some are found in the soil, especially around the roots of leguminosae, whose duty and pleasure it is to work up aerial nitrogen into compounds. But that is hard work, and if they can find the compounds already made, they slowly lose their power, changing their species. This occupies little time; given indefinite time we can understand that changes may be very radical.

If we assume that at some time the human body was ideally healthy, this from the medical point of view would mean that the blood serum was destructive to all forms of bacterial life. Their only concern was with dead or excreted matter. But as man developed the various evil habits of civilization, the serum and cells altered their resisting power. The bacteria saw their chance and altered variously to suit the various alterations. They pressed in at each imperfectly defended point, changing their shape, as it were, to suit the shape of the opening. Hence innocent bacteria, at their proper work of disposing of dead matter, gradually learned to attack living matter, for the

simple reason that the living matter had itself become partly dead in life. Corresponding with each direction along which it made for death, was a new species of bacterium. So arose the bacteria of scarlet fever, typhoid, plague and the rest. And now, when our individual habits, backed by heredity and sometimes necessitated by social environment, have altered our serum or cells in the direction of death, the bacteria to suit that alteration are ready. They do not now need to be evolved.

What has been done can be undone. The individual may not be able to acquire perfect health, but he can have much more than he supposes possible. If all individuals lived rightly the bacteria would have to revert to their former simple types and get to their proper business. Strictly speaking they are still at it, for it is because we are partly dead that they can interfere with us. M. D.

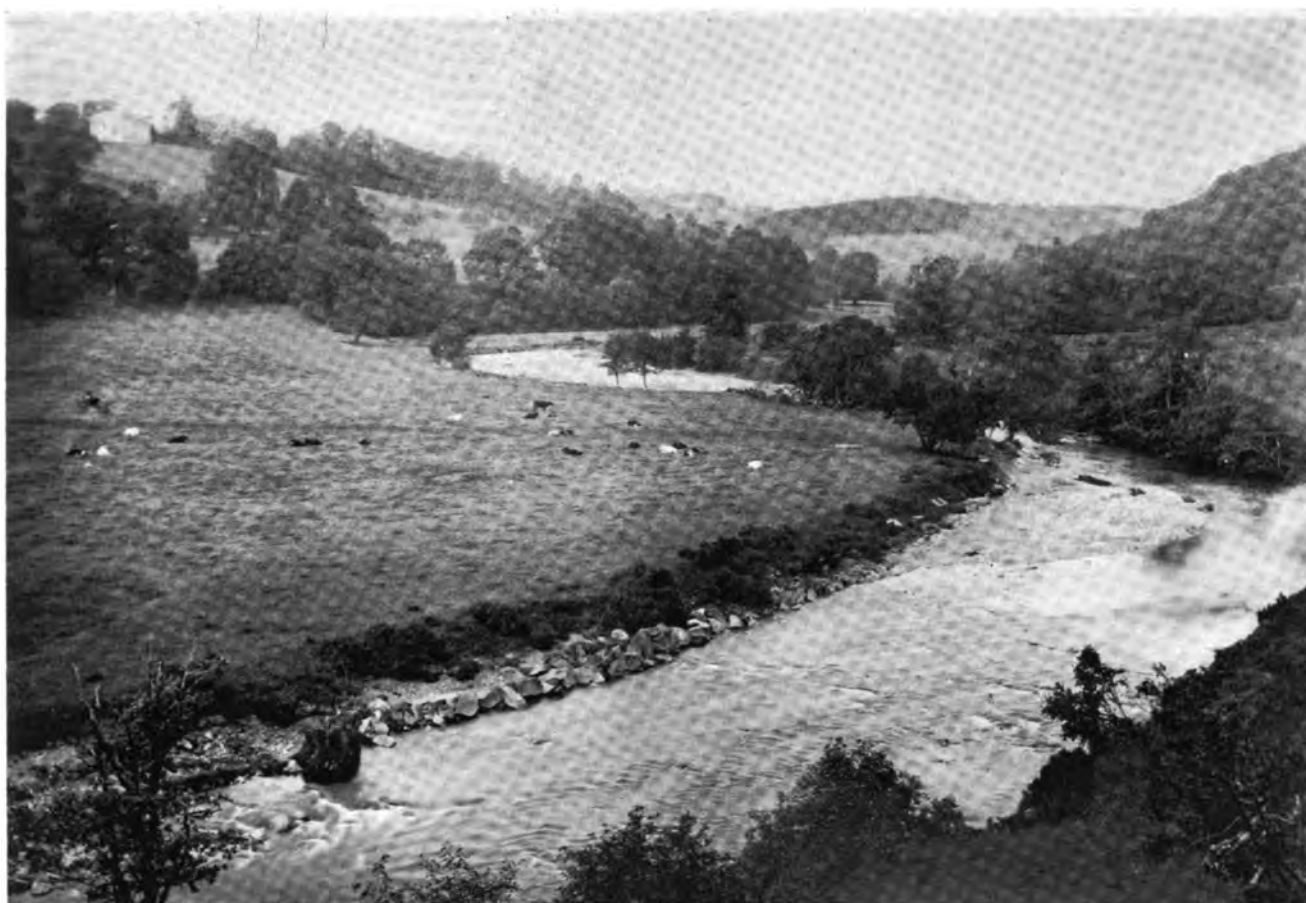
## Are We Over-Salted?

IN a health contemporary, a physician discusses the vexed question of the eating of salt. So vexed is it that the eating and non-eating have risen to the dignity of cults. The writer re-adduces some cases reported a few years ago by a French doctor in which dropsy appeared to be due to the accumulation of salt in the tissues, the water deposit being regarded as nature's attempt to dissolve and remove it, or else as due to its own attraction for water. In one of these cases, that which led to the general investigation, the entire removal of salt from the diet was followed by the disappearance of the dropsy. The experimenter appears to have reached the conclusion, backed by further research, that all dropsies were due to retention of salt, and that the success of some of the "cures" — by skimmed milk, fruit, vegetable juice, and so on — was really due to the withdrawal of salt from the diet.

Salt is a necessity for digestion. But then it is contained in perhaps sufficient amounts in the foods digested. The people who belong to the no-salt cult actually do their digestion, and very well, without its addition. The majority of animals of course do the same, whether carnivores or vegetarians. Rheumatisms have undoubtedly disappeared after the discontinuance of salt, and some of the patients have stated that they could at will reproduce their malady by returning to the use of salt. They also agree that in the absence of salt the palate learns to perceive a finer order of flavors.

The question is at present one for each to settle for himself, being assured however that the omission of salt, perhaps done a little gradually, can at any rate do no harm and may do good. But the fact that excessive quantities are injurious and produce definite symptoms does not prove anything for smaller quantities. It is still an open question whether excessive means any.

A danger for some people in making any alteration in diet is that they may become monomaniacs, cultists, and prescribe their habit as an infallible cure for all diseases. M. D.



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## AVONDALE, COUNTY WICKLOW, IRELAND

## Lead-eating Larvae

MUCH interest is being aroused over the insect that eats the lead pipe from around the electric light wires in the Chicago stockyards. Holes an inch long, and half an inch wide have been cut through pipe one-tenth inch thick, a circumstance which seems to forbid the hypothesis that the insect is after the insulating cloth or rubber inside, for the insect is only five-eighths inch long and very thin. It appears to eat the lead, not merely to gnaw it. It short-circuits currents and thereby causes danger of fire. The creature is under investigation and is being fed, say the reports, on restaurant cake, which it appears to prefer to ordinary lead! It has not only rendered necessary the installation of new wires in iron pipes, but has so gnawed the woodwork of floors in search of lead that the wood will have to be replaced by cement. It is said to be a new insect, but belonging to the *Dermestidae*, and to be akin to the black larder beetle and the carpet beetle. It is in the larval stage that the destruction is wrought.

STUDENT

## Migrations of Birds

A CORRESPONDENT of the London *Standard* writes an account of a migration of birds witnessed on Dec. 27 and 28, of which the following is an abstract.

Looking out of the window on the first day, he saw birds in flocks and small parties, flying due west into the small strip of hilly

country which makes the extreme western corner of England, a strip about sixteen miles by eight. It held millions of birds, so thick that in many places a chance shot would have killed many. He first noticed the bird stream at 9.30 a.m., and it lasted until noon; but another observer said he noticed it at dawn. The stream was at least a mile broad, and the sky was never clear of birds for half a minute at a stretch.

There came parties, more or less compact, with hundreds of members, other parties seemed to have thousands, and the gaps between the larger flocks were filled by little bands of half a dozen, a dozen, a score, by birds flying in couples, by birds flying singly. All traveled across the wind, which was blowing strongly on the coast.

First I saw starlings. Their straight line style of flight and the neat, triangular appearance of their wings in action always make starlings conspicuous in a great caravan of birds. Fieldfare tail was as plentiful as starling wing.

As for redwings, I had not thought all England held as many as crowded over St. Ives Bay in this wondrous stream of life.

That day and next day grassy spots near the sea were alive with redwings which suffered me to come near enough to admire their rose tinted flanks. There were skylarks too, and linnets, and song thrushes, and doubtless other kinds of birds, though I did not see a single blackbird. Many thousands of birds dropped weary on the blown sand dunes just east of the estuary, where I found song thrushes and redwings so weak that they crept and dodged among the grass tufts rather than take flight. . . . Peewits, golden plovers and ringed plovers were

swept by the storm into the stream of migration. Whole fields were thickly sprinkled with the tired, hungry travelers. A party of circling curlew swung by accident into a rising cloud of redwings, thrushes and starlings, and got mixed up with them, barely escaping collision.

That night was wild and roaring, but the lull came before dawn, and for hours next day I saw the birds returning east along the sky highway they had traveled west. This return had the same appearance as the journey out. It was as if the travelers clearly saw their goal, with such fixity of purpose, such straightness and sureness of aim did they move through the sky. An express engine does not roar over the rails downhill with more fixity and decision than these bird hosts moved. It struck me that they must be dead certain of their route, that they could not miss the way or deviate a yard from it. Consummate ease and sureness were here, and a set purpose in everyone of the travelers which death only could interfere with. This was the impression the whole migration made on me. . . . Water that has found its level would as soon deviate from the course as the birds from their highway.

I never before got such a notion of their majesty, the iron will of migration impulse, of its rein and spur.

STUDENT

## A Curious Well

A WELL that yields both fresh water and salt water at the same time is surely a curiosity. Yet there is at least one such well, and its authenticity is attested by a Geological Survey Bulletin. It is in Hamilton County, O., about half a mile south of New Burlington. It is like an ordinary well, except that it has two pumps side by side. One of these pumps supplies water excellent to the taste, the other gives water so highly charged with mineral salts that it is almost brine, and has been recommended as having medicinal value.

The explanation is that two water-bearing beds, confined between layers of limestone, occur at this point, the upper carrying fresh water and the lower salt water. The pipes of the wells are respectively 16 and 35 feet long. The weight of the brine prevents it from mixing with the fresh water.

T.

A SWALLOW which had a nest in a public building at Antwerp was taken to Compiègne in France, a distance of 140½ miles, and then released. It reached home in one hour and eight minutes, having therefore traveled at a speed of 134 miles an hour.

THE rainfall in British India for the statistical year 1905-6 averaged 36 inches, varying from 4 inches in Sind to 177 in Tenasserim.





**D**EFINITE and systematic training in the arts of the household is given to young girls of all classes in northern Europe. This practical home culture is not left to chance. It belongs to the code of honor of the north European to prepare the daughters of the family to conduct worthily households of their own just as they consider it a duty to train their sons thoroughly in honorable trades and professions.

This does not mean that the intellectual development of girls is neglected nor that they are denied participation in the higher arts. The admirable and thorough common school education is supplemented with courses in literature, art, and music. While the American woman's college is unknown in Europe, the higher Girls' Schools filling the place, many women of talent enter the great universities and special institutions of learning throughout the continent, and there take first rank in the highest professions. Indeed, the foremost artists, musical composers, *virtuosi*, *literati*, and scientists among the women of our day come from northern Europe, and this despite of, nay, may it not be because of, the stress laid upon thoroughness and accuracy in the affairs of the household. Strict, conscientious attention to the simple duties of daily life bring to the character such qualities as are absolutely needful for the doing of any great work in any special line. This solid groundwork of patience, accuracy, thoroughness and skill, the great body of the women of Europe furnish to their more gifted sisters; and it is not the least of the gifts of these, as can be noted by a study of the work of Caroline Herschel, Clara Schumann, Mme. Chaminade, Baroness von Suttner, Rosa Bonheur and Mme. Curie. The training of young girls of northern Europe for the manifold duties of the housewife begins very early indeed. Instead of being treated like the proverbial princess, even

### Housekeeping in Northern Europe An Inheritance of Ancient Days

real princesses are taught very young to perform small personal services for themselves. They learn to dress themselves early, and to maintain neatness and order amidst their small belongings. They are taught a nice regard for the objects of daily use, to treat servants with kindness and respect, while courtesy to elders and superiors is definitely inculcated

*She seeketh wool and flax and worketh willingly with her hands.*

*She riseth also while it is yet night, and giveth meat to her household, and a portion to her maidens.*

*She layeth her hands to the spindle and her hands hold the distaff.*

*She stretcheth out her hand to the poor; yea, she reacheth forth her hands to the needy.*

*Strength and honour are her clothing; and she shall rejoice in time to come.*

*She openeth her mouth with wisdom and in her tongue is the law of kindness.*

*She looketh well to the ways of her household, and eateth not the bread of idleness.*

*Her children arise up and call her blessed; her husband also, and he praiseth her.—From the Proverbs of Solomon*

into both boys and girls. Children rise when their parents enter a room and remain standing until they are seated; the little girls still greet a guest with the quaint "dip-curt'sy" and the boys with the quick drawing together of the heels of the stiff military bow.

A neatly appointed dainty sewing-box with diminutive thimble, scissors, and spools of thread is one of the first gifts to a little girl. She sets her first stitches under her mother's careful direction, sharing with her that place of honor, the mother's sewing table. When

a little older she joins a class of girls who learn not only sewing, but crochet, knitting, and embroidery under a competent instructress. Knitting the family hosiery is by no means a lost art in Europe, and all linen must be neatly embroidered with the owner's initials.

Soon the young daughter enters the immaculate kitchen to be initiated into the mysteries of culinary art. Here her mother is her teacher, for the preparation of food is rarely left to servants alone. The maids are the helpers in the kitchen, never the queens of that domain. In the larger households of castles and villas there are trained and intelligent housekeepers who perform this function. The result thus is the exquisitely clean and daintily appointed kitchen so universal in northern Europe. The exact amount of food needed is nicely calculated, so that the "left-over" is reduced to a minimum and there is no garbage pail, nor do the ladies of the household spend the greater part of the day in the kitchen. All the cooking is done in a few hours in the forenoon, when both the mid-day and the evening meal are prepared.

In countries where the household arts are held in such high esteem, the young daughters of the family do not lose caste by lending a hand in the performance of the daily round of duties. Indeed, servants of the better class would have little respect for a mistress who failed to give her daughters the proper housewifely training, such as even they receive in their peasant homes.

Besides cooking and needlework, the artistic setting of the table, with its stately epergne of fruit and flowers, its large salt cellar of quaint and not forgotten significance—the care of the silver, china and glass devolves upon the young daughters. They occasionally assist in serving the meal, even when guests are present, eagerly taking turns in sharing

the honor of waiting upon them. Fine laundering, delicate mending and also darning are included in this practical curriculum. Thus the life of the family linen is preserved for generations. Indeed, today, many a bride's *Truhe*, or dower chest, contains linen that was spun and woven by her great-great-grandmother's hand, as she plied the loom against the coming great event. This custom of beginning early, even when the little maid is barely seven, to fashion and fold away articles for the future household seems overstraining a point to the travelers from over seas, who say that they do not look toward marriage as the sole career for their daughters. But, as a matter of fact, most girls do marry the world over, and it is surely not unseemly that they should be prepared for the fulfilling of its future obligations, if not in their own lives, then in the lives of others. And then, too, along with the hand-wrought articles they fold away not only orris root and lavender blossoms, but habits of industry, carefulness, accuracy, and thrift, a goodlier marriage portion, truly, than even the snowy linen.

The stress laid upon excellence in the practical arts of the household among the women of northern Europe has an ancient and honorable lineage. It looks back to the time before Charlemagne opened the halls of learning to his gifted daughters. In the forest homes of the Franks and Teutons, all the duties of life, save only those of war and the chase, belonged to women. The wives of the "free lords," with the help of their daughters, and the bond men and women, did all the work of field and household. The center of the domain of the mistress was the hearth-fire which burned continuously, brightly by day, dully at night, when it was covered with ashes. The hunters furnished game for food, and to this was added meal soup and coarse bread, the grain for both being ground by hand by the maids. The much-loved mead, brewed from the wild honey found so abundantly in the primeval forests, was made by the women. Even today the old houses that have stood since the early Middle Ages are furnished with copper brewing kettles, although the brewing privileges have long since been bought up by the trust companies, who no longer brew mead but beer. They must still pay a goodly yearly stipend to the householder, however, for the brewing right.

The skins of animals were in those days tanned by the women, who also made all the the foot gear of the families. They likewise treated the fur pelts and fashioned of them outer garments for winter wear. They cleansed and carded wool, spun and wove it into the cloth for the long mantles, which both men and women wore draped over the undergarment of linen. This linen, too, the women made, from the stripping of the flax to the finished fabric. But not only did the *Freiherrin*, the free lady, superintend and share in all this household labor; she was, besides, physician and surgeon.

She understood the natures and uses of herbs and simples, and it was she who dressed and bound the wounds of the injured warriors with cool linen, reciting at the same time

an incantation to stanch the flow of blood.

More than this, women were the oracles. The *Wahrsagerin*, the truth-sayer, or sooth-sayer as we have it, was held in the highest veneration. Upon the twigs of a fruit-bearing tree, usually the beech or *Buche*, which has given to so many languages the word *book*, they inscribed their mystic runes. From a number of these, the warrior drew his fateful one. *Buchstabe*, "beech-twigg," later became the German word for letter. Thus in



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#### A HOUSEWIFE OF NORTHERN EUROPE

**S**HE doeth little kindnesses,  
Which most leave undone, or despise:  
For aught that sets one heart at ease,  
Is low-esteemed in her eyes.

She hath no scorn of common things,  
And, though she seem of other birth,  
Round as her heart intwines and clings,  
And patiently she folds her wings  
To tread the humble paths of earth.

—James Russell Lowell

the language itself is preserved the deep reverence felt for the ancient priestess of the forest.

Indeed, German scholars have pointed out that Christianity's progress in northern Europe was greatly retarded by the Biblical account of the Fall of Man through Eve. It was only when induced to believe that woman was restored to her rightful place in the story of the Virgin Mary that they were in any sense willing to accept the new doctrine. Yet eminent historians still tell us that woman's superior position in the western world was given her by the church! However this may be, the close observer cannot but note that the women of northern Europe bear a double heredity—from their ancient ancestresses and their later ones. The blind adherence of these latter to religious forms has lost to women their old theurgical and priestly functions, since now we note that even their opinions upon the deeper questions of life and of

wider social interest, are held lightly by the descendants of the former war lords. For, admirable as their training is in the arts in which they stand supreme, most of the women of northern Europe have become so subdued to the duties of the hearthstone that they fail to recognize that with a broader education they assume also an obligation to humanity as a whole, and to the evolution of all the race. As their greatest poet sang:

The Woman-Soul leadeth us  
Upward and on.

STUDENT TRAVELER

#### Jottings and Doings

**D**AY by day women are proving themselves competent to fill positions heretofore conceded to be man's prerogative. A year or more ago the State of New Hampshire appointed two women as humane officers. It was in the nature of an experiment in the hope of securing a more rigid enforcement of the laws regarding cruelty to children and animals.

All the authority vested in deputy sheriffs was granted them. The result of this trial has proven a success and it is announced that a number of such appointments will now be made.

Each of these women officers caused many arrests and prosecutions during the year, producing indisputable evidence of cruelty by means of the camera which is carried when on duty. They have demonstrated that women can and will enforce these laws peaceably as well as conscientiously.

STUDENT

AN exhibition of curios in the Smithsonian Institute at Washington, of special interest to women, comprises the toilet accessories of the Etruscan *grandes dames* of Etruria of the year 1500 B. C. There are hair pins and various hair ornaments of gold, bronze, and jewels, and carved ivory barrettes 3000 years old of exactly the same shape and mechanism as the one on which a certain Vermont woman recently made a small fortune. There are studs, belt buckles, bracelets, and safety pins of ornate workmanship beside which the modern article is a very poor affair, various articles for the manicure table and also needles, thimbles, and tape measures. The learned members of the Smithsonian have been called upon to give the reason why the knowledge of these useful articles was ever allowed to die out. Up to date they have not been able to answer.

STUDENT

A "SILENT ROOM" is the latest cure for "social collapse," the fashionable disease. The patients, usually women, retire to the dim recesses of an apartment which is isolated from all the jangle and hubbub of life, and after two hours (unless the case is a very serious one) spent in absolute silence and seclusion, issue forth completely relieved of the strain from overwrought nerves.

There is, of course, a great hygienic value in silence, more especially the deep mind-silence in which the real life principle of us all broods. But merely the shutting out of the worries and annoyances of daily doings is a selfish silence, at its best only a palliative, never a real cure.

STUDENT

# OUR YOUNG FOLK

## The Boys' Brotherhood Club in Stockholm

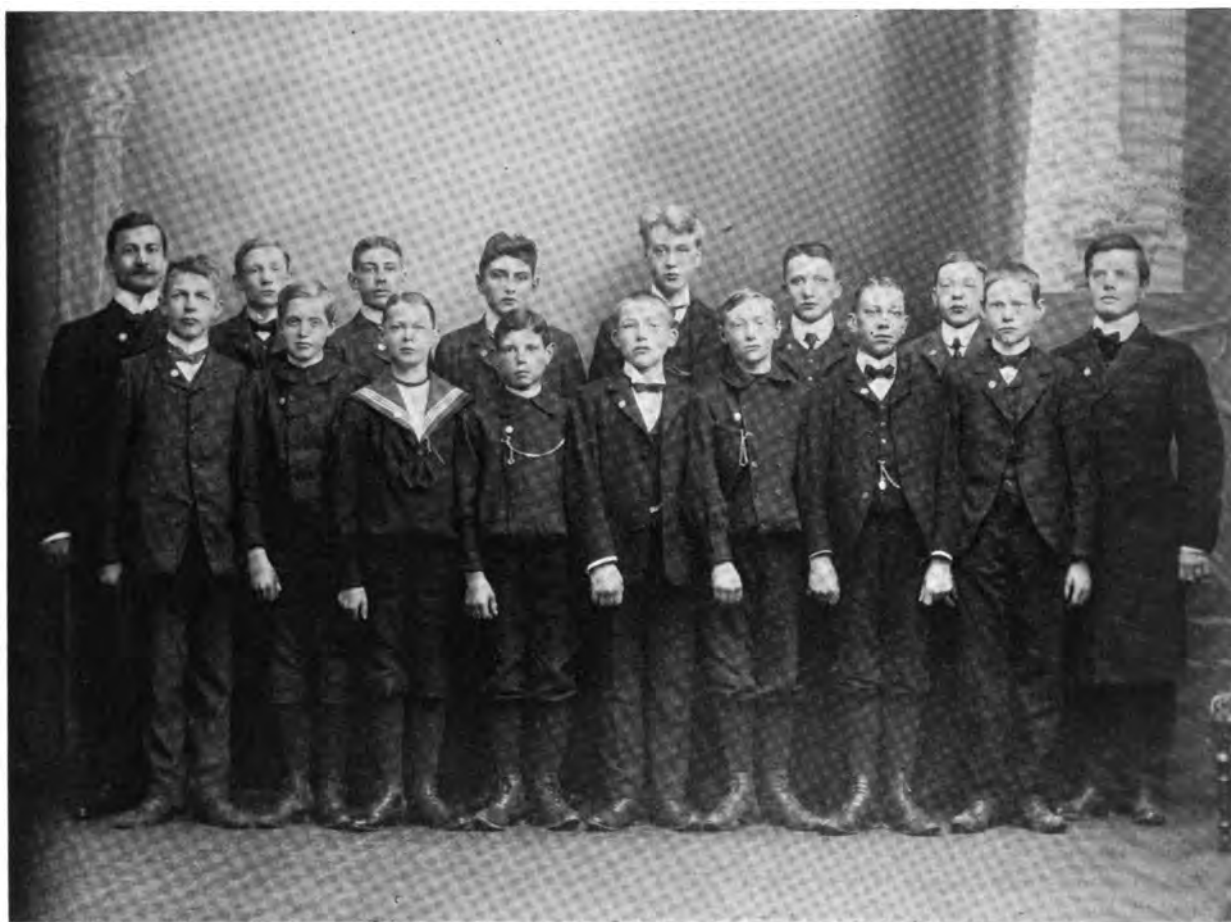
THE Boys' Brotherhood Club in Stockholm has recently passed its seventh birthday.

It was started in the autumn of 1899 not long after the first visit of Katherine Tingley to Sweden. During the time which has elapsed since its formation, there have been many changes in the Club both as regards its members and its customs, but it has successfully passed through all these various periods of activity, because its leading members never lost that feeling of close connexion with the great cause of humanity to help which the Boy's Brotherhood Clubs, as well as every other department of the International Brotherhood League, were begun.

Looking back over this period of the life of the Club it seems to me to resemble a youth, who, having gradually overcome the weaknesses of boyhood, has attained to a sound basis of existence on which he dares to face the struggle for a pure and noble life even under adverse circumstances.

Invaluable guidance in the direction of the work of the Club has always been found in the constitution, given by Katherine Tingley to all the Boys' Brotherhood Clubs throughout the world. It is therein stated that the general object of these clubs is to give the boys broader opportunities of developing their higher natures, right ideas of a true comradeship and of a noble patriotism, thus surrounding them with such influences as may prepare them for the struggle of life. Other objects are meetings for discussion, governed by parliamentary rules; physical development by gymnastic exercises and military drill.

The Club is under the supervision of a committee of five persons appointed by Katherine Tingley, although two of them have had the principal charge of the management of the Club. The officers are elected by the boy members themselves, and in order that as many as possible may obtain experience of the different duties, it is provided that the director, the secretary, etc., do not keep their posts longer than three months. But eventually it turned out that the boys in view of the interests of the club as a whole (rather than the separate members) re-elected the comrades best fitted for the directorship. It is certainly no easy post; for it requires not only the usual ability and firmness of a chairman to keep in order the young and untrained parliamentarians, but in addition a true consciousness of standing for the cause of brotherhood, so as to inspire every member and every act of the Club. The present members of the com-



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FUTURE WARRIORS IN THE THEOSOPHICAL CAUSE  
MEMBERS OF THE BOYS' BROTHERHOOD CLUB, STOCKHOLM, SWEDEN, WITH THE DIRECTORS,  
LIEUT. WALO VON GREYERZ AND OSVALD SIRÉN, PH. D.

mittee try to interfere as little as possible in the discussions, pointing out only those general plans and directions according to which the questions are to be treated.

All the members of the Club have the usual public school education, and some of them are now pupils of industrial or professional schools. The work of the Club has consequently mainly been directed on such lines as the boys do not find in the public schools, briefly, *the cultivation of character*. Although the public school education in Sweden stands on a high level and also includes many practical teachings such as music, handiwork, and housekeeping, it is evident that even in the best of these schools the youths do not obtain that true basis of endeavor which consists in a harmonious development of all the faculties, moral, intellectual, and physical.

Public education is still under the spell of a culture which tends to narrow-minded specialization of details. All the subjects which are discussed in the Club as well as the different intellectual and physical exercises carried on at our meetings, have the definite purpose of giving the boys a true conception of the claims and objects of a noble life, so that they may become dutiful workers and useful citizens. They have learned to realize that it is more through the example of their lives than through bold and high sounding talk about

brotherhood that they are enabled to become real helpers of their comrades and so gradually of all the boys in Sweden. I have seen beautiful examples of how the influence of the Club has roused the sense of duty and unselfishness in boys who on their admission to the Club seemed rather dull fellows; and the happiness of those who have really taken the cause to their hearts, is most touching.

Many aspects of true comradeship and noble patriotism are developed during the discussions, and concrete examples of how such ideals have inspired men to action are as far as possible pointed out. This gives a good opportunity of throwing the light of Theosophy on the lives of those men and women who have become a guide and inspiration to us all.

Very important links in this work are the dramatic plays, which the boys themselves have written and performed. One of these dramas was constructed on an Oriental theme and represented, according to its title, *The Reward of Helpfulness*. Another depicted the life of the beloved Swedish hero Engelbrekt, who at a critical moment in the fifteenth century saved the nation from foreign oppression. At the present time some of the boys are writing a drama, the subject of which is the life of the great King Gustaf Vasa, who is regarded as the father of modern Sweden, as he united all the different classes



# THE CHILDREN'S HOUR

of the nation in a deep feeling of responsibility in gaining freedom in spiritual and temporal affairs.

For some time the Club produced also a monthly paper with the title *Vår Vilja* (*Our Will*), which had a good circulation throughout and even outside of Stockholm. But the publication of the paper has been temporarily suspended, until with riper contributors, it may go forth on a broader basis and thus carry the message of the Boys' Brotherhood Club to every boy in Sweden.

A very remarkable step forward in the work of the Club during the last year is found in the fact that some of the Theosophical teachings have been taken up as subjects for study and discussion. The doctrine of Reincarnation was introduced at many meetings last autumn so that every member might have an opportunity to give his ideas upon it, and so that all misconceptions and doubts might be removed. It was truly remarkable to see the interest with which the boys took hold of this important subject and how they tried to demonstrate through their own original thought and observations the various aspects of Reincarnation in the lives of men, and throughout nature.

Two of the boys have lately read original papers in the public meetings of the UNIVERSAL BROTHERHOOD AND THEOSOPHICAL SOCIETY in Stockholm. One was entitled: *What do the Lotus Work and the Boys' Brotherhood Club mean for the Development of a Boy?*; the other was: *A True Sense of Duty*.

Some of the most important and appreciated activities of the Club are the gymnastics, sports, and military drill. Every boy has already in school gone through a course of the celebrated Swedish gymnastics, which certainly stand on a higher level than those of other nations, but it is important to maintain through continual exercise what they have already learned, and especially so to develop further the discipline. As one of the members of the committee is a lieutenant in the reserve of the Swedish army, this department of the work has also been carried on successfully. The boys have had military report-exercises and especially fencing—that ancient and noble chivalric art—which develops presence of mind as well as manual skill and quickness of eye, and which is greatly liked by the boys.

Excursions under military command have not unfrequently taken place, and on such occasions the meetings of the Club have been held in the quiet woodland or on an open elevation. In the winter time the boys use skis and skates, in order to move swiftly over the snow-covered fields and frozen lakes; but in the warmer seasons they go on foot. Usually the Club is then divided into two troops, executing different kinds of war and report-exercises. On two occasions these exercises have continued during two whole days and the night has been spent in camp. These military excursions are perhaps the most



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A CLASS OF GIRLS IN FLOWER DANCE,  
RÂJA YOGA ACADEMY, PINAR DEL RIO, CUBA

effective means of developing the strength and discipline of the Club, because every boy feels himself to be a true warrior. They also bring the boys into nearer connexion with the life of nature, which always affords basis for true brotherhood work.

O. S.

## Râja Yoga in Pinar del Rio

IN May 1906 when Katherine Tingley was visiting the Râja Yoga Schools in Santiago de Cuba, the people of the province of Pinar del Rio having heard of the marvelous success of Râja Yoga, and of Mrs. Tingley's compassion for the Cuban people, sent a number of their influential citizens to try to induce her to visit Pinar del Rio. When Mrs. Tingley reached Havana the Governor and the Mayor of Pinar del Rio came in person to repeat the invitation and expressed the hope that she might consider the possibility of opening a Râja Yoga School in their province. In response to this Mrs. Tingley and her party went to Pinar del Rio; and the students and the children in Lomaland have often heard her speak of the whole-hearted hospitality she met with there and of the deep interest in Râja Yoga education shown by the people. That this interest was genuine and practical is proved by the fact that before Mrs. Tingley left, a fine building, a private palace, was secured for a Râja Yoga School.

Then in a few months, just at a time when Cuba was unsettled by the revolt of last year, and when schools elsewhere were closed on account of this, the Râja Yoga teachers appeared in Pinar del Rio and opened what is now a very large and flourishing school.

The cut on this page shows the girls of the Academy in a dance in the *patio* of the school.

The methods which have everywhere met with success in Râja Yoga work have been put into practise here, and so we see the girls in a pretty dance in costume. Râja Yoga pupils the world over will be glad that their comrades in one more school are learning the joy that comes from working with song and dance and garlands of flowers to build up a strong and graceful physical body.

Wherever Râja Yoga goes, music and the drama become important features of the life, and the Academy at Pinar del Rio is no exception. It has a very successful musical department; also an art department, and the industrial classes in which the pupils learn the interesting and useful branches of handicraft that enable them to make so many artistic fittings. The children have also been taught to take part in plays.

Of course instruction is given in all the regular school studies and all learn English. Indeed a large staff of teachers could be kept busy teaching the Cubans of all ages who apply for lessons in the English language. More teachers are sent from time to time by Mrs. Tingley. The school-work has been so successful that the people of Pinar del Rio and the country about are very anxious to have a school for resident pupils. Like other parents they begin to realize that if a few hours of Râja Yoga can do so much, Râja Yoga day in and day out must bring even more sweetness and joy into their children's lives.

The city of Pinar del Rio is just a few hours journey from Havana, by rail; so that there is no doubt that the children of the capital city of Cuba will soon feel the influence of Râja Yoga in the air.

STUDENT

# The Theosophical Forum in Isis Theater

S a n D i e g o C a l i f o r n i a

## Creation

By H. P. BLAVATSKY

(In answer to a question from a correspondent)  
(*The Theosophist*, vol. III, p. 80)

WHEN our correspondent's friend denies that creation is possible for man, we can hardly assume that he does so from any conviction that he has sounded all the mysteries of Nature, and knowing all about the universe, — being able to account for all its phenomena — has ascertained that the process, whatever that may be, which he conceives of as creation does not go on anywhere in obedience to the will or influence of man, and has further ascertained that there is something in man which makes it impossible that such a process should be accomplished. And yet without having done all that, it is bold of him to say that creation is impossible. Assuming that he is not a student of occult science, — and the tone of the letter before us conveys the impression that he is not — our friend's friend when he makes his dogmatic statement seems to be proceeding on the method but too commonly adopted by people of merely ordinary culture and even by a few men of science — the method which takes a large group of preconceived ideas as a standard to which any new idea must be applied. If the new idea fits in with, and seems to support the old ones, well and good; they smile upon it. If it clashes with some of these they frown at it, and excommunicate it without further ceremony.

Now the attitude of mind exhibited by our correspondent, who finds many old beliefs shattered by new ideas, the force of which he is constrained by moral honesty to recognize, and who, therefore, feels that in presence of the vast possibilities of Nature he must advance very cautiously and be ever on his guard against false lights held out by time-honored prejudices and hasty conclusions, — seems to us an attitude of mind which is very much better entitled to respect than that of his overconfident friend. And we are the more anxious to recognize its superiority in the most emphatic language, because when we approach the actual question to be discussed, the bearing of what we have to say will be rather in favor of the view which the "friend" takes of "creations," if indeed we are all attaching the same significance to that somewhat overdriven word.

It is needless after what we have just said, to point out that if we are now going to make some statements as to what is, and what is not the fact, as regards some of the conditions of the universe, we are not on that account infringing the rules of thought just laid down. We are simply giving an exposition of our little fragment of occult philosophy as taught by masters who are in a position to make positive statements on the subjects and the credibility of which will never be in danger from any of those apparently inexplicable occurrences re-

lated in the books to which our correspondent refers, and likely enough, as he justly conceives, to disturb many of the orthodox beliefs which he has seen crumbling around him. . . .

But we must have a clear understanding as to what is meant by creation. Probably the common idea on the subject is that when the world was "created," the creator accorded himself or was somehow accorded a dispensation from the rule *ex nihilo nihil fit* and actually made the world out of nothing — if that is the idea of creation to be dealt with now, the reply of the philosophers would be not merely that such creation is impossible to man but that it is impossible to gods, or God; in short absolutely impossible. But a step in the direction of a philosophical conception is accomplished when people say the world was "created" (*we say fashioned*) — out of CHAOS. Perhaps they have no very clear idea of what they mean by Chaos, but it is a better word to use in this case than "nothing." For, suppose we endeavor to conceive chaos as the matter of the universe in an unmanifested state it will be seen at once that though such matter is perfectly inappreciable to ordinary human senses, and to that extent equivalent to "nothing," creation from such materials is not the production of something which did not exist before, but a change of state imposed upon a portion of universal matter which in its previous state was invisible, intangible and imponderable, but not on that account non-existent. Theosophists-Occultists do not, however, use the word "creation," at all, but replace it by that of EVOLUTION.

## Forlorn Hopes

H. P. BLAVATSKY

(From Editorial in *Lucifer*, vol. VII, p. 272)

Hope without action is a barren undoer.—*Feltham*  
From the lowest depth there is a path to the loftiest height.—*Carlyle*

THE East had her S'ākyamuni Buddha, "The Light of Asia"; the West her Teacher, and the Sermon on the Mount; both uttered the same great, because universal and immortal, truths. Listen to them:—

"Crush out your pride," saith the One. "Speak evil of no one, but be thankful to him who blames thee, for he renders thee service by shewing thee thy faults. Kill thine arrogance. Be kind and gentle to all; merciful to every living creature. Forgive those who harm thee, help those who need thy help, resist not thine enemies. Destroy thy passions, for they are the armies of Māra (Death), and scatter them as the elephant scatters a bamboo hut. Lust not, desire nothing; all the objects thou pinest for, the world over, could no more satisfy thy lust than all the sea-water could quench thy thirst. That which alone satisfies man is Wisdom—be wise. Be ve without hatred, without selfishness, and without hypocrisy. Be tolerant with the intolerant, charit-

able and compassionate with the hard-hearted, gentle with the violent, detached from everything amidst those who are attached to all, in this world of illusion. Harm no mortal creature. Do that which thou wouldest like to see done by all others."

"Be humble," saith the Other. "Resist not evil. Judge not, that ye be not judged. Be merciful, forgive them who wrong thee, love thine enemies. Lust not; not even in the secrecy of thy heart. Give to him that asketh thee. Be wise and perfect. Do not as the hypocrites do; but, as ye would that men should do to you, do ye also to them likewise."

Noble words these. Only how far are they practicable, in the Nineteenth century of the Christian era, and the tail-end of the Brāhmanical cycle? Alas! While a Protestant Bishop was opposing these precepts, consequently his Master, here in England, by shewing the impossibility of any civilized State carrying them out in practice — (civilization first, and Christianity afterwards?) — a French Journalist of note was doing the same across the Channel. Reviewing the Buddhist Lectures of Professor Léon de Rosny, of Paris, M. Anatole France makes his readers feel that it is a Forlorn Hope, indeed, to think that the present generations of Europe will ever attempt to carry out the noble commandments of either Christ or Buddha; and hence that true Theosophy is doomed to be, for the present, a failure in its practical realization.

Ah me! [he writes] If He did live, as I firmly believe He did, S'ākyamuni was the most perfect of men. "He was a Saint!" — as Marco Polo exclaimed, after hearing his history. Yea, he was a Saint and a Sage. But this kind of Wisdom is not suited for the ever active European races, for the human families that are so strongly possessed by life. The Sovereign panacea discovered by Buddha as a remedy against the Universal evil, will never do for our temperaments. It demands renunciation, and what we want is to acquire; it teaches us to desire nothing, and lust and desire are stronger in us than life. As a final reward, we are promised Nirvāna, or absolute Rest, when the thought alone of such a rest creates a feeling of horror in us. No; S'ākyamuni Buddha has not come for us, nor can he save us — whatever M. de Rosny may do or say!

No, He cannot. But no more can Christ, as it seems. Buddha was not alone in offering the remedy of "personal indifference" to the allurements of this world, or care for the *self* of matter, as a panacea against the world's evils, its sins and temptations. The "Kingdom of God" of Jesus is but another name for "Nirvāna." His injunctions to take no thought for the morrow, nor as to what we shall eat, drink, or clothe our body with, but to live, as "the fowls of the air and the lilies of the field," are but another version of the teachings of Buddha (*vide* Matth. vi, 24-34 and vii, *et seq.*). Both the Masters tried to impress their followers with the idea that "Sufficient unto the day is the evil thereof"; . . .

# Art Music Literature and the Drama

## The Dramatic Magic of Science

THE complete representation of music-dramas without the actual presence of either actors or musicians would almost seem among the possibilities of the near future. The combination of a new type of loud-speaking phonograph, synchronized with the biograph, is already being perfected. The only thing wanting is a satisfactory system of color-photography, but no doubt this obstacle will be surmounted. The original performance would have to be in the open sunlight; and night effects could be produced by modifications or light screens at the illuminating source. It may be hoped that the whirring noise characteristic of existing machines will be eliminated, and that the *timbre* of vocal and instrumental sounds will be properly preserved.

Should the numerous practical difficulties—including the continuous presentation of a scene thirty or forty minutes in length—be overcome, the best music-dramas will then be brought within reach of remote centers of population. One result would be the much-to-be-wished suppression of the personal element in such presentations, enabling the attention of the audience to be concentrated upon the beauty and meaning of what they see and hear. So far from injuring opera and other companies, interest in their work would be stimulated.

Weird and thrilling will be these living speaking and singing shadow pictures! And how strangely significant! STUDENT

## Longevity of Organists

A LIST of English organists who have reached advanced ages seems to indicate a connexion between the organ and the organism, tending to the longevity of the latter. The organist of Carlisle Cathedral, Dr. Ford, has held office since 1842, sixty-five years. Among organists who have held their posts for over half a century are Dr. Done of Worcester, Dr. Zechariah Buck of Norwich, James Turle of Westminster Abbey, and Dr. Longhurst of Canterbury; and Mr. J. Baptiste Calkin is an octogenarian organist.

A PAINTING believed to be one of Titian's has come to light in St. Louis, the property of a mining engineer, who, while in Honduras on business, saw the picture in the possession of an old *padre* and purchased it. The canvas is hand made and filled with red clay, after the custom of the Renaissance period, and experts who have examined it declare it to possess certain qualities and also certain defects which were peculiar to Titian's works.

THE earliest organ known is said to have been a Greek invention. It was brought out in the second century B. C., not in Greece, however, but in Alexandria, Egypt, being a hydraulic or water organ, water being used to compress the air for use in the pipes.

A CENTURY ago singers were frequently composers and composers were often vocalists. Mozart sang, and would have gained fame, undoubtedly, for this, had not the greater fame born of his compositions obscured the lesser.

## An Ancient Cuban Fetish

ABOUT three years ago, in the forests of Grantierra de Maya near Baracoa, Cuba, was found a curious and evidently prehistoric fetish or idol of which the cut is a good representation. It represents a man about thirty-three inches in height, with features well marked, and the whole carved from a piece of live oak (*guayacan*). It is hollow within to the depth of some twenty-five inches. Doubtless future archaeological investigations will prove it to be of great value as some historic or prehistoric link between the present and the almost measureless past.



Lomaland Photo. and Engraving Dept.

AN ANCIENT IDOL OR FETISH  
FOUND IN CUBA

## FRAGMENT

TRUTH is within ourselves; it takes no rise  
From outward things, whate'er you may believe.  
There is an ialmost center in us all,  
Where truth abides in fulness; and around,  
Wall upon wall, the gross flesh hems it in.  
This perfect, clear perception—which is truth,  
A baffling and perverting carnal mesh  
Blinds it, and makes all error, and, TO KNOW,  
Rather consists in opening out a way  
Whence the imprisoned splendor may escape,  
Than in effecting entry for a light  
Supposed to be without. Watch narrowly  
The demonstration of a truth, its birth,  
And you trace back the effluence to its spring  
And source within us; where broods radiance vast,  
To be elicited ray by ray.—Robert Browning

## H. P. Blavatsky on the Science of Archaeology

THE illustration given herewith serves to recall the frequent references made, not only by Helena Petrovna Blavatsky, but by William Q. Judge and more particularly by Katherine Tingley, to the importance of the science of archaeology.

Our enthusiastic workers along archaeological lines have done more to demonstrate the truth of many of the startling (in their day perhaps more so than now) assertions made by Madame Blavatsky with regard to the history of the race than they themselves have been aware. In *Isis Unveiled*, the monumental work now republished under Katherine Tingley's direction, H. P. Blavatsky first touched plainly upon this subject, and the following excerpt is of special interest at the present time.

Why should we forget that, ages before the prow of the adventurous Genoese clove the Western waters, the Phœnician vessels had circumnavigated the globe and spread civilization in regions now silent and deserted? What archaeologist will dare assert that the same hand which planned the Pyramids of Egypt, Karnak, and the thousand ruins now crumbling to oblivion on the sandy banks of the Nile, did not erect the monumental Nagkon-Wat of Cambodia? or trace the hieroglyphics on the obelisks and doors of the deserted Indian village, newly discovered in British Columbia by Lord Dufferin? or those on the ruins of Palenque and Uxmal, of Central America? Do not the relics we treasure in our museums—last mementos of the long "lost arts"—speak loudly in favor of ancient civilization? And do they not prove, over and over again, that nations and continents that have passed away have buried along with them arts and sciences, which neither the first crucible ever heated in a medieval cloister, nor the last cracked by a modern chemist, have revived, nor will—at least in the present century [meaning of course the Nineteenth]. . . . How does it happen that the most advanced standpoint that has been reached in our times only enables us to see in the dim distance up the Alpine path of knowledge the monumental proofs that earlier explorers have left to mark the plateaux they had reached and occupied?

If modern masters are so much in advance of the old ones, why do they not restore to us the lost arts of our postdiluvian forefathers? Why do they not give us the unfading colours of Luxor—the Tyrian purple; the bright vermillion, the dazzling blue which decorate the walls of this place, and are as bright as on the first day of their application? The indestructible cement of the pyramids and of ancient aqueducts; the Damascus blade which can be turned like a corkscrew in its scabbard without breaking; the gorgeous, unparalleled tints of the stained glass that is found amid the dust of old ruins and beams in the windows of ancient cathedrals; and the secret of the true malleable glass? And if chemistry is so little able to rival even the early medieval ages in some arts, why boast of achievements which, according to strong probability, were perfectly known thousands of years ago? The more archaeology and philology advance, the more humiliating to our pride are the discoveries which are daily made, the more glorious testimony do they bear in behalf of those who, perhaps on account of the distance of their remote antiquity, have been until now considered ignorant flounders in the deepest mire of superstition.

To the lovers of art in its deeper interpretation the work of our archaeologists promises to open a new world. STUDENT



# THE UNIVERSAL BROTHERHOOD and THEOSOPHICAL SOCIETY

FOUNDED AT NEW YORK CITY IN 1875 BY H. P. BLAVATSKY, WILLIAM Q. JUDGE AND OTHERS  
REORGANIZED IN 1898 BY KATHERINE TINGLEY

C e n t r a l   O f f i c e   P o i n t   L o m a   C a l i f o r n i a

The Headquarters of the Organization at Point Loma with the buildings and the grounds pertaining thereto, are no "Community" "Settlement" or "Colony." They form no experiment in Socialism, Communism, or anything of similar nature, but are what they stand for: the Central Executive Office of an international organization where the business of the same is carried on, and where the teachings of Theosophy are being demonstrated. Midway 'twixt East and West, where the rising Sun of Progress and Enlightenment shall one day stand at full meridian, it unites the philosophic Orient with the practical West

## The Death Penalty

CAPITAL Punishment in the modern State is founded upon and solely upon, a legal "fiction." (It is well to look directly at things once in a while, and see what they really are.)

Legal "fictions" are both common and well recognized elements in the law, and serve a clearly defined purpose. They are usually in the form of maxims, and though acknowledged to be fictions are accepted as fundamental axioms, logical ultimates or premises to build a course of legal procedure asserted, to be desirable upon other grounds than the one stated. The procedures thus supported are usually survivals from some previous order of things, for which the "fictions" are more or less consciously devised in the effort to harmonize the older procedures with more advanced theories. And sometimes the "fictions" themselves enshrine an earlier truth, now so no longer.

It was early discovered that the only way in which they could adapt the law to hard cases, or stretch it to new cases, was by pretending a state of facts to fit the rule of law it was thought just to apply.

Or, as stated in Maine's *Ancient Law*:

I employ the expression "Legal Fiction" to signify any assumption which conceals, or affects to conceal, the fact that a rule of law has undergone alteration, its letter remaining unchanged.

So long as these fictions are understood and used for what they really are, they are at least useful in an artificial society, and often save much wear and tear. But it is obvious that their fictitious character may be forgotten, that they may for one reason or another gain vogue among those not acquainted with their technicality, and may then be made use of to support many very harmful deductions.

Such a curious misapplication, resulting in total perversion of a legal maxim, is the well-known saying that the "exception proves the rule." In legal practise, *exceptio probat regulam* means only that an exception noted by a party interested puts the ruling or statement of the law to be applied as announced by the court, to the proof — being only the preliminary to an appeal to a reviewing tribunal. It actually means, "an objection challenges the truth of the holding." In popular acceptance it is taken (having become one of our current substitutes for thought) to as-

## MEMBERSHIP

in the Universal Brotherhood and Theosophical Society may be either "at large" or in a local Center. Adhesion to the principle of Universal Brotherhood is the only prerequisite to membership. The Organization represents no particular creed; it is entirely unsectarian, and includes professors of all faiths, only exacting from each member that large toleration of the beliefs of others which he desires them to exhibit towards his own.

Applications for membership in a Center should be addressed to the local Director; for membership "at large" to G. de Purucker, Membership Secretary, International Theosophical Headquarters, Point Loma, California.

sert that the cases where a rule fails of effect are the cases which prove the rule to be a genuine rule — which is nonsense. And — it incidentally weakens our conception of the unflinching character of natural law.

Those forms of slavery and despotism in which the life of the subject is regarded as the property of the master or the despot, have disappeared from the law of civilization. The only ground upon which the modern state supports or defends its taking away this most sacred possession is that of a forfeiture by evil-doing of the right to life, which is then exacted as a penalty — *in terrorem*, "for the protection of society." The punitive theory of criminal laws of this class is being daily more and more abandoned as unjust and unenlightened. We even pretend that men are sent to the penitentiary to teach them not to steal again after they come out; but as we have so recently emerged from barbarism the incommensurateness here of the will and the deed may be somewhat overlooked — for a while.

But in the execution of a criminal the State seeks his destruction, not his reformation, and declares itself the enemy à l'outrance of one of its members. It is a punitive act and only a punitive; and so true is this that as the punitive theory grows in discredit we seek to cover and palliate this survival from barbarism and savagery by a legal "fiction" — seeking to harmonize it with the educational theory of the modern and future State — an impossible attempt. The "fiction" is that it is a preventive measure for the benefit of the rest of society, and that the execution of a criminal prevents (or tends to prevent — to give ourselves that loophole) repetitions of the crime. Yet the statistics, where they show anything, show that it neither prevents nor even appears to tend to prevent them.

Capital punishment, the taking by the State of a forfeited life, is consistent (and consistent only) with a punitive theory of the law. It is not consistent with any beneficent or educational theory whatever — hence the fiction

that it is a deterrent. And because it is fundamentally unjust and out of place in a beneficent State, it is a failure. The State has no rights except its duties (and some day we will recognize the same of the individual). Its duties are to make better social men; if it does not do this, it fails. And when it attempts to square this ideal to an unjust

practise, it fails at every step; nor can it ever be otherwise.

Without arguing as to the moral value of correct conduct as induced by fear it will be acknowledged that the deterrent must be certain in order to be effective. But the very admitted sacredness of the right and the enormity of the penalty has thrown so many "safeguards" around the trial that the percentage of penalty has reduced the probability of punishment, and the consequent deterrent effect, to a minimum.

What moral uplifting comes from such a law to those who most of all in our society need an ideal, need that beneficent character education which is the theory of a true and civilized State, when that very law which should be exalted, sacred and sure, and which proclaims itself the friend of all, itself denies the sacredness of human life by threatening to take his, if it can; when "justice" uses the methods of revenge; when the power of the State challenges the would-be wrong-doer to a contest for such stakes, and loses nineteen times out of twenty? How can men be taught to recognize that all-pervading justice which is the very constitution of society, when in the place of law they find only a piece of primal savagery, glossed and hid under a legal "fiction"?

We need no "fictions," but a helpful and constructive theory of social law, founded on the facts of man's divine possibilities, of our actual unity one with another so that we must acknowledge our mutual responsibilities and not seek to put out of sight our weaker, inconvenient members, by the scaffold route.

In plain simple English, we need the incorporation into the very body and constitution of our law of Universal Brotherhood as a fact in Nature, based on the fundamental unity of mankind; Karma, justice ever true and ever sure; and we need the recognition of that third and necessary truth, the means for the interworking and outworking of the other two — Reincarnation.

And nothing short of these will do. W.



## FRAGMENT

A N anxious generation sends us forth  
On the far conquest of the thrones of night.  
From West and East, from South and North,  
Earth's children, weary-eyed from too much light,  
Cry from their dream-forsaken vales of pain,  
"Give us our gods, give us our gods again!"  
A lofty and relentless century,  
Gazing with Argus eyes,  
Has pierced the very inmost halls of faith;  
And left no shelter whither man may flee  
From the cold storms of night and lovelessness and death.

Old gods have fallen and the new must rise!  
Out of the dust of Doubt and broken creeds,  
The sons of those who cast men's idols low  
Must build up for a hungry people's needs  
New gods, new hopes, new strength to toil and grow;  
Knowing that nought that ever lived can die,  
No act, no dream but spreads its sails, sublime,  
Sweeping across the visible seas of time  
Into the treasure-haven of eternity.—Selected

## One Life, with many Mortal Days

WHAT a very different aspect it puts upon human life when we consider it from the standpoint of permanent Consciousness instead of fleeting flesh! Not as the mushroom growth of *one* tiny earth-life—an infinitesimal moment in eternity!—but as an immortal Being knowing neither birth nor death, "One Life with many mortal days." Yes, that is the truth about life; and Theosophy, being the ancient knowledge about nature and man, explains it. It is a wonderful thing to think we have lived for ages and passed through many a civilization and nations now vanished from the memory of man; nevertheless that this is so is quite thinkable, *when we do think about it*. It is only because people in these days have neither been taught, nor have thought about it, from the standpoint of Reincarnation, that it seems strange. Still it is simple when we hear the Theosophical explanation; and both hopeful and reasonable.

Let us reason together. The earth and its creatures came into existence for a purpose; they occupy the place in the great evolutionary scheme of a probationary school for the experience of scholars of divers degrees of evolution, and therefore capacity and knowledge. The scholars are souls from earlier worlds continuing their experiences, and working out their destiny upon this planet; that destiny being ultimate perfection. Now the question that most intimately concerns us is surely: What is the quickest, easiest, and best way to achieve the task in hand? To this Theosophy gives us a sure and clear reply—"To live to benefit mankind is the first step." And it further explains that the universe is evolved and continued under *Law*, and that the reign of chance exists but in the fevered fancy of ignorance. All is under Law "work-

ing for righteousness," and harmony and balance are maintained by the fact that we really *do* reap the *exact* harvest of our sowing, and nothing else.

Furthermore, it is a fundamental teaching of Theosophy that universal brotherhood is a fact also, since all souls are part of the World Soul, and in the overshadowing presence of Divinity we are all *One*. Hence humanity is one vast family, all are brothers and sisters, and in this large sense each one owes a duty to furthering the interests of each, irrespective of nation, creed or color. It is the wars and the hates and the unbrotherliness of earth's children to each other, that have caused all the confusion and misery in the world, for when brotherly love departs evil begins. Men forgot their unity ages ago and have struggled in a net of their own weaving ever since. Now there is a rent in the meshes, and through the practical application of Theosophy, men are being enabled to see the possibilities of human evolution and to recognize the duality of their natures.

To grasp the fact of "One life with many mortal days" gives light on many an otherwise unsolvable problem, explaining the difference of position and capacity and the difficult question of justice and injustice. It also brings men closer to the great Spiritual Teachers and Saviors, since it shows them to be of like origin and destiny with ourselves. Elder Brothers far advanced upon the path on which we are all traveling, who have finished reincarnating for the furtherance of their own evolution, but who voluntarily return again to live amongst us and help us onward. So this noble Theosophical teaching brings hope to mankind, telling of the Great Helpers, and of our Immortal Selves, of our glorious destiny, and of the way to hasten its fulfilment.

E. I. W.

## Without Attachment to Results

The man who doeth that which he hath to do without attachment to the result, obtaineth the Supreme.

THE quotation in the heading is from an old book which is ever young, the *Bhagavad Gītā*. It belongs to no age, to no one people, but to all time. The ancient sages found wisdom within its pages; the modern aspirant can do the same. Little by little its few words unfold and expand in the mind until they illumine the whole of life. Running through it all like a stream over a vast country, now and again coming to view, is this ever-recurring idea that work must be undertaken without attachment to its results. It is like a universal symphony made up of the elements of the inner life through which one strain runs, now in undertones, now in overtones; now disappearing, again to be heard in some other key. A novice might not catch its sweetness at first, hearing only something cold and austere. But as again and again it strikes the strings of the instrument, man—the instrument for which it was created—it becomes warm and glowing in the freshness of an atmosphere more pure than that from which we daily breathe. It carries a strength and sureness of tone which only eternal truth could give it. Down through the ages it has come to us, unsullied, amidst the life, death, and decay of so many races of men, with the same power to lift, illumine and guide.

The western mind might lightly pass it by, for it can hardly be heard amidst the din and confusion of competition, and the strenuous superficiality of modern life. And yet it is for the lack of this very wisdom that modern life has lost its coherence, its consistency, its sanity even. For this that we call life is, for the most part, made up of mad attachments for this or another result. And if, by chance, one of its representatives should be arrested long enough in his perpetual motion to hear this strain of which we speak, his eyes would doubtless open wide in wonder, and he would ask incredulously, "For what, then, should we work, if not for results to which we are attached?" and so hurry by lest he should lose his chances, without waiting for any answer that might come. Such as these have not paused to consider who and what they are; to ask when all is told, what is the real object of their search; what is the ultimate goal. The bauble of the hour is all in all, and obscures for them horizon and zenith.

And yet the purpose of each soul, inclosed within its prison-cell of flesh, is but part of the one great purpose of all life. The only way that each within the narrow confines of his vision can work towards this great end, is by doing each day the duty which appears, unattached to the visible result, by putting forth from his own center each day his best energies, trusting that when liberated they will find their natural place, without insisting, with restraint, that they must effect this issue or that. For who, within his little shell, can be quite sure that through its narrow opening he sees aright? That which is white today, may be black tomorrow. That which glitters in the sunshine, may tarnish in the smoke. That which is buried in the mud, may be a pearl of great price. Who can say when all of value seems lost that something of yet higher value has not been gained? And who that has won his prize can be sure that the mere possession will not prove a curse? But one who can reach so deep and look so high as to work without attachment to its immediate results, has freed himself from the frenzied fear of failure; from the tormenting hunger for success. For him there is no failure; and the success that shall be his is a possession which none can wrest from him, for he obtaineth the Supreme.

STUDENT

HE who seeks something higher in its own nature, not merely in degree, than what life can give or take away, that man has religion, though he only believe in infinity not in the infinite, only in eternity without an eternal; as if, in opposition to other artists, he did not paint the sun with a human countenance but rounded off this to resemble the former. For he who regards all life as holy and wonderful, whether it dwells in animals, or, still lower, in plants; he who, like Spinoza, by means of his noble soul floats and rests less upon steps and heights than upon wings, whence the surrounding universe—the stationary and that moving by law—changes into one immense Light, Life and Being, and surrounds him, so that he feels absorbed in the great light and wishes to be nothing but a ray in the immeasurable splendor; such a man has, and consequently imparts, religion, since the highest ever reflects and paints the highest even though formless behind the eye. . . . Excite in the child the all-powerful perception of the whole in opposition to the selfish perception of the parts, and you then raise the man above the world, the eternal above the transitory.—Jean Paul Richter

## FRAGMENT

From THOMAS GRAY's *Ode to Adversity*

O H, gently on thy suppliant's head,  
Dread Goddess, lay thy chastening hand!  
Not in thy Gorgon terrors clad  
Nor circled with the vengeful band  
(As by the impious thou art seen)  
With thundering voice and threatening mien,  
With screaming horror's threatening cry,  
Despair, and fell Disease, and ghastly Poverty.  
Thy form benign, oh Goddess, wear,  
The milder influence impart,  
Thy philosophic train be there  
To soften, not to wound, my heart,  
The generous spark extinct revive,  
Teach me to love and to forgive,  
Exact my own defects to scan,  
What others are, to feel, and know myself a Man.

## THEOSOPHICAL FORUM

Conducted by J. H. Fursell

**Question** I have often heard it said that Theosophists do not accept the doctrine of the atonement as taught in "orthodox Christianity," namely, that "through Christ's sacrifice we are saved." But is it not a fact that we do continually suffer for one another? It has brought comfort to so many to think that through Christ they may obtain forgiveness for their sins. What has Theosophy to give in place of this?

**Answer** To answer the last question first: it is surely better to know the truth than to be comforted by a falsehood, for if there be any justice in the universe surely we shall have to wake up sooner or later to the facts of the case, and if we defer the awakening it will almost certainly be so much the harder. It is, therefore, not well to hold to a false teaching simply because it is "so comforting." In the present case however, the true is in reality more comforting than the false teaching; for there is, innate in every human being, some sense of justice and of the divine fitness of things, and there is real comfort in the knowledge that by enduring the trials and sorrows of this life we are paying a debt that we owe and that our every aspiration towards the good, and every effort we may make towards self-conquest or in the service of others, however small it may be, will bring its harvest of true joy in the future.

It is true that we do suffer for and through others, and this is but an expression of that fact in nature which THE UNIVERSAL BROTHERHOOD AND THEOSOPHICAL SOCIETY seeks to demonstrate—namely, the fact of Brotherhood. It is true also according to the teachings of Theosophy that every good act, every impersonal act of self-forgetfulness and beneficence, helps forward the whole human race. So that the lives of the Saviors of humanity are indeed a saving power. But herein lies the difference between the teachings of Theosophy and the orthodox teaching of the atonement—namely, that although the above is true, it *does not lessen the responsibility of the wrong-doer*, nor does it remove from him the consequences of his own acts. Not one of the great Saviors of the world but has suffered agony—crucifixion, if not physically at least mentally, morally, and spiritually, and this through the deeds of those they have come to help. But all this agony and all this suffering does not, and can not, in the very nature

of things, remove the consequences of wrongdoing from those who have been the cause of it all. The more knowledge one has of human nature and of the evil and suffering in the world, the more one must suffer if he would help his fellow-men to regain their lost birth-right; and the more too, will be in the time to come, ages upon ages distant it may be, the joy when the self-imposed task has been completed.

That which Theosophy offers is the teaching—the same teaching that Jesus the Christ gave—that man is in his essential nature, divine; that because of this divinity within him he has the power to help himself; that through the great teachings of Karma and Reincarnation he may rise step by step in life after life on the ladder of self-conquest until he shall achieve his destiny, which is to become as the Christ within. The Theosophical teaching in this respect is the same as the Christian. To use Jesus's own words, according to the revised version, "Ye shall be perfect."

STUDENT

**Question** Why do you call your Society "Universal" when but a comparatively few people belong to it? How can it be Universal unless it embraces the whole of Humanity?

**Answer** THE UNIVERSAL BROTHERHOOD AND THEOSOPHICAL SOCIETY does in fact embrace the whole of humanity in its scope. Its main purpose as expressed officially in its Constitution is "to teach Brotherhood, demonstrate that it is a fact in nature, and make it a living power in the life of humanity." Having therefore this great aim, and recognizing brotherhood as a fact, which includes all members of the human family and which all must ultimately come to recognize, the Organization is rightly called Universal. Furthermore it "welcomes to membership all who truly love their fellow men and desire the eradication of the evils caused by the barriers of race, creed, caste, or color, which have so long impeded human progress."

Necessarily as an Organization it is limited not in intent but by the facts of the case to those who are in deep sympathy with its objects and accept its method of working.

But because of difference in development, difference of opinion, and because there are some whose lives are actuated by motives which are the very antithesis of brotherliness, whose hands, in fact, are like Ishmael's, against every man and speaking generally, every man's is against them—yet nevertheless the Theosophist still recognizes these as in the same spiritual bond, and that the tie of brotherhood exists between them and all men, and cannot be broken or ignored. Brotherhood is not a mere sentiment, but inheres as a principle in the very nature of things, and from this very fact it is one of the cardinal teachings of Theosophy that a responsibility which cannot be evaded devolves upon all who come to the knowledge of it.

To become a member of the UNIVERSAL BROTHERHOOD AND THEOSOPHICAL SOCIETY implies the recognition of this fact and of the responsibility which is thereby entailed. It should therefore be clear that the growth of the society numerically must depend upon this. As a matter of fact, however, THE UNIVER-

SAL BROTHERHOOD AND THEOSOPHICAL SOCIETY has a large and increasing membership with representatives in nearly all the countries of the world, and one has only to watch the trend of human thought in science, literature, and religion, and note the economic and social changes that are taking place in the world today to find indisputable evidence of the influence that this teaching of Spiritual unity as a fact in nature and the other great teachings of Theosophy are having on the minds of the human race.

STUDENT

**Question** I wish you would tell me why children should die and not be allowed time, according to your teachings, for the soul to gain knowledge during its incarnation?

**Answer** It may be, and in fact we cannot look upon it otherwise, that the *soul* required just the experience which it gains by its life on earth being cut short in infancy, for we must hold that such an experience contains a great and serious lesson to the soul seeking to use that young body and to gain further knowledge through it of earth life.

Somewhere Mr. Judge writes of the double lesson that there is in this, for there is not only the lesson and experience to the soul itself, but also the lesson and experience for the parents of the child, a lesson perhaps that could be learned in no other way than by such a "loss."

If humanity were living normal healthy lives, it is inconceivable that a child should die; but as a race and as individuals we are very far from living normal healthy lives; and have sown, and are continually sowing the causes that can result only in grief and suffering, perhaps for many ages to come. One has only to look at the confusion in social life, and especially at the false and animalistic teachings which are becoming so widely spread among a certain class, in many cases even under the guise of spirituality, to see that a sad harvest must be reaped before the outraged laws of human nature can regain a balance in the life of the world. In a measure everyone is more or less responsible for this state of things, and in a measure everyone must suffer for it; but so, too, everyone can help to bring about the regeneration in which this state of things shall no longer exist.

STUDENT

## Will-Power

**N**OTHING can resist the will of man, when he knows what is true and wills what is good.

To will evil is to will death. A perverse will is the beginning of suicide.

We can and should accept evil as the means to good, but we must never will or practise it, otherwise we should demolish with one hand what we erect with the other. A good intention never justifies bad means.

The more numerous the obstacles which are surmounted by the will, the stronger the will becomes. It is for this reason that Christ has exalted poverty and suffering.

To affirm and will what ought to be is to create; to affirm and will what should not be is to destroy.

To do nothing is as fatal as to commit evil, and it is more cowardly.

To suffer is to labor. A great misfortune properly endured is a progress accomplished. Those who suffer much live more truly than those who undergo no trials.—*Eliphas Lévi*



### Mother Shipton's Prophecies

IN the British Museum is said to be an old manuscript work written in the year 1448, containing the prophecies of "Mother Shipton." The exact date when the old lady flourished is not forthcoming, but it is certainly many centuries ago. Tradition says that she lived to an immense age; her reputation lives to this day, and in the country districts of England her prophecies have been thought worthy of the highest respect, at any rate as late as 1881.

In roughly metrical rhymes her prophecies still remain, although they were uttered before Columbus rediscovered the transatlantic world so long forgotten.

Carriages without horses shall go  
And accidents fill the world with woe;  
Primrose Hill in London shall be,  
And in its center a Bishop's See.  
Around the world thought shall fly  
In the twinkling of an eye.

(This was written many years before Shakespeare's "I'll put a girdle round about the earth in forty minutes.")

Water shall yet more wonders do;  
How strange yet shall yet be true,  
The world upside down shall be;  
And gold found at the root of a tree.  
Through hills men shall ride,  
And no horse or ass be by their side;  
Under water men shall walk,  
Shall ride, shall sleep, and talk:  
In the air men shall be seen,  
In white, in black, and in green.

Three times shall lovely France  
Be led to play a bloody dance,  
Before her people shall be free  
Three Tyrant Rulers shall she see;

Then shall the worser fight be done,  
England and France shall be as one.  
The British Olive next shall twine  
In marriage with the German vine.  
Men shall walk over rivers and under rivers;  
Iron in the water shall float  
As easy as a wooden boat,  
Gold shall be found, and found  
In a land that's not now known.  
Fire and water shall more wonders do,  
England shall at last admit a Jew.  
The Jew that was held in scorn,  
Shall of a Christian be born, and born.

All England's sons that plough the land  
Shall be seen book in hand,  
Learning shall so ebb and flow  
The poor shall most wisdom know.  
Waters shall flow where corn should grow,  
Corn shall grow where waters do flow,  
Houses shall appear in the vales below.  
And covered by hail and snow.  
The world then to an end shall come  
In Eighteen hundred and Eighty-One.

Curiously enough, Gerald Massey, the poet and learned Egyptologist, who wrote the song *Fountain of Wisdom and Light* for Madame H. P. Blavatsky, did show that in 1881 a new astronomical cycle commenced, but for the large proportion of country folk the "world's end" meant and means the sudden destruction by fire. This is a belief almost universal. In the Bible, as also in many of the other World-Scriptures, there are references to cycles of destruction by fire or water of more or less universal importance in their concomitant geological and racial disturbances.

As a digression it may be remarked that the

respect for these prophecies grafted on to the pious feeling expressed in the genial old Christian hymn:

There is a dreadful hell,  
Where sinners must for ever dwell,  
In darkness, fire, and chains;—

recalls the picture of a trembling child with the inexpressibly vivid fear of a perverted "religious" teaching, cowering sleeplessly in bed on the night of December 31st, 1881; a night of untold horror, awaiting the summons to the Christian heaven or hell (it then mattered little which!) until sleep at last asserted itself and peace intervened until the sunlight of the new day dawned. But that only too literal "fear of God" bore its mark indelibly written on that child's mind, a mark never entirely to be obliterated, and its pious parents never knew — they never knew!

Even so today, many parents, probably most, but especially those complacent mothers who think they are *not* of this number, little realize what the lack of Râja Yoga means. For there are some things little children are wise enough never to tell—even if they could. And these things Râja Yoga alone can deal with, for none but those trained in the deeper knowledge of human nature under this system even suspect the divine mysteries of the child's heart.

Perhaps, in a generation, Râja Yoga will so fill the world's now aching heart that the theological fear shall disappear, and then indeed shall the old mystical saying of the latter Book of "Enoch" become to the children a reality:

And God shall wipe away all tears from their eyes.

STUDENT

### Lord Cromer

NOW that Lord Cromer, by resigning, has called attention to himself, his real character is becoming known. One of the strongest characters of our time, he placed his whole strength at the service of Egypt. "When I came to Egypt," he once said, "I made up my mind that the work was big enough for the life of one man, and that I would devote my life to it and not ask promotion or take promotion until I had made it a complete success." He did not mean that he would place Egypt in the front of civilization and make her one of the great Powers, but that he would raise her from the depths into which she had fallen and in which misgovernment was holding her. That he has done. He has made life safe. He has secured to the fellaheen the fruits of their labor. He has adjusted taxation and finances. He has created the Egyptian army. He has established education for the poorest. He has made the cities sanitary. By irrigation he has increased the value of the land by 1000 per cent.

Throughout his twenty-four years of hard labor he has been content to stay in the background, letting others take, and in some cases carefully giving to them, credit to which he alone was probably entitled. Content to be reckoned gruff, cold and curt, he showed his love for the people by his tireless work for them.

Egypt can now go on securely, following lines he has laid down for years to come, regaining little by little the splendid life that once was hers; but whatever point she may hereafter reach, she will be indeed forgetful

and ungrateful if she does not write this man's name large in the pages of her coming history. A wise and utterly unambitious autocrat—for he was practically an autocrat—he knew how to use his power tactfully and unostentatiously along the lines of least resistance.

ENGLISHMAN

### Hague Problems

THE Hague Tribunal may not yet be able to settle great and deep-rooted quarrels, but then such quarrels are very rare. It can however, deal very effectively with lesser matters which running on might tend to become dangerous. They are little because neither disputant cares very much about the point in itself. But they are also great because each feels that to yield would be belittling to its honor; a principle is involved.

The whole difficulty immediately vanishes by throwing the matter on the shoulders of the Tribunal. Thus the United States and Mexico settled the Pius Fund dispute; France and England the Muscat question; Norway and Sweden one or two small points; England and Russia the Dogger Bank difficulty; and the six Powers concerned the second Venezuelan matter.

The coming—or come—era of the flying battle-ship suggests a point for discussion. How much destruction of an enemy's quiet inland towns and cities are these engines to be permitted to effect? Since 1874 we have decided that when a city has been taken it is not to be handed over to the soldiery to be looted. May it be reduced to powder by sacks of dynamite dropped into it from the clouds? If so, there will be little to choose between war and earthquakes or volcanoes. The Lisbon earthquake, which swallowed up 50,000, was once the stock proof of "nature's consciencelessness." Any future war would equally prove *man's* redness "in tooth and claw." Needless to say, such an urgent necessity would speedily evolve an effective Hague Conference to deal with it. C.

### Photographing Martian "Canals"

THE "canal systems" of Mars, it is reported, have just been photographed by the Lowell expedition to the Andes. There seems no longer to be any doubt about the fact that they are not optical illusions. They were in fact photographed by Lamp-land in 1902. That they are the "feeders of a gigantic irrigation system" is the theory at present finding favor.

One peculiar feature is the double canal. One of these is about 2250 miles long; and the distance between the two lines is 120 miles, while each line is estimated at some 20 miles in breadth. Doubtless this width is that of the seasonal vegetation appearing *pari passu* with the diminution of the polar cap, and not by any means the width of any actual canal of water, the actual width of which would be almost certainly invisible from this planet. If vegetation does exist on Mars, the question of animal life being also possible naturally arises. The manner in which the numerous straight lines converge to definite centers lends much force to the "argument from design." On the other hand the seasonal growth of vegetation *might* continue long after the canal-makers had disappeared, to carry on their progress in one of the invisible companion spheres of the Martian septenate. J.

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Total number of hours sunshine recorded during August, 259.  
Possible sunshine, 435. Percentage, 60. Average number of hours per day, 8.36 (decimal notation). Observations taken at 8 a. m., Pacific Time.

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# CENTURY PATH

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Edited by KATHERINE TINGLEY

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Truth Light and Liberation for Discouraged Humanity

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### Biology: him only Shalt thou Serve

A SUMMARY of some evolution doctrines is given in a review of a recent book in the New York Sun. In this book the author points out that the problem which the biologist has to solve is that of the existence of a series of discontinuous groups of creatures, sharply marked off the one from the other. One infers that the notion that groups shade off into one another is being abandoned.

There are three distinct hypotheses as to the origin of these discontinuous groups. Lamarck noticed that the organs of men "and other animals" are increased and strengthened by use. He assumed (mark the word) that this effect could be passed on from parent to offspring and so accumulated from generation to generation. Thus reptiles lost their limbs and became long thin snakes owing to repeated efforts to pass through small holes, and giraffes acquired their long necks from continual striving, through generations, to reach the branches of high trees.

Darwinism, or Neo-Darwinism, thought that as no two members of any species are exactly alike, the stress of circumstances sifted out, as it were, the kinds least adapted to those circumstances, leaving only those best adapted. This is "natural selection."

DeVries thinks that new groups are produced by sudden changes, or "mutation," as it is called.

Mendel enunciated in 1866 a law of hybrid breeding, which was neglected, and only rediscovered lately by other investigators. It is too technical to go into here. According to it, an animal is not to be regarded as a unit, but as a number of different factors collected together, and these different factors are distributed among the offspring in varying proportions. This enables breeders to produce special breeds by careful mating. But, as regards the extension of this principle to natural breeding, it is remarked that "a sharp limit is put to researches in this direction by the fact that so many natural hybrids are sterile." It is also said that for all practical purposes, the Lamarckian hypothesis, the inheritance of acquired characteristics, may be disregarded.

### "Education Valueless to the Race"

This last consideration seems to have been applied by the author to the case of humanity in the following remark:

The principles of heredity teach us that education and training, however beneficial they may be to individuals, have no material effect upon the stock itself.

And he proceeds to take to task those reformers who are urging more education and more physical training as a means of preventing the deterioration of the race in England. These efforts are useless, says he; what we want is selective mating.

But all this proceeds on the assumption that man is an animal and only an animal. Not that assumptions are out of place in this kind of scientific reasoning; merely that they are apt to be dangerous when we come to dictate economic polity by them or by a chain of reasoning which includes them as links. Assuming that the argument as to animals is free from vitiation by unsupported assumption, even then it cannot apply to man, but only to the animal part of man. And let it be observed

that here the writer does not appeal to facts; he says "the principles of heredity teach us." However, ordinary people will probably go on believing in spite of these principles that education and training are of some use not only to this, but to subsequent generations. And they will be right, for the question of heredity in man is of a different kind from that in animals, though there are analogies.

In conclusion one can only deplore these attempts to regulate human affairs by such extremely speculative theories regarding animals. Our Science is still not without ambitions to transcend its own chosen sphere of studying physical nature and to assume a dictatorship in the affairs of men. Woe betide the race that should fall a prey to such a dictatorship, for its dogmas and arbitrary enforcements would probably constitute a worse than ecclesiastical tyranny. STUDENT

### A "Manlier Christ"

A CLERGYMAN is quoted as having at a recent assembly of his church, made an appeal for a manlier Christ in place of "these portraits of Christ with the face of an Italian woman wearing a beard." He advocated a Christ who could speak to the people in their own language, as Jesus spoke to the farmers, to the fishermen, and to the vintners.

But one gathers that he still had in mind the ecclesiastical Jesus, the only son of God, whose speaking to men is of so little avail because he speaks from the height of an exclusive superiority. Be he never so manlike, he is still God, and his unapproachable divinity must inevitably throw mere man into the shadow of contrast. It is of no use to cry with one breath, "Be like Christ!" and with the next, "Christ was born pure, but man is born in sin." That is not the way to give



people a "manly" idea either of Christ or of themselves.

What the world needs to rid itself of is the theological conception of the Galilean Initiate as a unique manifestation of Divinity, and its twin doctrine of man's essential and irremediable inferiority. Jesus the Christ was one of the world's Teachers, a man who had realized in himself divinity, through strong self-effort during many lives, thus attaining emancipation from the limitations of ordinary life and achieving a state of tranquillity wherein to live was to know and to love, and the doubts and delusions of the mind had given place to Light. He labored to show other men the way, as other Teachers have done; and the burden of his teachings was that every man might become the same as he himself had become. Mistaken doctrines have made him a unique figure and represented him as being specially favored by birth in a way no other men can ever be. The churches are never tired of insisting on his superior holiness. Instead of following his teachings and trying to tread in his footsteps, that we too may become free and enlightened and filled with the desire of ministration, as he was, we are protesting our weakness before him, and imploring him to do for us what we ought to *make an effort to do for ourselves*. This is where the effeminacy comes in.

We are not so free and independent as we think we are. Instead of that, we are bound down slavishly to ideas which we should scorn if they were new, but which we cling to because they have been stamped on our ancestry. Independence and self-reliance cannot go very deep if they are accompanied by a belief that one is essentially unworthy or by a condition of doubt and ignorance as to who one really is. Let us get rid altogether of this theological conception of Christ and get back to the original world-old ideal of Christ as the Divine Self of every man, that Divine Self to which the great nations of antiquity appealed when they strove to blend their mind and Soul and rise out of the mists of personal life into an understanding of the reality of Life.

STUDENT

### Islâm---an Unfamiliar View

TO depolarize the mind from opinions which have come to it as a matter of course, as held in such and such a country, or under such and such circumstances, and to be able to see a thing from the point of view of those who think oppositely about it, is not merely an interesting but an instructive mental exercise.

In so far as we can do this shall we value a little book on Islâm published recently in London, and written by one of the foremost Mohammedans of the day, Syed Ameer Ali, until lately a judge of the High Court in Bengal. The Syed is no narrow partizan of the old type, no dogmatic theologian, but is a highly cultured and broad-minded man capable of appreciating advanced philosophy, and capable of illustrating the possibilities of Islâmic spirituality with such a quotation from Jellaludin the Turk as the following:

Dying from the inorganic we developed into the vegetable kingdom. Dying from the vegetable we rose to the animal. And leaving the animal we became men. . . . The next transition will make us

angels, from angels we shall rise and become what no mind can conceive.

And as the Islâmic view-point has, we will not say never been voiced in the West, but at any rate never been appreciated there, nothing but good can possibly come from noticing what is advanced here, especially the view taken of history; although it should not be supposed for a moment that THE UNIVERSAL BROTHERHOOD AND THEOSOPHICAL SOCIETY, or this Review, be held necessarily to endorse these views.

The Syed holds that Islâm had a great civilizing mission in the world, and that if it has ceased to advance this mission—every one knows that until the fall of Granada or thereabouts it was the one and only vehicle of intellectual enlightenment in the West—it was not so much its own fault as the fault of those "Christian and Tartar hordes" who attacked it on all sides and strangled its life and impetus during centuries of relentless warfare and invasion. He points out how the love of learning arose among the Mohammedans even in Mohammed's life-time; how the gifted Ali, his son-in-law, used to lecture on the sciences in Medina, his work being fostered by a score of passages in the Koran; how in after years Ali's great-grandson, Jaafar took up this line of activity and furnished inspiration for a long line of thinkers and scholars in Spain, Damascus, Cairo, and Bagdad; how the last named city under the Abbasides, and Cordova under the Ommeyyads became the two seats of all that there was of learning and civilization in the Western world at that time, the Arabs carrying through the darkest ages the old Greek knowledge of mathematics, geometry and medicine, and above all, providing a realm where free thought was tolerated, and furnishing for the Jewish doctors and philosophers a refuge from their Christian tormentors.

And then came the Crusades, when Europe for two hundred years hurled itself against Arab civilization, depleting the energies of the latter and causing it to devote its whole thought to warfare. The Moslems succeeded indeed in stemming the tide of Christian invasion, but they were exhausted in the struggle. Europe alone gained, in the civilization she brought back from her enemies. The Moslem nations were involved in a struggle for life, during which intellectual development came to a standstill. And then—

Hardly had the Moslems recovered from the destruction and havoc wrought by the Crusades, when the eruption of the Mongolian savages from the steppes of Tartary, falling like an avalanche, swept away all vestiges of culture and civilization, and converted Middle and Western Asia into a charnel house. And although centuries have passed since the sack of Bagdad and other famed centers of Moslem learning and arts, Islâm has not regained yet its true life and progressive vitality.

About the same time, too, came the decline of Arab dominion in Spain with the fall of Cordova in 1227, and in 1498 the last gleam of Moslem civilization was extinguished with the conquest by Ferdinand and Isabella of Granada. Since then the Moslems have sometimes been great in war, but never in peace.

There are too many undercurrents in history, too many unseen factors, for us to be able to judge by appearances. All that can be said

is that there is more in these things than meets the eye. But certainly we may say that the Arabs have played a part and that Europe and therefore also America, owes them much. The debt will be repaid sometime, all debts will; when the West, permeated with the ennobling teaching of Universal Brotherhood, realizes that the highest aim is to serve and help those whose opportunities are fewer and whose horizons are more limited. STUDENT

### The Linga Sâkira and Disease

A MEDICAL writer on cancer refers to the fact that a traveler in Africa found no cancers among the natives and inferred that cancer is a disease of civilization, due to over-feeding and over-living.

If children were brought up in simplicity by natural mothers, then, if care should be taken to prevent hyper-nutrition, there would be much less danger from cancer.

The various forms of operation for the removal of the disease are only a temporary palliation of the effects, without removal of the cause. Cases are however on record where the patient has been cured by extreme abstemiousness. This writer adds that the mind has a great effect on the disease, especially worry. Fear regarding the future of the soul is a predisposing cause.

One thing that is perfectly clear about this disease is that it grows and reproduces itself from within. It is impossible to stop its reproduction, for a single microscopic cell is enough to give it a center to start from; and such a particle, even if not left in the body after the operation, is always apt to be introduced from outside. Science knows nothing about the *linga sâkira*, that inner body which is the form in which the physical body is built and is the link through which mind acts on body. The eye of science discerns living matter at the point where it comes into visibility from its invisible source, growing into bulk from what seems to be nothing. But, though the physicist, after tracing physical matter along its three spatial dimensions to the central "point" where dimensions vanish, has reached the limits of his vision in that direction,—yet this "point" is but the portal to a roomier space, as unlimited as the three-dimensional space of the physical world is. (If it is an error to speak of space as having dimensions at all, one must plead that it is necessary to use words and phrases of some sort in order to speak at all.) What is this vast pregnant "nowhere" whence lives come into visible being?

The root of cancer lies beyond the material substance. It is a disease of the inner body. It is not to be expected that a civilization wherein exist such habits as are found in our civilization can escape certain consequences of this kind. Cause must have effect. There are many different elements entering into the composition of a human organism; physical matter is only one. We breathe other atmospheres besides air. These invisible sources of life and substance may become corrupted by continuance in unhealthy habits, until tainted portions are introduced into the growing organism of the unborn child. The existence of these obstinate diseases compels us of necessity to turn our attention to the importance of clean living. STUDENT

# Some Views on XXth Century Problems

## Pessimism and its Medicine

WRITINGS of real thinkers appearing about the same time often seem to be comments on or supplements to one another. A strong mind searching in the real world of being where men are closer together than here, may, whilst failing to find what it seeks, or whilst finding it but partially, open a way for another.

President Jordan, of Stanford University, writes lately on the pessimism of our time, of those who neither for themselves nor for humanity see any prospect of real progress. The hope once offered by religion is being lost; those who once looked through that door to the light beyond have found it closed in their faces; nothing remains that is very much worth while doing. Others, with ideals of what life might be, look back through history and see it as much the same as now, look forward with such data as they have and again see much the same as now.

That there seems no way out of this is the cause of the sullen despair of so many scholars of continental Europe. The millennium is not in sight. It is further away than fifty years ago. The future is narrowing down and men do not care to forecast it. It is enough to grasp what we may of the present. . . . Aristocracy, Democracy, Anarchy, the history of politics, is the eternal round of the Dance of Death.

His prescription is work, a very good one, but incomplete.

Today is your day and mine, the only day we have, the day in which we play our part. What our part may signify in the great whole we may not understand, but we are here to play it, and now is the time.

Hope is thus offered:

If every one did the very best he knew, most of the problems of human life would be already settled. If each one did the best he knew, he would be on the highway to greater knowledge, and therefore still better action. The world's redemption is waiting only for each man to "lend a hand."

Professor William James, in a discourse on Pragmatism, also indirectly offers a somewhat remarkable prescription for the restoration of hope:

I firmly disbelieve, myself, that our human experience is the highest form of experience extant in the universe. I believe rather that we stand in much the same relation to the whole of the universe as our canine and feline pets do to the whole of human life. They inhabit our drawing rooms and libraries. They take part in scenes of whose significance they have no inkling. They are merely tangent to curves of history the beginnings and ends and forms of which pass wholly beyond their ken. So we are tangent to the wider life of things.

Suppose we put the two prescriptions together. There is an ancient story that some workmen once decided to build a temple in which they could live worthily and worship the Light, and in its beauty it should be worthy to be the habitation of the Light. And the Light was pleased and drew nearer to the hearts and minds of each, and helped them to conceive together a very wonderful and perfect plan. And the plan resided as an inspiration and guide in every heart.

But as time went on they forgot the plan, quarreled, built hovels with the marbles and spent all their thought that was not involved in quarrel, in grotesquely adorning the hovels. From time to time one here and there would half remember his real task, turn back to a duty he now rather felt than understood in its issue, and then would gain a great inner peace. If he kept on steadfastly the whole memory would return and the Light shine up fully in his heart, so that he felt constrained to preach about it to the heedless crowd.

The story will perhaps do as something of a Theosophical commentary upon and addition to the words of the two Professors. Whoever will carry out Professor Jordan's prescription of work because work is man's duty and, neglecting his personal desires, do only the work that is duty, trying to get at the Light in his heart, trying to realize the great plan still alive in every heart, believing that it has force enough some time to awaken all men to their diviner self and work, and feeling to them as brothers upon one divine task — will presently get knowledge, memory, and Light in its fullness. His experience will become higher and higher, reaching even "the highest form of experience extant in the universe." Though always there will be ideal higher forms, not yet "extant." STUDENT

## Epilepsy and Crime

BY way of explanation of the peculiarly atrocious set of crimes now horrifying New York and Berlin, as also of a set that occurred many years ago in London, known as the "Whitechapel murders," the theory of epilepsy is offered. But the explanation is really little more than a name. We know that there are certain victims of epilepsy who occasionally, in lieu of their regular convulsive seizure, have an outbreak of maniacal and often homicidal rage; or undergo a temporary change of personality in which they commit cunningly devised and cold-blooded murders without discoverable motive.

No one has yet ventured, for fear of the damning word Superstition, to suggest obsession. Yet do not the phenomena themselves suggest it? Every attack of epilepsy involves loss of consciousness; the thread is broken, if only for a moment so short — in cases called *petit mal* — as only to be noticeable by a close observer. It seems possible that in all cases of recurrent epilepsy, the link — "the silver cord" — between the body and the sentient or "astral" personality, is loose. The latter is easily jarred out of its physical tenement — as it is forced out by anaesthetics. If that be so, and if in addition the mind is of a low order, filled with pictures of crime, and the body keyed to sensuality: we have surely all the conditions favorable for the entry into the body along with — or even altogether replacing — the personality, of something lower yet. The momentary jar occurs, and now there is something in the body that was not there before, something from that cloud of man-made evil that presses so closely in upon humanity. That no more loses a chance than does the

omnipresent Light. And it is made up not only of the *thoughts* of men but of *things that once were men*.

In every civilization there are total moral wrecks, men who through a long series of lives of unredeemed crime and debauchery have divorced their souls and lost their humanity. At last there is not enough left to incarnate, but there is enough to remain as a hideous potency in the atmosphere.

No one whose life and thoughts are clean, or is honestly trying to make them so, whether he be an epileptic or not, has anything to fear. The shield of his soul is about him. But those who are neither clean nor trying to be so, are contracting alliances they little suspect. And in criminal epilepsy these alliances may horribly show up. Every evil picture and tendency may be so virulently intensified as to constitute a change of personality.

Civilization will also have to understand what it does in executing criminals, especially those of *essentially* criminal and brutal nature. They are let loose into the world of mental forces with nothing to do save dream — the word is too weak for the reality, but there is no other — nightmares of crime and lust. And these long nightmares are parts of the dense cloud that presses in so close, that is trying every weak place in our mental armor, feeling into every moment of mental idleness and vacuity. All this once well-known psychology has been lost in our day, and Theosophy has to restore it. STUDENT

## Incarnation

WE cannot very well expect to understand Reincarnation until we have understood incarnation. But we could get a good deal of that understanding from something that happens every morning somewhere about sunrise. There is a gleam of true self-consciousness, short, very short. Could we but seize and hold it —! Then thoughts rush in, of the day past or to come; memories and physical feelings crowd up to the surface; the thousand bodily desires wake and demand satisfaction. The day is begun; the machine of brain has begun its long clatter. We have incarnated. The spark of self-knowledge is lost again in the whirl which we call life and which is really in a sense the death and burial of the soul in the tomb of the body. Yet the body might be a temple, a palace.

If we could have preserved that moment we should have known something of the consciousness of the soul after death. It is a moment of pure knowledge, though of course not absolute and final knowledge. Were it that, and we held it, our education would be complete. Rather is it true that if we held it our education would have really begun.

Theosophy teaches that there is also such a moment at birth, but much clearer; a moment in which the possibilities of growth in the now opened life are foreseen. The moment passes quickly, but its effects remain like the pressure of a forgotten pledge. A Hindû symbol makes of all these moments, birth, dawn, death — scattered pearls on a chain of black beads. C.

# Archaeology Palaeontology Ethnology

## Nonsense about Classical Myths

WE still hear a good deal about the classical myths being *only* descriptions of natural phenomena. This view is absurd even when confined to the Greeks alone, considering the tremendous importance they attached to these myths. Nobody with any sense of proportion and an unprejudiced mind could imagine, after studying Greek mythology, that all this elaborate machinery was merely a poetical description of ordinary commonplace happenings in Nature; still less so if he had also studied a little about the ancient Mysteries. But when we come to consider that not the Greeks alone, but many — nay, all — other great races of antiquity, had the same kind of mythology; and that in fact, so widespread is this symbolism among all peoples, in both hemispheres, that it clearly represents some common knowledge of great import; then the absurdity becomes monstrous. One of the fads is the etymological fad. Thus we read in a contemporary:

Of late years a general agreement has been arrived at among most students of mythology, and this is that all mythological explanations must rest on a sound etymological basis. Comparative philology, after working a complete reform in the grammar and etymology of the classical languages, has supplied this new foundation for the proper study of classical mythology, and no explanation of any myth can henceforth be taken into account which is not based on an accurate analysis of the names of the principal actors.

This means that no one must venture to offer an explanation in mythology unless he has graduated as a bigwig in philology; an attempt to corner scholarship and make it a professorial monopoly. But our expositor does not keep true to his own method; for he says:

Now Apollo was a solar deity, and though comparative philologists have not yet succeeded in finding the true etymology of Apollo, no doubt can exist as to his original character.

Thus, when there is a special case to be made out, the method may be laid aside. But more absurd still is the following. The pursuance of the etymological method leads in one case to an obvious absurdity; and the solemnity with which this is commented on is most ludicrous.

The same Pan is called the lover of the nymph Echo, and of Syrinx. Why Pan, the wind, should be called the lover of Echo, requires no explanation. As to the nymph Syrinx — a name which means in Greek the shepherd's pipe — she is further fabled to have thrown herself into the river Ladon in order to escape from Pan, and to have been changed into a reed. Here mythology has simply inverted history; and while, in an account of the invention of musical



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## SYMBOLIC STONE FIGURE: SINHALESE WORK

instruments, we should probably be told that the wind whistling through the river reeds led to the invention of the shepherd's pipe, the poet tells us that Pan, the wind, played with Syrinx, and that Syrinx was changed into a reed.

But the expositor of myths drowns the trouble in the following cloud of questionable learning and "tommy-rot."

The name of Pan is connected with the Sanscrit name for wind, namely, "pavana." The root from which it is derived means, in Sanscrit, to purify; and as from the root "dyu," to shine, we have in Greek "Zên," "Zênôs," corresponding to a supposed Sanscrit derivative, "dyav-an," the bright god, we have from "pû," to purify, the Greek "Pân," "Pânos," the purifying or sweeping wind, strictly corresponding to a possible Sanscrit form "pav-an." If there was anywhere in Greece a seashore covered with pine forests, like the coast of Dorset, any Greek poet who had ears to hear the sweet and plaintive converse of the wind and the trembling pine trees, and eyes to see the havoc wrought by a fierce northeaster, would tell his children of the wonders of the forest, and of poor Pitys, the pine tree wooed by Pan, the gentle wind, and struck down by jealous Boreas, the north wind.

It is impossible to give a brief explanation of the real significance of the ancient myths, as the study is one that requires earnest scholarship, not mere dabbling. One must be several other things besides a philologist to do it justice. But those who care to take the trouble to investigate the subject on broad lines will find that all this vast and intricate system of symbology conceals (and to the wise reveals) that forgotten science of the past known as the Secret Doctrine and taught in the Mysteries. The Sun and Moon, for instance, are symbols of cosmic powers and of their manifestation in human nature. The fact that the adventures of the Gods also represent the happenings of Nature is due to the universal correspondence between all parts of the Universe. But it will not be possible, in an age of growing inquiry, for pedants to corner knowledge in this way or to frighten people with a show of learning.

STUDENT

## Submerged City near Tunis

IT is reported that sponge-divers have discovered off the coast of Tunis the abundant remains of an ancient city and temple which have evidently been submerged beneath the sea for many centuries. A diver had gone down to look for sponges, when he found himself surrounded by columns and bronze and marble statues extending on all sides. Some of the statues were raised on board the boat and the discovery was reported to the Tunisian authorities, who will send an expedition to recover as much as possible of the relics. It is also

said that a similar discovery was made off the coast of Tunis three years ago, but the finders neglected to take bearings and the spot could not be found again; and this is believed to be the same.

STUDENT

## Ruins Near Carthage

THE ruins of Carthage and of the Roman towns that were built on its site and all over Tunis are very extensive. They include those of the original city, said to have been founded by Dido about 850 B.C., and those of the Roman city built after the destruction of old Carthage. Old Carthage had its center about 12 miles from Tunis, and extended as far as that city. It was backed by a wall 23 miles long. The population is said to have numbered over a million, and there were 700,000 when the Romans sacked it. The wall around it was 50 or 60 feet high. The French are doing a great deal of work in excavating this site, and more proofs are daily coming to light of the prowess of the builders and the magnitude of their work. STUDENT



# ✻ The Trend of Twentieth Century Science ✻

## The Evolution of Disease

SOME recent experiments have strikingly confirmed the theory of change of type among bacteria. The cards will in fact soon have to be newly dealt for the whole subject. The new researches show that one and the same bacterium may in different animals cause diseases hitherto thought to be entirely distinct. They are distinct as to their symptoms and therefore bear different names. Speaking of two French investigators, a writer in *Cosmos* says:

Under the name of Pasteurelloses, they have grouped a certain number of types of hemorrhagic blood-poisoning whose agent is a microbe that has, apart from its disease-producing power, all the essential characteristics of the cocco-bacillus, which is the germ of chicken cholera. Among these maladies may be noted the contagious pneumonia of swine, the blood-poisoning of rabbits, certain diseases of the sheep and cow, and the hemorrhagic blood-poisoning of horses.

The two statements here are that one microbe causes several diseases according to the animal it invades: and that this microbe, though possessing all the essential characteristics of the germ responsible for cholera in chicken, though resembling it in appearance and ways so closely as to be indistinguishable, differs in the single but important respect that it does not cause cholera in chicken. It has not yet learned that trick.

A bacillus which causes a specific disease in one animal may, visiting another of different species, cause another disease, or no disease, or a milder or severer form of the same. Visiting animal after animal of that second species, the disease it causes may grow lighter and lighter, or worse and worse, in each successive generation. Then, returning to the first species, it may be found to have had its virulence greatly increased or diminished by the circuit it has traversed.

It might thus be possible for a germ which in Western blood was harmless, to acquire very virulent characteristics in, say, Arabic blood. Evolving there into the bacillus of Plague, it would return to us with very different powers from those with which it left. Bacilli aid each other in their evolution, and new diseases may thus have arisen in times long past. An old city whose sewage canal was also the river from which it drank, might become the permanent abode of Typhoid. The blood of its inhabitants would thus gradually become a field in which some hitherto innocuous bacillus, finding the resisting power low, would take the opportunity to change its nature and thus become the bacillus of Plague.

This is of course but a speculative and illustrative example, but the principle involved is becoming clearer and clearer. There are very few diseases, not very many. The whole group caused by bacterial invasion may perhaps be counted in a few years as one disease in itself. The many kinds of new growths, with cancer at the top, may come to be counted as one more, or one or two more. Sclerosis — hardening — of various parts of the nerv-

ous system, causing such diverse symptoms, may also come under one, or one or two heads. So that at last the textbooks may give us but seven or eight distinct diseases, each with its branches, each moreover blending with one or more of the others to make perplexing mixtures.

Dr. Charlton Bastian, one of the most eminent of living microscopists, has taken up a position much further on than that which we have indicated above. At work for many years upon the problem of spontaneous generation, or, as he prefers to call it, archebiosis, he maintains that this is a constant phenomenon today and that his experiments prove it. If the conditions of the globe are not as favorable now as they once were for the passage of life from the inorganic to the organic forms, they are entirely favorable for the *de novo* origination of life in matter that has once lived, in matter that recently formed part of living bodies and has not yet had time to decay back to the crystalline and gaseous condition; still more possible is it for wholly foreign life to arise *de novo* in matter that is actually "living."

The corollary drawn by Dr. Bastian with regard to bacterial disease is very striking. Our antiseptic and other methods to prevent the spread of infectious disease are wholly inadequate. For the bacteria of disease are capable of arising *de novo* when the conditions are favorable. That is, a group of persons placed on an island in mid Pacific, swept by air that had come over a thousand miles of sea and through a thousand miles of sunlight, and was therefore absolutely germless, could, by pursuing hygienically vicious habits, generate among themselves some of the bacterial diseases of civilization. This does not mean that antiseptics and so forth are useless, for origination *de novo* takes time. It means that we shall never thoroughly stamp out infectious diseases until we not only protect our bodies by medicinal walls, but render them so strong as to need little or no protection. M. D.

## A Hair of the Dog that Will Bite You

ACCORDING to a well-known physician of that nation, the officers of one of the European armies and navies consider it a point of necessity to keep "seasoned" to alcohol. At some social function they may at any time be required to drink freely, so as to be in tune with the occasion; the body must therefore be kept educated. It is essential —

for a man of the world to make himself as soon as possible immune to the intoxicating effects of alcohol by learning to drink comparatively large quantities.

The desired immunity can be acquired and maintained, but at a heavy cost! The writer shows that the average death of the officers in question is at 48, "an extraordinarily low figure for a class of selected lives," (health must of course be perfect and physique well developed on joining the army), a class moreover whose profession requires the taking of constant exercise. Besides death from acute disease, there is an exceptionally high mortal-

ity from cancer and diabetes. We seem in fact to have run across one of the definite causes for these two maladies, both increasing in modern civilization. The officers show also an enormous suicide list — 9.25 per cent of all deaths!

The facts concerning alcohol point in one direction exclusively; yet every little while some medical luminary proclaims to a clientèle only too anxious to listen to him that the moderate use of this narcotic and degradant is a necessity in modern life. This calls forth a fusillade of replies, and so the public is led to believe that the whole matter is still *sub judice*. M. D.

## Rusting by Electricity

SOME recent experiments have shown that the rusting of iron is not a passive but an active phenomenon requiring the presence of electricity. The current is developed between points on the surface of the metal. If the iron were absolutely pure and uniform there would be no current and no rust. But the impurities, consisting of carbon, silicon, other metals, and so on, are not exactly evenly distributed. Neighboring points will therefore be electro-positive or negative to each other and a current will result. This decomposes the water, carrying the hydrogen to the negative point. At the positive, the iron takes its place in the water molecules, passing into solution as ferrous hydroxide. If oxygen is present the ferrous compound becomes an insoluble ferric, that is to say visible rust.

The further issues of the experiments are very suggestive. Digestion may be an electric process, requiring the existence of a current between the cells of the stomach and the food they are dissolving. Absorption may be an electric process comparable to the deposition of hydrogen on the negative electrode in the water; the battle between invading bacteria and blood cells may be another. Electricity may in fact be the first servant of presiding Life. STUDENT

## Etheric Paths and Cycles

RESULTS of wireless telegraphy suggest that the transparency of the ether to electric waves undergoes a set of possibly rhythmical changes, and even that ether may be structural. The Hertzian waves used in wireless telegraphy encounter a resistance which varies from hour to hour, from day to day, and between day and night. In the night the transmission is better than during the hours of sunlight. Another set of variations appears to obtain specially around the transmitting antennae. These variations have the same short periods as the other, but also a longer cycle, perhaps a month, and might be termed damping. None of these are yet understood, but a study of them may teach us some very curious things about the supposedly still and homogeneous ether. The behavior of the tails of comets has already suggested that there may be paths in the "homogeneity." The existence of these was long ago taught by H. P. Blavatsky. STUDENT

## Nature

## Studies

## Devonshire Scenery

DEVON is the largest county in England next to York and Lincoln, and is celebrated for the beauty of its scenery. Nearly the whole area is hilly, but the characteristic feature is the plateau of Dartmoor, about 130,000 acres in extent and of an average height of 1500 feet. The scenery of Dartmoor is wild and romantic; it is covered with heather and from it rise many steep heights called "tors" crested with rugged masses of granite. Baring Gould in one of his novels speaks of a race of wild men, the remnants of which actually lived here until a date in last century; a most extraordinary circumstance for a country as civilized and thickly populated as England is.

Besides this wilder scenery there are well wooded regions and richly cultivated lands remarkable for the verdure that springs from the red earth. In these parts are many beautiful lanes, streams and glens, cool and sequestered amongst the trees; and perhaps in no other county are the beauties of bold contour and of luxuriant verdure so happily combined. H.

## Forests and Locusts

THE following item is taken from a reading exercise in a German grammar. The date to which it refers is uncertain, but it must have been previous to 1890. However that may be, it is interesting as bearing on the question of forest destruction, and also on the marvelous prolificness of the locust.

According to a report of the English Commissioner at Cyprus the plague of locusts on the island has increased since 1878. Last spring and summer it assumed quite terrible proportions. The locust is native to Cyprus and its multiplication is to be ascribed in great measure to the destruction of the forests. The ground on which the trees used to stand is very ill adapted to cultivation and is therefore favorable to breeding these insects. The English Government has tried to stop the plague by offering considerable rewards which have from time to time been increased. Incredible as it may seem, from July 1881 until the beginning of February 1882 about 1,300,000 kilograms (2,860,000) pounds of locust eggs were delivered to the authorities and destroyed. The number of eggs in this quantity is more easily calculated than conceived; but their destruction has not effected the disappearance of the locusts. The means recommended is the pre-

servation and extension of the forests, as also the increasing of population and cultivation. One more example of the effects of the unthinking destruction of trees. STUDENT

## Ancient Trees

ON the subject of ancient trees, which has been touched on from time to time in these Nature Notes, a writer in *Orchard and Farm* says:

When one goes to the groves of *sequoia gigantea* near Wawona on the way to Yosemite, he gets a fine idea of things forestic. Scientists give some of those ancient giants an age beyond the strict Mosaic chronology of the genesis of the world—six, seven, even ten thousand years. It is wonderful to think, as one holds a pod of sequoia seed in his hand, that each tiny germ contains within its microscopic cells the architectural design, the constitution, by-laws, sailing chart, and vitality that are to mark the growth and journey of a tree that weathers the storms of hundreds and hundreds of generations, and that the trees from which these seeds fell were old when Saul of Tarsus careered on earth.

It is indeed a great deal of responsibility to

load upon the poor cell. It is also wonderful to think of the colossal, archaic, microscopic, and epoch-making ignorance of modern science, which merely connects together a few facts of observation and then leaves us, as concerning the real mystery, exactly where we were before. That writer has chosen his words well: constitution, by-laws, and sailing chart,—all these and much more must that tree have preserved about itself *somewhere*. Science may have demurred from the notion that the divine finger is directly concerned with each individual one of these trees; but in taking away God it has left the gap which "he" was made to fill and tried to hide it by stuffing it up with protoplasm. But the writer's knowledge of the Bible seems rusty. Why Saul of Tarsus? Is there anything particularly ancient or particularly Californian about him? And did he "career"?

And then is reprinted a note from *Park's Floral Magazine* to the effect that in Britain there are many very old yews, some of them stalwart trees when Julius Caesar landed, and one in the churchyard at Fortingal in Perthshire which de Candolle nearly a century ago proved to the satisfaction of botanists to be over 25 centuries old, and another at Hedsor in Bucks which is 3240 years old. The yew adds one line—about one-tenth of an inch—to its circumference every year, as was

proved by extended observations. The Hedsor tree has a trunk 27 feet in diameter, and is still in a flourishing condition.

In one of his writings Humboldt refers to a baobab in Central Africa with a trunk 29 feet in diameter; and Adanson, by a series of careful measurements, demonstrated that it has lived for no less than 5150 years. New-Mexican scientists have proved that a huge cypress standing in Chapultepec, with a trunk 118 feet in circumference, is about 6260 years old. And the writer concludes by remarking, that given favorable conditions, trees need not die so soon; it is some disease or overcrowding or accident that most often kills them. STUDENT

## Afghan Palms!

AN amusing story is told of how Lord Grenfell once sent a drawing, taken in an Afghan campaign, to a paper, which, however, published it with the picturesque addition of groups of palm trees. When Lord Grenfell objected that there were no trees in that part of Afghanistan at all, the editor, whose forte was evidently not geography, replied that the public always expected palms in *African* scenes!—*Ex.*



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A DEVONSHIRE WATERFALL AND RIVULET



### The Higher Courage

ONE notes in the perusal of the daily papers frequent reference to heroic deeds of women and even young girls, deeds of physical and moral courage. Yesterday one might have noted the case of an athletic country girl who saved two boys from drowning on the New Jersey coast, and a daring Western farmer's wife riding a wild colt, bareback and bridleless, for three miles to warn a fast mail train of a burning bridge. Today comes a story from Brittany of a nine year old French girl diving into a freezing stream amid floating ice and saving the lives of three children, including a tiny baby. Every one has heard of Miss Ida Lewis, the lighthouse-keeper at Lime Rock, Newport, Rhode Island. Fifty years ago she went to the lighthouse to assist her father, who later became a paralytic. The daughter took up his work. At his death, on account of Miss Lewis' great work in rescuing people from death by drowning, she was made keeper of the light by special act of Congress, and today still holds the position at the age of seventy-five. This heroic woman is still simple and sweet as a girl, has saved 18 persons from drowning, and has received medals and trophies of all kinds.

The apparently increasing number of these accounts of woman's physical daring in the saving of human life is but one of many indications of a renaissance of the old Spartan spirit so nearly killed out by life's long submergence under Middle Age ideals, when so much that was mistaken for womanhood was only sodden ignorance and pitiful helplessness. Breaking through the network of tradition and habit which has confined the higher nature of woman for so many weary years comes the light of former golden days to be her guide again. Who should be quicker to risk all to save human life, than those who know its cost? Physical courage means self-reliance; those who face life's dangers with courage

face its trials with calmness, having faith and love and earnestness of purpose. With the further advance of the mental, moral and physical efficiency of women and the merging of personal ambitions into the higher ideal of service to others, to the state and to the world, who shall define, in terms of the future, the limit of woman's sphere? STUDENT

### FRAGMENT

(From *The Piccolomini*)

There exist

Few fit to rule themselves, but few that use  
Their intellects intelligently. Then  
Well for the whole, if there be found a man,  
Who makes himself what nature destined him,  
The pause, the central point to thousand thousands—  
Stands fixed and stately, like a firm-built  
column,  
Where all may press with joy and confidence.

—Samuel Taylor Coleridge

### The Reign of the Needle

STITCHERY is again interesting women as it has not done for many years. Women of rank are manifesting enthusiasm both in the personal execution of the delicate craft and in the passing of it on to their poorer sisters. News comes to us from Berlin of an exhibition of feminine handiwork managed entirely by women of royal blood, Princess Beatrice of Saxe-Coburg-Gotha being its patroness. She and her sisters, including the Crown Princess of Roumania, have contributed exquisite embroideries, inlaid cabinet work, and book-covers richly wrought, all made by their own deft fingers and attesting the skill and artistic feeling of the royal needlewomen.

In our own country there is also renewed and increasing interest among women in do-

ing fine stitchery, such as has not been the case since the use of the sewing machine became general. In certain parts of this country, however, notably in the South, dainty sewing for personal apparel has always been a favorite occupation of gentlewomen and they excel in it. There has never been a time when you could not see in the green-shaded depths of the broad verandahs of southern homes the women of the leisure class, young and old, seated amidst billowy white muslin, with the finest of needles and gossamer thread, stitching, tucking, rolling and whipping, or embellishing with crow-footing, hemstitching or other delicate and almost obsolete stitching, just as their great-grandmothers did in the ante-bellum days.

Hand embroidery is the fashion in our own country just now, and our own women are using it profusely, sometimes made by their own clever fingers, sometimes sent from foreign shores. All kinds of embroideries are used upon women's dresses. Stitchery peculiar to Scandinavia, to Spain and Italy, to France and Germany, Armenia, Roumania, Turkey and the Far East, may be noted on every hand. Specimens of needlework, once rare save in royal museums, can even be seen upon the streets of our cities; for with the awakened interest in handicraft of all kinds has come the revival of many old and beautiful varieties of needlework.

One could wish that there were not quite such lavish use of stitchery as one sees in the street processions of our American cities at the present time. Hand embroidery should give the last touch of elegance to a beautiful gown reserved for occasions of honor or state. To see it lavished with absurdly bad taste upon clothing of all kinds, poorly executed and carelessly worn, robs it of its aesthetic value. A touch of dainty handiwork at the throat and wrists of even a woman's street gown has a delicate charm and fitness that



can be compared to a fancifully drawn and perhaps illuminated initial letter upon the page of a choice book; but the profuse and thoughtless use of it gives us no more aesthetic pleasure than does the glaring illustrated supplement of a Sunday newspaper.

Anent the revival of interest in stitchery among royal women abroad, it is pleasant to call to mind that the wife of our President, our own first lady, is an expert needlewoman. The sewing basket of Mrs. Roosevelt always contains some dainty bit of handiwork that she often picks up and works upon as she chats with some of her friends or the ladies of the cabinet.

The cheerful click of knitting needles is again heard in the land. All women who were taught this old-fashioned industry, for it amounted to that, in their youth, find that its day of usefulness has returned. Fleecy white shawls, and warm useful "sweaters" are now knitted by hand. Knitting, indeed, is also among the accomplishments of Mrs. Roosevelt, and she has even knitted a "sweater" for each one of her four sons, no small task. There is something symbolic in the figure of a woman as she sits knitting; it touches something deep in life, as does a woman playing upon a harp. We know how often and how touchingly artists have rendered this homely subject, so often they have painted their own mothers bending over their knitting. Something of the knitter's very life passes into the wool that slips so lightly under the tips of her fingers. She not only knits a warm garment for her loved one as a protection against cold, but who knows? perhaps she fashions an armor of living mesh against other and subtler evils at the same time. What a symbolic and gruesome picture the novelist Dickens creates, as he describes the grim hags of Paris sitting with their knitting, counting the stitches, while the victims of the Revolution pass under the guillotine! Much of flotsam and jetsam is flung ashore with the recurring tides of fashion, but sometimes there is something worth holding to that comes. Thus it is with the return of stitchery and especially of knitting.

In the Rāja Yoga School, under the direction of Katherine Tingley, the little girls learn to knit very early, and it is a quaint and beautiful picture to see the childish gravity with which they bend over the new-old task, just as countless generations of little women have done since the long ago. But there is a right

use for all things, and let us hope that in this matter of delicate work with the needle the modern woman may find and acknowledge it. *Haec olim meminisse juvabit.* STUDENT

#### In a Service Larger than Self

MANY women born and reared in luxury will give of their abundant means for the furtherance of philanthropic work, but few will give of *themselves* or sacrifice social pleasures and lives of ease to minister

resolve to study medicine and surgery, as well as law — for she found that another distressing circumstance which often brought disaster upon the poor was lack of capable legal advisers.

It required several years of hard study, first at the New York University, and later at the New York Medical College and Hospital for Women, before this altruistic woman received her diplomas in law and medicine, and felt adequately prepared for her long-anticipated

work. Then, before she could establish a clinic, a flood of opposition had to be first overcome from the State Board of Charities and practising physicians who claimed it would reduce their patronage. But at last, a few months ago, the clinic was inaugurated under the most auspicious conditions. Already the demand for relief is so great that present quarters are too limited. Sixty children, on an average, are treated each day, and although Dr. Wallerstein has assistants, she is personally in daily attendance at the clinic. Her plans are for a chain of similar institutions which will be placed throughout the city. STUDENT

#### Jottings and Doings

LET no woman say that she has naught to give and that she can in no way help her fellow-creatures, when she has heard the story of a New Orleans woman who, poor, crippled, an invalid, and with a meager education as far as schools are concerned, is today educating a large number of the boys and men of New Orleans who are unable to obtain an education in any other way.

This woman is young, but her hair is white from suffering and she goes about in steel braces and on crutches, dispensing help, encouragement, hope. She

has her own living to earn, and this she does by teaching in the daytime, while at night her rooms are crowded with the men and boys she is teaching and ennobling.

When a mere girl she opened a little school to support herself and help her family, and so she has kept on, often just a day ahead of her pupils in their studies, but never faltering in her work — a stirring example of heroic effort that must arouse in other women's hearts the sense of their responsibility to all that lives, suffers and strives. STUDENT

AMONG many curious and valuable pieces of Egyptian sculpture recently brought to America is a limestone statuette of an ancient Egyptian and his wife. The work was found in a tomb where it had lain probably since 2500 B. C.



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#### MADONNA DI SASSOFERRATO

**O** Eventide! Thou bringest together all things Day hath scattered. Thou bringest the sheep, thou bringest the goat, thou bringest the child back to the mother.

—Sappho

personally to the needs of suffering humanity. An example of the latter, whose success has deservedly brought her to public notice, is Dr. Adelaide Wallerstein, the foundress of a free clinic for poor children in the central east side of New York city. Having long been a contemplative and deeply interested visitor to the tenement districts, Mrs. Wallerstein perceived that aid direct was needed to relieve the ills of the poor. This revelation led her to

# OUR YOUNG FOLK

## *The Guardian of the Yosemite Valley*

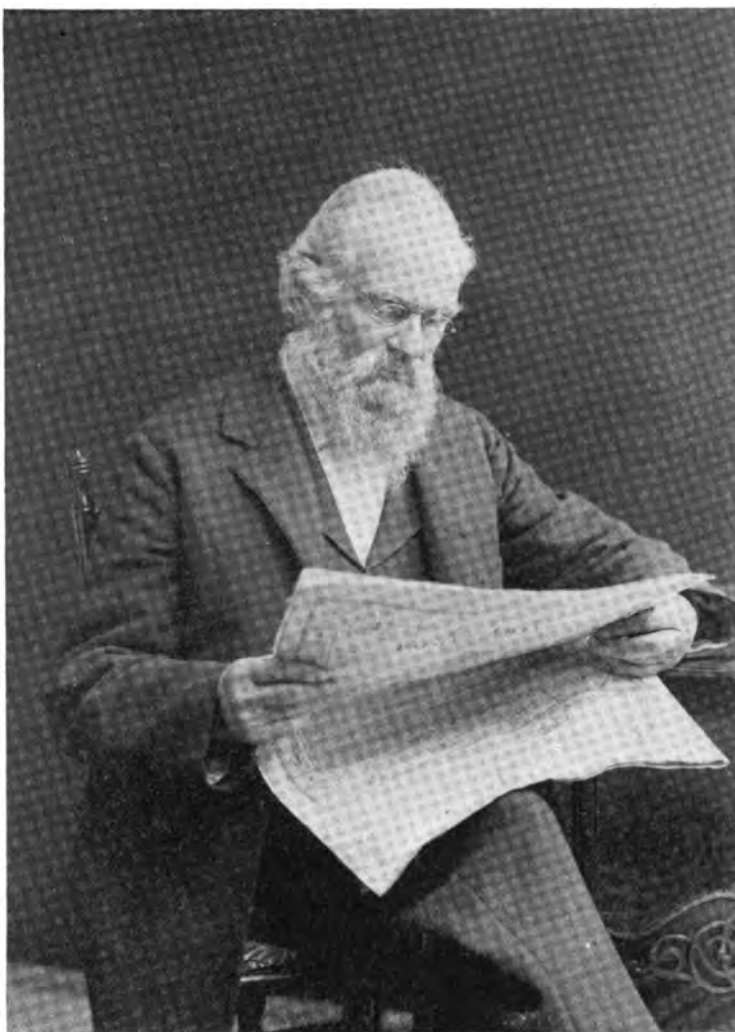
THE name of Mr. Galen Clark will ever be closely associated with the history of the state of California, and notably with that part of the state where is the magnificent scenery of the Yosemite Valley.

Mr. Clark was born in the East, in the state of New Hampshire. In 1853 while in New York city, he decided to come to California, which at that time because of its gold mines was attracting the attention of the brave and venturesome both in America and England. Mr. Clark, however, seems to have been especially interested in the wonderful scenery of California from the very first; and it was this interest that drew him to Mariposa County, where in 1854 he discovered the Big Trees—those gigantic redwoods, some of which scientists tell us began to grow at least before the beginning of the Christian era.

Mr. Clark made known his discovery, and himself did the pioneer work of opening up a trail into the Valley, and to the site of the Big Trees. He did more; he built a log house to serve as a shelter to travelers who came to see the marvelously beautiful scenery. This log house was called the "Galen hospice." It added much to the comfort of visitors during stormy weather.

When in 1864 a commission was appointed by the Government to take charge of the Yosemite Valley and the Mariposa Grove of Big Trees, it was but natural that Mr. Galen Clark should be given a special duty in connexion with them. He was appointed Guardian of the Valley. For twenty-four years Mr. Clark held this post, at the end of that time, when he was seventy-four years old, withdrawing of his own accord, after having accomplished much in the way of facilitating the passage of travelers to the most beautiful spots by means of bridges, roads and trails. His devotion to this work was appreciated by his fellow-commissioners, as their resolutions drawn up on the occasion of his retirement, testify.

Mr. Clark's love for the beautiful valley and mountains and grove led him to study deeply into everything in any way concerning them—the flora, the fauna, and the history of the Indians



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MR. GALEN CLARK

who dwelt there. He has written a book about the Indians of the Yosemite, from the preface of which we have gleaned these facts about his life. He was indeed the true Guardian of

the Valley, for he loved, and still loves, every rock and tree of it. His affection for the beautiful scenes in which so much of his life has been spent led him to choose the Yosemite for his last resting-place, and near the Falls of the Yosemite he has already selected the spot where his body is to lie, and from the beloved rocks he has himself hewn out the stone that is to mark it. Mr. Clark's modesty and his brave, self-reliant spirit, his generous wish to share, and his freedom from the element of self-aggrandizement, have endeared him to many. Something of the nobility of the scenes he has loved and guarded is a part of his own nature.

The lower cut shows him seated on the porch of his home in the Yosemite.

STUDENT

## Sugar

SUGAR has a very interesting history and many references are made to it in literature. Where the sugar cane originated is not known but it seems to have been first cultivated in China, and after some time extended to India and Arabia.

Its first use, when introduced into any country, was only as a medicine, and scarcely three centuries have elapsed since it became popular in the diet of Europe. The Venetians were the fathers of the sugar trade; they brought the cane from India and planted it on the island of Sicily, supplying all the markets of Europe. It was also a Venetian who invented the art of refining and making loaf sugar, towards the end of the fifteenth century. The exact time of the introduction of this commodity into

England is not known, but one of the earliest references to it is one of 100,000 pounds of sugar being shipped to London in 1319 by Loredano, a merchant of Venice, to be exchanged for wool. In Chaucer's writings of 1380 he makes mention of the sweetness of sugar as an allegorical illustration.

The Spanish took a hand in the propagation of the sugar cane early in the sixteenth century and brought it over to the West Indies and to South America, but it continued to be a costly luxury until the increasing use of tea and coffee in the eighteenth century made it one of the principal food staples. B.



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MR. CLARK'S HOME IN THE YOSEMITE VALLEY

# THE CHILDREN'S HOUR

## Rübezahl

DEEP in the heart of the Riesengebirge, or Giant Mountains, that separate Bohemia from Silesia, there dwells a mighty Berggeist or Spirit of the Mountain. He is absolute monarch of the underworld. He travels continually about his vast domain, and directs all the work of his faithful servants the elves, the dwarfs and the gnomes. He visits his underground treasure houses all heaped with precious metals and gems. He orders the gnomes to build dams to hold back the fire floods from overflowing and destroying the surface of the earth. In his underground laboratory he himself works, and by means of secrets and charms he turns common metals like lead and copper into silver and gold.

Sometimes, once in every nine hundred and ninety-nine years, the mountain folk say, he visits the surface of the earth, to study the ways of men. You may be sure that he finds great changes in the upperworld at such times. Sometimes a mighty, rugged mountain and fire-covered valley, where wolves and bears, buffalo and deer wandered, have become a smiling hamlet, with broad cultivated fields extending even up the mountain sides, and children play fearlessly where once wild animals roamed.

To study mankind the Berggeist assumes various disguises, because otherwise people would be afraid of his giant size, his bushy red hair and beard, and his blue eyes that flash like lightning. Despite his terrible appearance the Mountain Spirit has a kind heart and keen wit, as the people of the valley know. He looks into their hearts and according to what he sees there he rewards or punishes.

Once, disguised as a traveler, he stopped at a mountain inn. A wedding procession entered. The Mountain Spirit looked into the hearts of the bride and groom and saw that they were loving and true. As they were poor, he joined in the feasting and dancing, and slipped into the bride's hand a purse containing a gold piece. It was a magical bit of gold, for as soon as it was spent, another piece appeared. Such a gift the wedding guests knew could only come from the Berggeist, but when they turned to thank him, the stranger had disappeared.

The Mountain Spirit had one peculiarity. He had a queer nickname that he did not like, and if people shouted it while traveling through the Riesengebirge, he was very apt to appear suddenly and punish them. This nickname was Rübezahl. It reminded the Berggeist of something he very much wished to forget. Now Rübezahl means "beet-counter" and this is how it came to be the nickname of the mighty Spirit of the Mountain.

Once, on a visit to the upperworld, the Berggeist saw a beautiful young princess, and by his magic arts he carried her away to his underground kingdom to be his queen. The lovely Princess Emma was lonely in the mountain palace, beautiful as it was, and the roses



Lomaland Photo. and Engraving Dept.

LITTLE GIRLS IN A JAPANESE DANCE IN THE PATIO OF THE RAJA YOGA ACADEMY  
PINAR DEL RIO, CUBA

faded from her cheeks. One day the Mountain Spirit, who appeared as a handsome young knight, brought to her a large beet root, or as it is called in German, the language of the Riesengebirge, a *Rübe*, and with it a magic wand.

"Lovely Princess," he said, "touch this Rübe with the wand, and call for some one you love."

"Brünhilde," cried Princess Emma joyfully, and her favorite play-fellow stood before her.

Emma was so happy that the Berggeist brought her more Rüben which she quickly changed into her bright young companions, and soon the halls rang with merry laughter. Her joy was short-lived, however, as she soon noticed that the cheeks of her companions grew pale and wan, while hers remained fresh and blooming. In the midst of a gay dance her play-fellows toppled over and lay on the jeweled floor in a heap, like wilted vegetables.

Emma called the Berggeist to her angrily. She pointed to her former joyous comrades.

"I cannot help it," he replied to her gesture, "when the fresh sap leaves the Rüben, the magic spell is broken."

Then Emma demanded more Rüben, only to be told that winter reigned in the upperworld; all the Rüben had been gathered into the cellars of the mountain folk.

"When Spring returns, there will be fresh Rüben," the Berggeist told the weeping Emma.

During the three weary months the Princess planned to escape from the underworld. One bright spring day when flowers were blooming and birds singing overhead, the Berggeist brought to Emma a fine large Rübe and said, as he gave it to her: "Lovely Princess, will you be my queen?" Emma lowered her eyes slyly and replied: "If you will count for me

all the Rüben in an acre of ground, without making a mistake, you shall have your answer."

As soon as his back was turned, Emma changed the Rübe into a prancing steed. She sprang on his back, leaped to the upperworld, and galloped away. When the Berggeist looked up from counting Rüben, Princess Emma had flown. He could not follow, for she was already beyond the boundaries of the Giant Mountains, his own domain.

You may believe that the children of the Riesengebirge never call the Mountain Spirit by his nickname Rübezahl. Therefore he is always kind to them. When they are lost in the mountains he sets their feet on the homeward path, and if he sees that their hearts are kind and unselfish, and that they love the little creatures of the mountains, he often rewards them unexpectedly. Sometimes they catch a glint of his red-gold hair as he disappears into the black shadows of the fir-trees, or they see his ravens circling overhead. Then they know that they have spoken with the Berggeist, and they are blest the remainder of their days.

Some people say that the jolly old elf who slips down our chimneys at Christmas-tide and who is sometimes called Nikolaus and Pelz-Nickel and sometimes Santa Claus, is none other than the Spirit of the Mountain whose nickname is Rübezahl.

GRETEL

SOME queer cradles are used by mothers in out-of-the-way corners of the world. Babies in Guinea are buried in sand up to the waist, and in Lapland they are put snugly to sleep in their mothers' shoes, which are much larger than ours, and made of skin. In Mongolia the little ones are carried about in bags which are fastened to the back of one of the camels.



# The Theosophical Forum in Isis Theater

S a n D i e g o C a l i f o r n i a

## A Land of Mystery

By H. P. BLAVATSKY

(From *The Theosophist*, vol. 1, page 159)

WHETHER one surveys the imposing ruins of Memphis or Palmyra; stands at the foot of the great pyramid of Ghizeh; wanders along the shores of the Nile; or ponders amid the desolate fastnesses of the long-lost and mysterious Petra, however clouded and misty the origin of these prehistoric relics may appear, one nevertheless finds at least certain fragments of firm ground upon which to build conjecture. Thick as may be the curtain behind which the history of these antiquities is hidden, still there are rents here and there through which one may catch glimpses of light. We are acquainted with the descendants of the builders. And, however superficially, we also know the story of the nations whose vestiges are scattered around us. Not so with the antiquities of the New World of the two Americas. There, all along the coast of Peru, all over the Isthmus and North America, in the cañons of the Cordilleras, in the impassable gorges of the Andes, and especially beyond the valley of Mexico, lie, ruined and desolate, hundreds of once mighty cities, lost to the memory of men, and having themselves lost even a name. Buried in dense forests, entombed in inaccessible valleys, sometimes sixty feet underground, from the day of their discovery until now they have ever remained a riddle to science baffling all inquiry, and they have been muter than the Egyptian Sphinx herself. We know nothing of America prior to the Conquest—positively nothing. No chronicles, not even comparatively modern ones survive; there are no traditions, even among the aboriginal tribes, as to its past events. We are as ignorant of the races that built these cyclopean structures, as of the strange worship that inspired the antediluvian sculptors who carved upon hundreds of miles of walls, of monuments, monoliths and altars, these weird hieroglyphics, these groups of animals and men, pictures of an unknown life and lost arts; scenes so fantastic and wild, at times, that they involuntarily suggest the idea of a feverish dream whose phantasmagoria at the wave of some mighty magician's hand suddenly crystallized into granite, to bewilder the coming generations for ever and ever. So late as the beginning of the present century, the very existence of such a wealth of antiquities was unknown. The petty, suspicious jealousy of the Spaniards had, from the first, created a sort of Chinese wall between their American possessions and the too curious traveler; and the ignorance and fanaticism of the conquerors, and their carelessness as to all but the satisfaction of their insatiable greediness, had precluded scientific research. Even the enthusiastic accounts of Cortez and his army of brigands and priests, and of Pizarro and his robbers and monks, as to the splendor of the temples, palaces, and cities of Mexico and Peru, were long discredited. In his *History of America*, Dr. Robertson goes so far as to inform his readers that the houses of the ancient Mexicans were "mere huts, built with turf, or mud, or the branches of trees, like those of the rudest Indians;"\* and, upon the testimony of some Spaniards he even risked the assertion that "in all the extent of that vast empire," there was not "a single monument or vestige of any building more ancient than the Conquest"! It was reserved to the great Alexander von Humboldt to vindicate the truth. In 1803 a new flood of light was poured into the world of archaeology by this eminent and learned traveler. In this he luckily proved but the pioneer of future discov-

erers. He then described but Mitla, or the Vale of the Dead, Xoxichalco, and the great pyramidal Temple of Cholula. But, after him, came Stephens, Catherwood, and Squier; and, in Peru, D'Orbigny and Dr. Tschudi. Since then, numerous travelers have visited and given us accurate details of many of the antiquities. But, how many more yet remain not only unexplored, but even unknown, no one can tell. As regards prehistoric buildings, both Peru and Mexico are rivals of Egypt. Equaling the latter in the immensity of her cyclopean structures, Peru surpasses her in their number; while Cholula exceeds the grand pyramid of Cheops in breadth, if not in height. Works of public utility, such as walls, fortifications, terraces, water-courses, aqueducts, bridges, temples, burial grounds, whole cities, and exquisitely paved roads, hundreds of miles in length, stretch in an unbroken line, almost covering the land as with a net. On the coast, they are built of sun-dried bricks; in the mountains, of porphyritic lime, granite, and silicated sandstone. Of the long generations of peoples who built them, history knows nothing, and even tradition is silent. As a matter of course, most of these lithic remains are covered with a dense vegetation. Whole forests have grown out of the broken hearts of the cities, and with a few exceptions, everything is in ruin. But one may judge of what once was by that which yet remains.

With a most flippant unconcern, the Spanish historians refer nearly every ruin to Inca times. No greater mistake can be made. The Hieroglyphics which sometimes cover from top to bottom whole walls and monoliths are, as they were from the first, a dead letter to modern science. But they were equally a dead letter to the Incas, though the history of the latter can be traced to the eleventh century. They had no clue to the meaning of these inscriptions, but attributed all such to their *unknown* predecessors; thus barring the presumption of their own descent from the first civilizers of their country. Briefly, the Inca history runs thus:

Inca is the Quichua title for chief or emperor, and the name of the ruling and most aristocratic race or rather *caste* of the land which was governed by them for an *unknown* period, prior to, and until, the Spanish Conquest. Some place their first appearance in Peru from regions *unknown* in 1021; others, also on conjecture, at five centuries after the Biblical "Flood," and according to the modest notions of Christian theology. Still the latter theory is undoubtedly nearer truth than the former. The Incas, judged by their exclusive privileges, power, and "infallibility" are the antipodal counterpart of the Brāhmanical caste of India. Like the latter, the Incas claimed direct descent from the Deity, which, as in the case of the Sūryavansa dynasty of India, was the Sun.

According to the sole but general tradition, there was a time when the whole of the population of the now New World was broken up into independent, warring, and barbarian tribes. At last, the "Highest" deity—the Sun—took pity upon them, and, in order to rescue the people from ignorance, sent down upon earth to teach them his two children Manco Capac, and his sister and wife, Mama Ocollo Huaco—the counterparts, again, of the Egyptian Osiris, and his sister and wife, Isis, as well as of the several Hindū gods and demi-gods and their wives. These two made their appearance on a beautiful island in Lake Titicaca—of which we will speak further on—and thence proceeded northward to Cuzco, later on the capital of the Incas, where they at once began to disseminate civilization.

Collecting together the various races from all parts of Peru, the divine couple then divided their

labor. Manco Capac taught men agriculture, legislation, architecture and arts; while Mama Ocollo instructed the women in weaving, spinning, embroidery, and house-keeping. It is from this celestial pair that the Incas claimed their descent; and yet, they were utterly ignorant of the people who built the stupendous and now ruined cities which cover the whole area of their empire, and which then extended from the equator to over 37 degrees of latitude, and included not only the western slope of the Andes, but the whole mountain chain with its eastern declivities to the Amazon and Orinoco.

As the direct descendants of the Sun, they were exclusively the high priests of the state religion, and at the same time emperors and the highest statesmen in the land; in virtue of which they, again like the Brāhmans, arrogated to themselves a divine superiority over the ordinary mortals, thus founding, like the "twice-born," an exclusive and aristocratic caste—the Inca race. Considered as the son of the Sun, every reigning Inca was the high priest, the oracle, chief captain in war, and absolute sovereign; thus realizing the double office of Pope and King, and so long anticipating the dream of the Roman Pontiffs.

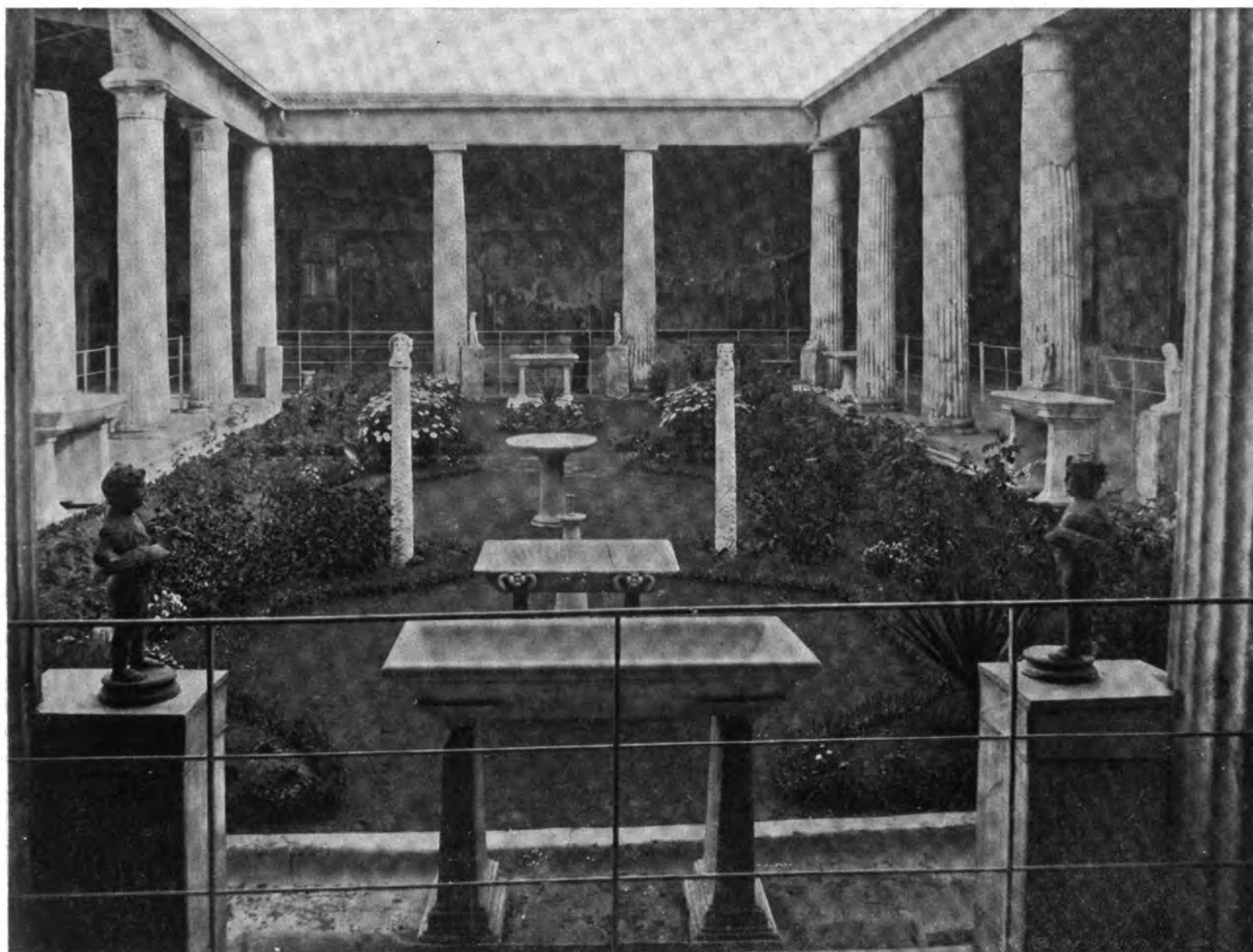
To his command the blindest obedience was exacted; his person was sacred; and he was the object of divine honors. The highest officers of the land *could not appear shod in his presence*; this mark of respect pointing again to an Oriental origin; while the custom of boring the ears of the youths of royal blood and inserting in them golden rings "which were increased in size as they advanced in rank, until the distention of the cartilage became a positive deformity," suggests a strange resemblance between the sculptured portraits of many of them that we find in the more modern ruins and the images of Buddha and of some Hindū deities, not to mention our contemporary dandies of Siam, Burma, and Southern India. In that, once more like in India, in the palmy days of the Brāhman power, no one had the right to either receive an education or study religion except the young men of the privileged Inca caste. And, when the reigning Inca died, or, as it was termed, "called home to the mansion of his father," a very large number of his attendants and wives were made to die with him, during the ceremony of his obsequies, just as we find in the old annals of Rajesthān, and down to the but just abolished custom of Sutti.

Taking all this into consideration, the archaeologist cannot remain satisfied with the brief remark of certain historians that "in this tradition we trace only another version of the story of the civilization common to all primitive nations, and that imposture of a celestial relationship whereby designing rulers and cunning priests have sought to secure their ascendancy among men." No more is it an explanation to say that "Manco Capac is the almost exact counterpart of the Chinese Fohi, the Hindū Buddha, the terrestrial Osiris of Egypt, the Quetzalcoatl of Mexico, and Votan of Central America"; for all this is but too evident. What we want to learn is, how came these nations so antipodal to each other as India, Egypt and America, to offer such extraordinary points of resemblance, not only in their general religious, political and social views, but sometimes in the minutest details. The much-needed task is to find out which one of them preceded the other; to explain how these people came to plant at the four corners of the earth nearly identical architecture and arts, unless there was a time when, as assumed by Plato and believed in by more than one modern archaeologist, no ships were needed for such a transit, as the two worlds formed but one continent.

(TO BE CONTINUED)

\* See Stephens' *Central America*.

# Art Music Literature and the Drama



THE PERISTYLIUM OF A ROMAN VILLA

SHOWING IN THE PERISTYLE, OR COLUMNED COURTYARD, THE INTRODUCTION OF GREEK ARCHITECTURAL DESIGNS INTO THE LATER ROMAN STYLE

## "The Single-Minded Use of Words" -- a Suggestion

MANY of our readers have doubtless followed with interest the straggling newspaper accounts of Mark Twain's recent visit to Europe, of the honors paid him by royalty and of the unusual honor bestowed upon him by Oxford University in the shape of the degree of Doctor of Letters. The excerpt quoted below is from an article by a literary brother, and is as generous as it is unique in its tribute. It is by W. D. Howells, in the *North American Review*, and suggests much along Theosophic lines. STUDENT

But his great charm is his absolute freedom in a region where most of us are fettered and shackled by immemorial convention. He saunters out into the trim world of letters, and lounges across its neatly kept paths, and walks about on the grass at will, in spite of all the signs that have been put up from the beginning of literature, warning people of dangers and penalties for the slightest trespass.

One of the characteristics I observe in him is his single-minded use of words, which he employs as Grant did to express the plain, straight meaning their common acceptance has given them with no

regard to their structural significance or their philological implications. He writes English as if it were a primitive and not a derivative language, without Gothic or Latin or Greek behind it, or German and French beside it. The result is the English in which the most vital works of English literature are cast, rather than the English of Milton, and Thackeray, and Mr. Henry James. I do not say that the English of the authors last named is less than vital, but only that it is not the most vital. It is scholarly and conscious; it knows who its grandfather was; it has the refinement and subtlety of an old patriciate. You will not have with it the widest suggestion, the largest human feeling, or perhaps the loftiest reach of imagination, but you will have the keen joy that exquisite artistry in words can alone impart, and that you will not have in Mark Twain. What you will have in him is a style which is as personal, as biographical as the style of any one who has written, and expresses a civilization whose courage of the chances, the preferences, the duties, is not the measure of its essential modesty. It has a thing to say, and it says it in the word that may be first, or second, or third choice, but will not be the instrument of the most fastidious ear, the most delicate and exacting sense,

though it will be the word that surely and strongly conveys intention from the author's mind to the reader's. It is the Abraham Lincolnian word, not the Charles Sumnerian; it is American, Western.

## The Power of Music to Cheer

THE power of music to cheer, to quicken the faculties and to lighten labor, has recently been demonstrated in a certain Eastern factory, where for one hour a day the workmen listen to music while they go on with their work. The managers of the company find themselves repaid in a very practical way, for the music breaks the routine and monotony of the day, the fingers move more quickly and the work goes forward with a will that bears fruit in the larger amount accomplished.

But besides the pecuniary gain, the advantages of good music introduced into the business world are inestimable, and "twere a consummation devoutly to be wished" that those at the head of establishments would try this experiment of making music a tentative factor at least in our business life. STUDENT

# THE UNIVERSAL BROTHERHOOD and THEOSOPHICAL SOCIETY

FOUNDED AT NEW YORK CITY IN 1875 BY H. P. BLAVATSKY, WILLIAM Q. JUDGE AND OTHERS  
REORGANIZED IN 1898 BY KATHERINE TINGLEY

C e n t r a l   O f f i c e   P o i n t   L o m a   C a l i f o r n i a

The Headquarters of the Organization at Point Loma with the buildings and the grounds pertaining thereto, are no "Community" "Settlement" or "Colony." They form no experiment in Socialism, Communism, or anything of similar nature, but are what they stand for: the Central Executive Office of an international organization where the business of the same is carried on, and where the teachings of Theosophy are being demonstrated. Midway 'twixt East and West, where the rising Sun of Progress and Enlightenment shall one day stand at full meridian, it unites the philosophic Orient with the practical West

## "Consider the Lilies of the Field"

THE question of where the flowers get their beauty from is one that must be left to poets, because scientists cannot deal with it. And as there is in every human being a poet as well as a scientist, generally speaking the one more or less developed and the other more or less latent, we ought to say that the question is one to be referred to the poet or imaginative side of ourselves, not alone to the scientist or mental.

Theosophy shows the truth of that cardinal article of the faith of all poets, namely that the fountain of all beauty is in the Heart of Being; that the Innermost of all things is a common Universal Life, from which everything good and beautiful comes. The ancients taught that the Earth was a great Goddess, ensouled and conscious, and would not that give us a satisfying explanation of the beauty of the flowers? For what is beauty? Is it not radiance, a giving out of life or light, a shining forth? In the spring the Earth Mother thinks thoughts of beauty, purple and golden royal thoughts of the Golden Age she has not forgotten, and the thoughts take form as they come from her, crocus-form. Then she remembers the essence of daffodilishness—what other expression could one use?—the blossom may suggest some different glorious feeling to every one—and with the daffodilish thought come the daffodil blossoms. And then her strong and warlike thoughts flame out as the bold tulips that will not be quiet with their talk of the glory that is to be in the world.

Perhaps each thought of the Mother is a young god conscious in itself, each one having to see to one department of the flower-world. Thus one can imagine that all the tulips are one in consciousness, and what that consciousness is would be the will to give out and express the tulip-thoughts of the earth. In the Fountain of Beauty, the Heart of the World, there must be a whole range of feeling or glory or thought which could only be expressed in form and color by the California poppies, and another that would be crippled for lack of expression, or dammed up and stagnant at its source, if there were no roses to be channels for it to flow through into the outer world. To express anything is almost the same thing as to give it, to make a present of it to the

## MEMBERSHIP

in the Universal Brotherhood and Theosophical Society may be either "at large" or in a local Center. Adhesion to the principle of Universal Brotherhood is the only prerequisite to membership. The Organization represents no particular creed; it is entirely unsectarian, and includes professors of all faiths, only exacting from each member that large toleration of the beliefs of others which he desires them to exhibit towards his own.

Applications for membership in a Center should be addressed to the local Director; for membership "at large" to G. de Purucker, Membership Secretary, International Theosophical Headquarters, Point Loma, California.

rest of creation, and we can, if our imaginations are unwarped, picture the beauties of the flowers as arising out of the will to give. Every blossom is talking like this: "I make you a present of this treasure of beauty. I am longing to give you this incarnation of the Rose-soul, of the Lily-light, of Tulip-glory." The "I" that speaks so is neither the blossom nor the root, but the entity ensouling all that kind of flower. The beauty of the blossom is the expression of the will to give. The form and color betoken the nature of the thing that is to be given.

Then there must be qualities in the human soul kindred to these qualities expressed by the flowers; and if we only had the will to give as the flowers have! Truly Solomon in all his glory was not arrayed like one of these.

Probably you no more hurt the flower-being by plucking the bloom he offers you so insistently than you hurt the blackbird by listening to his song. "If you can take it away with you, and write it down in music, and work out its joy in your life," says the blackbird, "so much the better."

"Take it," he says, "take it, take it, take it; my secret of joy would be gone from me if I stopped proclaiming it out loud to the world." And some flowers especially, such as sweet peas and pansies, have a way of manifesting their desire in this direction. They will not bloom unless you pick their blossoms. "The more you accept our gifts," they say, "the more we are enabled to give. Stop picking these presents we bring you from the shining world-heart, and we must stop bringing them." To pick a flower is perhaps much more like accepting a poet's song or a musician's melody, than, as some may think, cutting off the limb of an animal or man. These perfumed messengers silently teach the outpouring joy of self-giving. They shed no merely sentimental ethic, but proclaim in mystic glyphs of color, scent and form that they know the fundamental law of Life.

STUDENT

## Light and Darkness

MAN, considered otherwise than as merely a "ruminating animal," cannot avoid becoming a metaphysician. The domain of metaphysics lies straight in front of him, and he must face it inevitably. He may be led to it through suffering and joy, through pain and pleasure, or he may reach towards it

in other ways; but the sooner he realizes the need of mastering some elementary concepts in metaphysics the better will it be for his peace of mind.

How many of us for instance have clearly realized the simple fact that we are not our bodies, that we are not our sensations? That the Ego in us is none of these things? The realization of this is a first step, and it is a long step. It does not mean that before we can take it we must know *what* the Ego is. But it does mean that we have consciously taken up a position whence we can gain a new outlook upon things, a wider view of all that constitutes sensation, emotion, thought and even aspiration.

Real thought is a *creative* power, brain mentality is but an obscure mirror of the real. There must be hierarchies of being whose vesture is thought, whose subtle garments are living thoughts. And the forms we see around us must be modelled upon some of these inner thought-vestures. So with our own bodies. These must be built upon inner thought-models, perhaps evolved slowly through countless millions of years, which in their nature and essence elude our waking consciousness.

Creative thought must have a subtle principle in nature connecting it with etheric and electric vibrations by means of which it builds the inner world of forms and these in turn must react upon denser states of vibration evolving within them centers of action and perception, volition, and reproduction.

There must be planes, or *cross-sections*, on one side of which is the subjective and on the other the objective. And there must be a silver thread of consciousness reaching down and into these forms, along which can be selected *at will* the point where the subjective and objective unite, the threshold of the two states. Displace the threshold, and we have a key to the mysteries of being. Its wards are made of unselfishness and devotion to the Supreme.

STUDENT





## FRAGMENT

GEORGE SANTAYANA

“**O** DWELLER in the valley, lift thine eyes  
To where, above the drift of cloud, the stone  
Endures in silence, and to God alone  
Upturns its furrowed visage, and is wise.  
There yet is being, far from all that dies,  
And beauty where no mortal maketh moan,  
Where larger planets swim the liquid zone,  
And wider spaces stretch to calmer skies.  
Only a little way above the plain  
Is snow eternal. Round the mountain's knees  
Hovers the fury of the wind and rain.  
Look up, and teach thy noble heart to cease  
From endless labour. There is perfect peace  
Only a little way above thy pain.”—*Selected*

## Reincarnation

“**W**HY, if we have lived on earth before,”  
the question is often asked, “do we  
not remember our past lives?” “Be-  
cause,” as well and simply answered by a Theo-  
sophical student, “we have forgotten them.”

Nor is it very surprising from the ordinary  
standpoint, for who recollects the details of  
the infancy of his present life, or indeed the  
daily routine of a few years ago? We may  
remember many things that we have learned  
when we were young, while quite forgetting  
the method by which they were acquired. In-  
deed it comes as a surprise sometimes to re-  
member some things that we know now but  
of which we have no recollection that they  
were ever *learned*; we have a kind of idea we  
always knew them; they have become part of  
ourselves. And it is in that way we all profit  
by the experience of our past lives. We come  
into the world at each fresh incarnation with  
a store of knowledge and experience. “We  
come into the world,” we say, but who are  
“we”? It cannot be our bodies, they certainly  
have never been here before as such. Theoso-  
phy does not teach a resurrection of the flesh.  
No, Man is a Soul, his origin is divine, he is  
the Laborer sent by the Spirit into the vine-  
yard of the flesh, to labor in the fields of  
earth-life and to return to the “Father in Hea-  
ven” at the completion of his task of obtaining  
mastery over the lower forces of nature.

We have had examples of perfect men  
among us, men who knew they were divine  
and who had claimed their freedom. To them  
the temptations of the world were no longer  
temptations, and nothing that earth could give  
of value. Krishna was one of these great  
Souls, and Jesus, and Gautama Buddha, and  
there have been many others who have come  
to us as Leaders and Spiritual Teachers.  
They always come when the need is greatest,  
and they do their work of keeping alive the  
fires of Spiritual life in the hearts of men,  
suiting their exposition of spiritual truths to  
the age in which they appear. Jesus' teaching  
cannot be understood or made a reasonable  
and practical basis for daily conduct without  
the keys of Karma and Reincarnation, for

what he says is based upon these truths. It  
is no wonder many are puzzled at such say-  
ings as “Be ye Perfect.” Does anyone be-  
lieve such a thing possible during *one* earth-  
life? And again, how could a man sin before  
he was born? And do we always see in one  
life that the exact measure of our acts is re-  
turned to us? But through a study of Theoso-  
phy it is easy to see that this great Savior of  
men was of the great company of Elder Bro-  
thers who ages ago won their freedom, and  
who through compassion reincarnate to help  
their less progressed brothers to perfection.

There is no aspect from which Reincarna-  
tion can be viewed that does not satisfy our  
sense of justice and give us hope. Does it  
not give us time to *grow*? Does it not anni-  
hilate the fear of death, or everlasting punish-  
ment for any act however misguided? We  
shall reap, we are *now reaping*, the exact  
results of the thoughts we indulged in and the  
acts we performed in other lives. Broadly  
speaking, the unselfish acts and loving  
thoughts of former lives are the basis of the  
good fortune we enjoy now, and the misfor-  
tunes are the means of payment of old debts  
of selfish action.

Unselfish action is a great clarifying power.  
“Give up thy life if thou wouldst live,”  
teaches a very old book that Madame Blav-  
atsky transcribed for us, one of the oldest of  
the world's scriptures. How many, many  
times those World-Helpers H. P. Blavatsky,  
William Q. Judge, and Katherine Tingley  
must have incarnated to help us, for their  
souls were full of compassion for our ignor-  
ance of the real teaching about life; and so  
they lived and labored, and Katherine Tingley  
still labors, that we might hear the truths  
again pure and undefiled as in the Golden Age  
when men knew they were brothers and had  
not forgotten that life had a meaning and a  
purpose.

It was through our allowing the lower na-  
ture to gain too strong a sway in our earth-  
lives that we came to forget our Divinity,  
and permitted the servant to become master.  
As Souls, we have the power to assert our  
divinity in word and deed, to aspire to the  
kingdom of heaven within us, and once more  
to bring about the reign of the Gods, our *real  
selves* upon earth. Then we shall remember  
our past lives, for the records of the past lie  
open to the gaze of the purified soul who will  
only use his power and knowledge for noble  
deeds, giving way neither to the ignoble forces  
of ambition and lust, nor to unbrotherly  
action in any shape. Devoted to the good of  
all, the wisdom and power of the Supreme  
find a channel and an outlet, and the soul  
stands forth as a Helper of Humanity.

Is it not a glorious goal to work for? Nor  
need we look to the far past for those who  
have achieved, for as the light now dawning  
touches our sleeping minds we shall awake to  
the debt we owe those three great friends,  
H. P. Blavatsky, William Q. Judge, and  
Katherine Tingley, who have taught us that  
resurrection into freedom from the bondage of  
the flesh is not the heritage of a few favored  
ones, but the destiny through *self-effort*, of  
all mankind. We are all here life after life  
learning until we “arise and go to our Father”  
—our Higher Self—and thus come to know  
ourselves as Divine, and one with the Divine  
Self of all Humanity. E. I. W.

## The Need for Regeneration

**E**VERY department of life has been in-  
fluenced by the longing for gain and  
pleasure that is the world's passion at the  
present time. The need for the light of truth  
is everywhere where human beings are born,  
live, and die. Alas! that at the very dawn,  
at birth, the doors of the Soul are closed by  
the unwise and ignorant, by those to whom  
the budding life comes to be cared for; and  
thus onward through years of struggle goes  
the human being, too often deprived of all  
that gives him the clue to real life. At  
school his mental powers are stimulated and  
trained to a degree, and he may be fed some  
fragments of morality that belong to those  
who see no longer clearly the light of divine  
truths, either in their own souls or anywhere  
else. And then in business, in society, in any  
career; literary, scientific, philosophic, philan-  
thropic, artistic, where shall he find absolute  
purity of purpose, knowledge of the laws of  
life, consciousness of divinity, power to help  
and heal the terrible suffering everywhere pre-  
sent, power to lift humanity out of its tread-  
mill of self-seeking into the realms of pure  
altruism and unity with all that lives? Where  
but in the one body that has for its distinct  
aim the bringing of Truth, Light, and Libera-  
tion to Humanity?

The Theosophical Movement has for its  
motto, “There is no Religion Higher than  
Truth,” and from it is breaking upon the  
world the light that shows forth selfishness  
and greed and ignorance so plainly that they  
can no longer disguise themselves in attractive  
cloaks, but are known for their actual selves.  
It is Man, the awakened soul, bringing to his  
daily life all the store of experience, all the  
ability, all the genius, inherited from *himself*,  
and built up in repeated lives on earth, who  
must regenerate all the departments of life  
and lift them out of the bondage to the lower  
and merely transitory aspects to the higher  
level where all can feel their relation to the  
mighty purpose.

The *truth* once realized by the world's  
workers, the truth that man is a Soul, that  
“the knowledge that he is divine gives him the  
power to overcome all obstacles,” that sep-  
arateness is a hideous error into which human  
beings have fallen, and that unity and altru-  
ism absolute are the real facts of his being,  
will be a mighty weapon in changing the order  
of things in the world as it is today.

## STUDENT

As we live through Soul, it must be said  
that by the Virtue of this we live well; just  
as because we see through the eyes, we see  
well through the virtue of these.

It must not be thought that gold can be in-  
jured by rust, or virtue by baseness.

We should betake ourselves to virtue as to  
an inviolable temple, in order that we may not  
be exposed to any ignoble insolence of soul  
with respect to our communion with, and con-  
tinuance in, life.

We should confide in Virtue as in a chaste  
wife; but trust to Fortune as to an inconstant  
mistress.

It is better that virtue should be received  
accompanied with poverty, than wealth with  
violence; and frugality with health, than vo-  
racity with disease.—*Iamblichos*

## HIS FAITH

ERNEST CROSBY

SO he died for his faith. That is fine;  
More than most of us do.  
But, say, can you add to that line,  
That he lived for it too?

In his death he bore witness at last  
As a martyr to truth,  
Did his life do the same in the past,  
From the days of his youth?

It is easy to die. Men have died  
For a wish or a whim,  
From bravado, or passion, or pride.  
Was it harder for him?

But to live—every day to live out  
All the truth that he dreamt,  
While his friends met his conduct with doubt,  
And the world with contempt.

Was it thus that he plodded ahead,  
Never turning aside?  
Then we'll talk of the life that he lived;  
Never mind how he died.—Selected

## THEOSOPHICAL FORUM

Conducted by J. H. Russell

## Question

In a recent newspaper account of Point Loma which spoke quite highly of Katherine Tingley's Râja Yoga system of education and her work among the children, the following statement was made:

This is the headquarters of Theosophy in the United States. This form of religion claims to be a brotherhood of mankind for moral and social uplift. It is claimed that man has no need of outside help to regenerate his evil nature. In truth he has the good in himself, which if properly developed will make a symmetrical individual. To this end the triune nature of man, body, soul and spirit will adjust itself to its environment resulting in the complete domination of the soul over the physical—of the good over the evil that is within us. It is always a mystery to us why those who start brotherhoods in the world and grasp after unattainable social ideals, pass by Jesus of Nazareth, the originator and sustainer of the truest Brotherhood ever started in this old world.

I am so much interested in Mrs. Tingley's educational work that I would like to know what you say regarding the above statement. Is it true that you ignore Christ?

## Answer

I. In the first place, Jesus of Nazareth is not ignored or passed by, and if the writer of the question is interested in Katherine Tingley's work, we would suggest that he study the teachings of Theosophy, and then he will see for himself that the statement made in the newspaper referred to is not correct. The pity is that so often statements are made, not alone concerning Theosophy but also other matters as well, by people who have no first-hand knowledge of the subject to which they refer. We hold that no one has a right to criticize that with which he is unacquainted, and we confidently assert that if any one will study Theosophy impartially and without bias, he will see that Jesus the Christ is not ignored, but will find on the contrary that a much deeper realization of his divine nature and the purpose of his mission on earth is thereby gained.

One might gather from the quoted statement in the question that there was a true and perfect brotherhood existing among the professed

followers of the Nazarene, and that outside of Christendom one might look in vain for the same high ethics as those taught by that great Teacher. But the student of comparative religions knows that Jesus taught nothing new; that all the precepts that he gave were ages old, and had been given by other great Teachers millenniums ago. Is there, however, such a state of brotherhood existing among Christians? If Jesus of Nazareth was "the originator and sustainer of the truest Brotherhood ever started in this old world," where, may we ask, are the evidences of it? Is it not possible that some essential feature of his teaching has been overlooked? Has it perhaps been forgotten that he said: "Not every one that saith unto me, Lord, Lord, shall enter the Kingdom of Heaven; but he that doeth the will of my Father which is in Heaven"? Look around the world at the great centers of Christian civilization, and then say if the "will of the Father" is being done on earth. There is lip service, we know; there are many who say, "Lord, Lord," but where is there the practice? It is not very long ago that a Christian bishop asserted that if Jesus' injunctions, which he gave in the Sermon on the Mount, were to be put into practice, it would be subversive of civilization.

Is it necessary to call attention to the state of the world today? Still, for a moment, let us turn to a comparison made by Madame Blavatsky in an editorial written for her magazine *Lucifer*:

The noble love of virtue, for virtue's own sake, of which some ancient Pagan nations were such prominent exemplars, has never blossomed in the Christian heart at large, nor have any of the numerous post-Christian philosophies answered the needs of humanity, except in isolated instances. Hence, the moral condition of the civilized portions of mankind has never been worse than it is now—not even, we believe, during the period of Roman decadence. Indeed, if our greatest masters in human nature and the best writers of Europe . . . have not exaggerated facts—and against such an optimistic view we have the records of the criminal and divorce courts in addition to Mrs. Grundy's private Sessions "with closed doors"—then the inner rottenness of our Western morality surpasses anything the old Pagans have ever been accused of. Search carefully, search far and wide throughout the ancient classics, and even in the writings of the Church Fathers breathing such hatred to pagans—and every vice and crime fathered upon the latter will find its modern imitator in the archives of the European tribunals. Yea, "gentle reader," we Europeans [and Americans, we may add] have servilely imitated every iniquity of the Pagan world, while stubbornly refusing to accept and follow any one of its grand virtues.

Withal, we moderns have undeniably surpassed the ancients in one thing—namely, in the art of whitewashing our moral sepulchers; of strewing with fresh and blooming roses the outside walls of our dwellings the better to hide the contents thereof, the dead men's bones and all uncleanness, and making them, "indeed, appear beautiful without." What matters it that the "cup and platter" of our heart remain unclean if they "outwardly appear righteous unto men"? To achieve this object, we have become past-masters in the art of blowing trumpets before us, that we "may have glory of men." The fact, in truth, that we deceive thereby neither neighbor nor kinsman, is a matter of small concern to our present generations of hypocrites, who live and breathe on mere appearances, caring only for outward propriety and prestige. These will moralize to their neighbors, but have not themselves even the moral courage of that cynical but frank preacher who kept saying to

his congregation: "Do as I bid you, but do not do as I do."

Cant, cant, and always cant; in politics and religion, in society, commerce, and even literature. A tree is known by its fruits.

Regarding the statement made in the newspaper extract, viz:—"It is claimed that man has no need of outside help to regenerate his evil nature. In truth he has the good in himself, which if properly developed will make him a symmetrical individual"—perhaps the writer, who is presumably a Biblical student, has forgotten about "the light that lighteth every man that cometh into the world," or that Jesus said: "The Kingdom of Heaven is within." It has been well said that if a man find not Christ in his own heart, he will never find him elsewhere.

It should also be pointed out that Point Loma is not only the "headquarters of Theosophy in the United States," but is the International Headquarters of an organization whose members dwell in nearly all the countries of the world.

STUDENT

## Answer II.

We well know the statement that a tree is known by its fruits, yet here we have a writer, according to the newspaper report, praising the fruit without being willing to accept the tree. The Râja Yoga system of education—which, it should be recalled to mind, applies to adults, as well as to children—cannot, however, be separated from Theosophy. It is the blossoming of the great philosophy which has been given to the world by H. P. Blavatsky, William Q. Judge and Katherine Tingley, and from this blossoming is already being produced the fruit of Theosophy as a practical power in every-day life.

Regarding the writer's statement that it is a mystery "why those who start brotherhoods and grasp after unattainable social ideals," etc., it might be asked if our social system were all that is desired. This point has been discussed in the previous answer, but it might be well to add that doubtless the writer of the article in question is aware of Jesus' own statement: "Be ye therefore perfect even as your Father in Heaven is perfect." Are we to assume then that we are not to accept Christ's injunctions, or as it is given in the Revised Version, his promise, "Ye shall be perfect"? Just so long as we sit down with hands folded, social ideals will be unattainable; but if we act according to the injunctions which Jesus as well as all the great teachers of the ages have given regarding the conduct of life, those ideals will no longer be unattainable but within reach of realization.

Theosophy regards Jesus of Nazareth as one of the great Teachers of the ages who have come from time to time to awaken in man the knowledge of his divine nature and to arouse him to seek again the ideal which is "unattainable" only so long as he refuses to recognize the divinity within.

STUDENT

EVEN though myself unborn, of changeless essence, and the lord of all existence . . . I produce myself among creatures, whenever there is a decline of virtue and an insurrection of vice and injustice in the world; and thus I incarnate from age to age for the preservation of the just, the destruction of the wicked, and the establishment of righteousness.—*Bhagavad Gîtâ*

### The South Pole

IF any one should desire to treat himself to a little speculative geography, let him wake up his imagination, take a school globe, turn it so that he can look at the South Pole, and then look there. But let him be sure to keep the imagination awake, or he will miss a great deal. He will see the toes of three continents pointing straight at the Pole — Africa (Cape Colony), South America, Australia (including New Zealand and Tasmania). Separating these are the South Atlantic, the South Pacific and the Indian Oceans.

Moving in towards the Pole, keeping the imagination awake, he will find this great trinominate body of water steadily shallowing. At last it will shallow to nothing. A sheet of land will appear, more or less oval, with the longer axis east and west. In the middle is the South Pole.

Keeping the imagination awake as before suggested, he will find that islands string along (though a little vaguely) between each continental toe and the oval land. Continuing the African toe are Prince Edward Island, Crozet Island, and Kerguelen Island. Continuing the American toe are the Sandwich Islands and the Dirk Gerritz Archipelago. Continuing the third toe, we have Tasmania against Australia and the Macquones Islands against New Zealand.

The border of the oval has been named by various people, each giving a name to the part encountered. Running around, the names are: Graham Land, Enderby Land, Kemp Land, Kaiser Wilhelm Land, Côte Clarie, Wilkes Land. If we went — as this year's expedition will — straight from New Zealand to Wilkes Land, we should find that the oval was there indented into a bay.

Does it not seem obvious that there was once a great continent here which included ages on ages ago parts of Africa, South America and Australia; that it was more or less uniformly disposed about the South Pole; and that the Islands are the peaks of its mountains. The writer, as a student of Theosophy, is inclined to speculate (without any warrant from Theosophical ancient geography as we have received it) that this continent about the South Pole was contemporary with the "Hyperborean" about the North Pole; and that as the latter contributed later to Lemuria, so did the former. If that be true, Lemuria was triple — partly a contribution from north and south, partly (the middle part) a new upheaval. A.

### Curious Street Names and Tavern Signs

A LIST of curious London street names and tavern signs is given in the *British Californian*, together with the conjectures as to their origin. In the absence of the evidence for the truth of these derivations, one can not dogmatize, and many of them are no doubt correct; but it is safe to say that antiquarians and etymologists are prone to ride their hobby too hard at times, after the manner of Mr. Pickwick in his famous antiquarian feat. Thus the sign "Goat and Compasses" is supposed to be an illiterate corruption of "God Encompasseth Us," said to be an old monkish sign. But then both the goat and the compasses are familiar mystic signs; and also it was customary, as the writer points out, for landlords moving their business to conjoin the signs of their late and new houses.

Here are some of the names and derivations:

**STREETS:** Hangman's Gains, Hammes et Guynes (a place near Calais); Bull and Mouth, Boulogne Mouth (in commemoration of the capture of Boulogne Harbor); Threadneedle Street, Three Needle Street (three needles in the arms of the Merchant Tailors' Company); Rotten Row, Route du Roi; Mark Lane, Mart Lane; Gutter Lane, Guthrum's Lane; Tripe Yard, after John Strype.

**INNS:** Elephant and Castle, symbols of the Cutlers' Company; Bull and Crossed Axes, the Butchers' Company; White Horse, arms of the House of Hanover; White Lion, of Edward III; Goose and Gridiron was originally the Swan and Harp, the symbol of the Company of Musicians on a tavern on Ludgate Hill where Sir Christopher Wren presided over a company of Freemasons; but the public was unable to interpret the skill of the artist in the way he intended. Similarly the Angel and Steelyards is regarded as a misinterpretation of the figure of Justice. Bag o' Nails is interpreted Bacchanals, and Peg and Wassail is said to be the origin of Pig and Whistle. Queer Door is Cœur Doré.

Among signs which have so far defied interpretation are the Bombay Grab, the Moonrakers, the Q. in the Corner, the Whistling Oyster, and the Essex Serpent. But most of us have, in our school days, assisted in the creation of nicknames and fanciful designations, and know how impossible it would be for an uninitiated person to find their rationale. T.

### The Index Expurgatorius

IN a certain book on the censorship of the Church of Rome, there are some interesting points given about this famous historic institution. Taking its start in the days when books were only manuscripts copied in monasteries and censorship was consequently easy, it encountered its chief difficulty when the Devil, disguised as Gutenberg, invented printing. Then, as the whole world could not be brought into this one Church, and the issue of books could not be stopped, the *Index Expurgatorius* had to be devised. The censors whose task it was to read the books had a difficult time. And here comes in a striking commentary on the difficulties of undertaking to make all men think in the same groove. In 1558 a Cardinal Inquisitor refused to allow even the most orthodox Catholics to read the books for the censorship, because, "influenced by these writings, which they have been allowed to read for the sake of controverting them, they themselves have been perverted into the acceptance of heretical errors."

Again, some books were so close to the border line that long discussions were necessary to decide whether or not to place them on the Index; and during these discussions the books were well advertised, and several editions printed. Erasmus was an author of this class. He was loyal to his Church and yet a reformer. His wit and address won him commendation and influence at Rome, while foreign authorities interdicted his writings. To meet his case the "Tridentine Index Rules" were devised, according to which authors were divided into (1) those who may have come under suspicion of heresy, and (2) those who have been convicted of heresy; and Erasmus was put in the former class. Thus his influence was made enormous.

In Spain at one time it was so strongly realized that the discussions over dogmatic

books tended to advertise them, that it was decreed that laymen should read no dogmatical books at all, as they were not concerned with such questions!

Scientific literature and other books not strictly dogmatic have been dealt with by the Index in a way that shows how difficult has been the task. Many things have been condemned that should not have been, and many allowed to pass which were most damaging to the ecclesiastical position. The prohibition of books teaching the Copernican system is well known, and it was in force until 1822. Darwin's *Origin of Species* has never been on the Index, while a host of minor books and pamphlets have been placed thereon. The Index is largely considered to have played an important part as a great advertising institution for unorthodox books; while, as to its effect among the members of the Church, it is stated that it is often unknown and still oftener ignored by them. E.

### The Skylark

By JAMES HOGG

Bird of the wilderness,  
Blithesome and cumberless,  
Light be thy matin o'er moorland and lea!  
Emblem of happiness!  
Bless'd is thy dwelling place!  
O, to abide in the desert with thee!  
Wild is thy lay and loud.  
Far in the downy cloud;  
Love gives it energy, love gave it birth.  
Where on thy dewy wing,  
Where art thou journeying?  
Thy lay is in Heaven, thy love is on earth.  
O'er fell and fountain sheen,  
O'er moor and mountain green,  
O'er the red streamer that heralds the day;  
Over the cloudlet dim,  
Over the rainbow's rim,  
Musical cherub, hie, hie thee away!  
Then when the gloaming comes,  
Low in the heather blooms,  
Sweet will thy welcome and bed of love be!  
Emblem of happiness!  
Bless'd is thy dwelling place!  
O, to abide in the desert with thee!

THIS song is one of the finest examples of the melody and rhythm of words used to express the beauty of the poet's thought and feeling. Its meter is dactylic — that of Homer and Virgil. The words are resonant, and the stress falls on resonant syllables. There is no useless word, weak line, or padding. Alliteration and antithesis are used with telling effect. There is no flaw in the technic of the poet's art, such as renders so many fine verses unusable; the poet despised not literary craftsmanship. He was a shepherd and the son of shepherds for centuries back; but he made himself also a scholar. STUDENT

### Marcus Aurelius, Esq., Deceased

A CERTAIN newspaper recently sent out a number of invitations to an official reception of literary and other people. A young clerk was entrusted with the task of addressing the envelopes, from a list of names in the *Times* catalogue. The result was that among the people addressed were "John Bunyan, Esq., S. Augustine, Esq., Marcus Aurelius, Esq., Geoffrey Chaucer, and the Right Hon. the Lord Verulam." Needless to say, none of these were delivered, and were returned with the postal imprint of "Deceased," or "Gone away, address not known."—*Exchange*



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Total number of hours sunshine recorded during August, 259.  
Possible sunshine, 435. Percentage, 60. Average number of hours per day, 8.36 (decimal notation). Observations taken at 8 A. M., Pacific Time.

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## Dilute Theosophy

MEN of science traveling in search of a religion, or trying to evolve one, sometimes do some curiously hesitant thinking. They are on unaccustomed ground. No instruments, no statistics are there to help; there is nothing to weigh or measure.

Dr. Francis Galton, recently delivering the Herbert Spencer lecture at Oxford University, introduced his favorite subject — "Eugenics" — by a little philosophy. Eugenics is the science of heredity; on its practical side it tries to answer the question: What marriages will produce the fittest offspring? Dr. Galton thinks that we owe a duty to someone or something, perhaps to each other — the duty of improving the race. He reminds us that in a book he wrote about a score of years ago, he

emphasized the brotherhood of mankind; . . . also the belief that we are born to act, and not to wait for help like able-bodied idlers, whining for doles. Individuals appear to me as finite detachments from an infinite ocean of being temporarily endowed with executive powers.

## A Question Formulated Implies the Answer

He then asks himself what is the end of it all, asks himself "the perpetually recurring questions of Why? whence? and whither?" The answer does not seem to him to be

wholly dark, as some little information may be gleaned concerning the direction in which nature, so far as we know of it, is now moving. Namely, towards the evolution of mind, body, and character in increasing energy and co-adaptation.

That last clause is very near to Katherine Tingley's definition of Rāja Yoga, the perfect balance of the three parts of the nature, body, mind, and soul.

He goes on to speculate that "we are detached" — from the infinite ocean of being — "on active service, with, it may be only illusory, powers of free-will." (Italics mine.) "Also that we are in some way accountable for our success or failure to further certain obscure ends, to be guessed as best we can." The average reader will think Dr. Galton's "guess" — "the evolution of mind, body, and character" — very good and needing no implicit apology. He thinks that

## The Inner Consciousness of Truth

though our instructions are obscure, they are sufficiently clear to justify our interference with the pitiless course of nature, whenever it seems possible to attain the goal towards which it moves, by gentler and kindlier ways.

Dr. Galton's inner consciousness has taught

him a kind of philosophy, a kind of religion, which his outer is trying to doubt away into nothing. Free-will "may be only illusory"; the ends are "obscure, to be guessed as best we can"; the instructions are "obscure"; we are "in some way accountable"; we are "temporarily endowed with executive powers"; the immediate Whither? "does not seem wholly dark".

If we put aside the clouds, what remains? The "infinite ocean of being" is the brooding Over-soul.

"The Secret Doctrine," says H. P. Blavatsky, "establishes three fundamental propositions":

1. An Omnipresent, Eternal, Boundless and Immutible PRINCIPLE, on which all speculation is impossible, since it transcends the power of human conception and can only be dwarfed by any human expression or similitude. It is beyond the range and reach of thought.

We might add that human scient consciousness has a part that works and ever tends towards divine knowledge.

- III. The fundamental identity of all Souls with the Universal Over-Soul, the latter being itself an aspect of the Unknown Root; and the obligatory pilgrimage for every Soul — a spark of the former — through the Cycle of Incarnation (or "Necessity") in accordance with Cyclic and Karmic Law, during the whole term. In other words, no purely spiritual Buddhi (divine Soul) can have an independent (conscious) existence before the spark which issued from the pure Essence of the Universal Sixth principle, — or the OVER-SOUL, — has (a) passed through every elemental form of the phenomenal world of that Manvantara, and (b) acquired individuality, first by natural impulse, and then by self-induced and self-devised efforts (checked by its Karma), thus ascending through all the degrees of intelligence, from the lowest to the highest Manas, from mineral and plant, up to the holiest archangel (Dhyāni-Buddha).

The Over-Soul from which they come is the foundation of men's brotherhood; and because, whilst coming "from" it they live in it, every unbrotherly or brotherly thing done by any one is secretly felt by every other. They have free-will as the basic condition of progress, that which makes them men instead of conscious dice; and their individuality once won is eternal.

Whether Dr. Galton's "Eugenics" will ever lead to any practical result remains to be seen. If he will study Theosophical doctrines, and their practical application here at Point Loma under Katherine Tingley as "Rāja Yoga," he will find the "gentler and kindly ways"

for which he is searching. But they are not "interference" with nature. Man already does that enough; this is the *freeing* of nature in all her purity. H. CORYN, M. R. C. S.

### Biological Religion

AN exchange quotes the following from a recent letter by Mark Twain:

I believe I am not interested to know whether vivisection produces results that are profitable to the human race, or doesn't. To know that the results are profitable to the race would not remove my hostility to it.

This man sets up his feelings on the matter in opposition to all arguments, in the evident conviction that those feelings are right and that they will be recognized by a majority of people as being right. One man's personal hostility might not be a good criterion of right; but the man, in this case, speaks in a representative capacity. He undoubtedly represents the majority of sane and wholesome thought. His expressed opinions on such a subject are likely to be the popular ones.

It is debated even among doctors themselves whether or not any good at all is done by vivisection. But it is unquestionable that the evil done by violating the general human feeling as to what is right is positive. The issue is really between a system of ethics based on scientific ideas and principles, and the general intuition of right and wrong. A study of history shows us that more reliance is to be placed on the latter than on the former. The kind of argumentation employed in defending the practice of vivisection is often the same kind as has been employed to justify burnings at the stake and other barbarities. It might be applied again to defending things worse than animal vivisection, for instance the vivisection of human beings.

There can be no question but that a man who has hardened himself sufficiently to perform vivisection without flinching, has performed a still more risky experiment on himself. He has stifled certain feelings which are universally recognized as being essential to human well-being and happiness—the instincts of compassion and sympathy with suffering. How far may this first step carry him before he is through? That is a serious question, indeed.

It is a safe presumption that when scientific reasoning (and it is not yet proved that the reasoning is scientific) leads to conclusions so strongly at variance with the general sense of the community, there is some flaw in the reasoning. Surely, one reflects, the *real* advantage of the race cannot involve cruelty to animals. And one is tempted to ask whether, after all, the experimental biologists are safe guides in matters outside of their own immediate domain, in questions affecting the morals and welfare of the human race. Human interests are many, and they must get along on a basis of mutual adjustment and mutual recognition. Biology is a most useful branch of culture; but it is to be doubted whether it can claim to rank as a basis for the ideals that govern human polity. We speak with all due deference; but, even among the ranks of biologists themselves, one finds a considerable diversity of opinion expressed as to points which are quite essential. When, therefore, there

is a clash between the ethics of biology and those commonly accepted by the race, one would prefer to doubt the former rather than the latter, at all events until the biologists can bring forward a fairly unanimous and definite expression of opinion as to the facts on which they base their principles.

To a Theosophist the question would be quite clear. He would say: "The law of compassion forbids me to do this, therefore there can be no real advantage in doing it; any apparent advantage must be an illegitimate advantage, a temporary advantage, or an advantage gained by a few at the expense of the many. I will forego that supposed advantage." For the Theosophist is accustomed to recognize the voice of compassion as being a truer wisdom than the wisdom which consists in weighing advantages. But in the world generally there is not such clearness of thought, albeit the intuition of the people speaks out strongly against the false theories of life on which they have been nourished. What may be called the religion of science is largely based on the incomplete data and ever-changing opinions of science; and the professed representatives of ecclesiastical authority do not in practice invariably set the principles they teach above an expedient yielding to other interests.

No broad-minded student of humanity can deny that the human instincts of compassion, sympathy, and mercy, are essential factors in the welfare of the race. If this is the case, then what are we to think of any cult, be it styled scientific or religious, which should antagonize those instincts?

What is needed, then, is a science which will give us such an understanding of human nature that we can see clearly the facts upon which this law of compassion is founded.

But biology investigates only the material body, where are to be found the organs and centers of the bodily instincts and passions. Little wonder then, if biologists often find themselves without data with which to support the teachings of the moral intuitions, and proceed to set up a system based on the laws of the animal nature of man.

But the principle thus introduced is surely a dangerous one. Is it not the principle of the strong preying on the weak for the sake of a presumed advantage to the former? Where is the line to be drawn? This principle has always been the destructive one in history; and we cannot all be biologists; there must always be some people who have to study broader questions upon which depends the well-being of all, including biologists themselves as members of the human family.

STUDENT

### The Arthurian Legend

A RECENT book on the Arthurian legend prompts a well-meaning critic to say in defence of the hero:

There is no reason, for instance, for conceiving the historical Arthur as a bare-foot and bare-legged savage chieftain. The Latin origin of his name which seems well-assured—if nothing else—would lead us to suppose that he belonged to the Romanized Kelts, and hence was, no doubt, a civilized man.

We ought to be grateful for so much; though whether Arthur would appreciate the

honor of being called "a civilized man" is a little doubtful.

The theories about King Arthur are extremely numerous. He was a solar myth, having never had any existence at all. There were *three* of him, three savage chieftains, one for Wales, one for Cornwall, and one for Scotland; and the three were combined into one figure. There were *two* of him, a savage chieftain and the Roman Emperor Maximus. Maximus was of date 382, was of British descent, and ruled Britain, Spain, Gaul, and Italy. The exploits and dominions of the latter were credited to the former. There was *one* of him, a petty sovereign of Camelot around whom the myths of Brittany and all other lands gradually clustered.

A great figure may be equally well belittled (a favorite trick now) by making him a mere focal point for myths as by splitting him up into several people.

Says Mr. Wheeler, in *Byways of Literature*,

One other theory concerning Arthur deserves mention. It is that of Mr. Owens, compiler of an excellent Welsh dictionary. According to him there are two Arthurs; one belongs to Keltic history, the other to the old mythology of the race. He conjectures that the true Arthur of history probably received this name after his death, in compliment to his virtues and his heroisms. The old Arthur is such a figure as Hercules, a demigod of the oldest mythology of the Kelt-Euskalic people. He was the Arcturus, or Great Bear, and proprietor of the constellation Lyra, which is called by the Britons Telyn Arthur, or Arthur's Harp. Bardic memorial stones, inscribed with his name, and cyclopean foundations, traditionally assigned to his glory, found here and there over the theater on which the original Britons have acted, give some confirmation to a theory which seems at first sight fanciful.

This seems, from one point of view, to be getting a little nearer the mark, and we are content for the present to have Arthur rank as a celestial myth only, with Hercules, Quetzalcoatl, Odin, and the rest. In due course his existence will be proved by stone, not parchment, evidence. The Welsh manuscripts will throw little or no more light than we have. By no means all the stones, the bardic memorial stones, to which Mr. Owens refers, are now above ground. Nor are they all in Britain. Sharon Turner quotes Alanus, of the Twelfth century, as saying of Arthur:

Who does not speak of him? He is even more known in Asia than in Britain, as our pilgrims returning from the East assure us. Both East and West talk of him. Egypt and the Bosphorus are not silent. Rome, the mistress of cities, sings his actions. Antioch, Armenia, Palestine, celebrate his deeds.

Mr. Wheeler says:

At one moment this Cornwall [?] knight seemed about to become the eponym of humanity. The belief in old British minds that he was risen and still lived shows that he was even confounded with our Savior.

Not necessarily. No few of the old legendary heroes were regarded as still living and ready to appear when the time called.

According to the probability of the thing in the light of Theosophic teaching, the legends record an actual Keltic Initiate-king, legends many many thousands of years old, dating from a civilization of which we can now hardly conceive. He can only be called a Romanized Kelt if the Romans are themselves called Romanized Kelts.

STUDENT



# Some Views on XXth Century Problems

## Indifference to Immortality

PROFESSOR OSLER has been expressing his opinion that both the educated and refined man, as well as the mass man, have become indifferent to immortality. He appears to confuse indifference with disinclination to discuss:

Where among the educated and refined, much less among the masses, do we find any ardent desire for a future life? It is not a subject of drawing-room conversation; and the man whose habit it is to buttonhole his acquaintances and inquire earnestly, after their souls is shunned like the "Ancient Mariner." . . . Did men really entertain such a wonderful thought as survival after death, would they not make it a subject of daily intercourse, and vie with one another in expressions of astonishment and joy at such a glorious prospect?

If we go in through the layers of mind, we find in the outermost one a set of beliefs which, though the owner is sure they are right, are not held beyond range of argument. A man may consider a high tariff the salvation of his country or a pernicious nuisance; yet he will not regard an opponent as necessarily a lunatic. We might remark in passing that his disinclination to discuss his view might neither imply that he had ceased to hold it nor that he had become uninterested in it.

The next layer contains beliefs which are founded on an act of reasoning, but are so obvious and universal that no one thinks of talking about them or even considering them. That the sun will rise tomorrow is one of them.

Have we to stop here, or is there another layer? Surely there is, very far in. The beliefs contained there are so very far in that though their presence may be felt in the outer consciousness, they may not be able to take intelligible form there. As is the certainty that the sun will rise tomorrow to the certainty that the tariff is wise or unwise: so is the certainty of immortality to that about the sun. Inner layers of belief are not affected by doubts concerning their contents in outer layers. A man's middle-layer belief that the sun will rise every morning for millions of years to come, that is, that it may always be counted on to rise tomorrow—will not be affected by outer layer speculations that some comet may strike us and cause us to fall into the sun. Still less will the deepest layer be affected. The outermost mental layer can trifle with the consciousness of immortality, can make faces at it and tweak its beard; but cannot get rid of it. To it is due the very indifference of which Dr. Osler complains. Life is sure of itself after all. Mind is only one of the flowers of that root, and while it doubts with a power that comes from that of which it doubts, it can secretly feel the foolishness of its doubt. If it really could doubt it would go mad with horror, and the next moment would have actually ceased to be. Life doubting itself would produce a vacancy in subjective space, the only real—but impossible—suicide.

Dr. Osler's "indifference" has more than one cause. The soul-deep intuition of immortality, coming to the front, has been arrayed by

the dogmatists and theologians in various queer robes. People do not now like those robes; yet should the august figure be admitted to a conversation it must come thus mediocrally attired. They are also sick of controversy. And they doubt whether anyone has any more knowledge than they.

The intuitions, or acts of knowledge, of the deepest layer of consciousness are related. To dwell on one, makes the others clearer. One of these others is the intuition of Nemesis, of Karma. So those whose lives are consciously evil do not like to go in and explore the intuition of immortality, because they then have to face the intuition of Nemesis.

There are others who are *young*, not in physical years but in evolution. They can no more discuss immortality than a little child can discuss its mother's love for it. But they *know* it like the child the love. (We have no word for an immediate intuition which *mental* consciousness is too immature to formulate in any way.)

As soon as there are men before the public who have searched out the intuition of immortality and cleared it of veils, they will not lack listeners. But it is not the theological seminaries that can teach how to do that. If they could, they would not have to complain that their students are fewer every year. H.

## Forgiveness

HAS not the story of the Prodigal Son, in its half-told form, done a little harm along with its much good? The churchman has erected upon it the teaching of the forgiveness of sin, but he has made the word forgiveness or forgiveableness bear a wider meaning than the story warrants. Let us try to tell ourselves a little more of the story.

The Prodigal came back and was welcomed royally and joyfully. Days passed away, and the excitement finally died down. He has now to face himself. No kindly helpfulness of others can conceal from him that years of dissipation have irreparably wrecked his health and strength. To the tasks so easily done by his brothers he is totally inadequate. The effects of the mis-spent years are upon him to the day of his death. His mind has not its old-time vigor; memory is slow and unretentive.

In other words the welcome and forgiveness, complete and perfect as they are, do not undo one single result of the evil sojourn in that far-off country. The debt to nature remains.

If it be said that we are straining a mere parable, only intended to teach one thing, we will but ask that the Christian critic shall himself stay by that one thing. The one thing is, without question, that he who has strayed from the Light may at any moment return to it, that it will meet him more than half way, that it will fill him with its transcendent peace and joy. This is Theosophy as it is Christianity. The Light is a watching conscious Presence within all men. It is because of its constant work, often unsuspected, for years unfelt, upon the lower sinning consciousness, that this latter (in the story) finally

reaches no mere negative satiety in evil, but a positive passionate desire for *home*, the companionship of its divine "Father." Satiety is but exhaustion.

According to the intensity of the new-born desire or passion for good, is the mind cleared and hallowed, are the eyes opened upon truth, is death made nothing, is immortality perceived, is the indwelling Light known in surety, is compassion awakened and unselfish brotherliness perfected.

This is the "forgiveness," and its benediction is eternal. But the debt to nature remains unpaid. Every effect of every sin is still present. If the Christians had not lost sight of the greatest fact in human life, Reincarnation, they would not have supposed the possibility of dodging natural law. Why are children born weakly or deformed if not as the outcome of past and forgotten misdeeds? Yet in such bodies often shine little souls that almost make a halo about them. They are Prodigal Sons of another life. Nor is persistent nature vengeful in this, but co-operative with the Light. The purpose of the two is to produce perfect and splendid men and women, soul and mind and body, with the spiritual will evolved to its utmost strength. Every failing and disability of mind or body in any one of us corresponds to failure sometime in the past to use will. And in the end these very conditions call out, for their endurance and then for their cure, the amount of will whose absence was their cause. When the moment of redemption comes, the return home, old temptations lose their power. Relative sinlessness is then often very easy and natural. The sword of will must have its whetstone, and the consequences of past sin are precisely that.

Forgiveness is restoration of relationship to the Light; it is a purely spiritual step of growth. The rest of the nature takes its corresponding step more slowly—by submission to, but also effortful and courageous reaction against, the disabilities entailed by the past. Thus the mental and physical natures come at last to *their* perfect measure.

STUDENT

## A Futile Penalty

A CHICAGO judge has taken to fining the victims of the cocaine habit, hoping in that way to check an ever-growing evil. On his first move in this direction he fined four, all under 28 years of age, and one of 20.

It can hardly be hoped that the method will achieve any result at all. Those who become known as victims are in nearly all cases too much involved to rescue themselves. Those who have not gone so far, but are accidentally detected, will merely take more care in concealment. The proper method seems to be to make the sale of the drug illegal except on medical prescription, and that to be filled once only. The same course should be pursued for morphine. We put obstacles to the buying of pistols because they lead to murder. Well. These drugs lead to suicide. STUDENT

# Archaeology

# Palaeontology

# Ethnology

## Whence the Aztecs?

THE problem of the origin of the ancient Mexican civilization is indeed one that needs considering, since it can be solved by no ordinary theory of the origin and development of races.

Prescott in his *Conquest of Mexico* says:

Whence did the refinement of these more polished races come? Was it only a higher development of the same Indian character, which we see, in the more northern latitudes, defying every attempt at permanent civilization? Was it engrafted on a race of higher order in the scale originally, but self-instructed, working its way upward by its own powers? Was it, in short, an indigenous civilization? or was it borrowed in some degree from the nations in the Eastern World? If indigenous, how are we to explain the singular coincidence with the East in institutions and opinions? If Oriental, how shall we account for the great dissimilarity in language, and for the ignorance of some of the most simple and useful arts, which, once known, it would scarcely seem possible should have been forgotten? This is the riddle of the Sphinx, which no Oedipus has yet had the ingenuity to solve.

Speaking of the ancient Mexican calendar, Prescott says that the Mexicans made up for the odd hours at the end of the 365 days by a system of intercalation which added 25 days every 104 years, so that their calendar at the time of the conquest was found to be exact; the European one being some days out! This intercalation gives .2404, an error of about 2½ minutes, and it would take between five and six centuries to lose a single day. Prescott continues:

That they should be capable of accurately adjusting their festivals by the movements of the heavenly bodies, and should fix the true length of the tropical year with a precision unknown to the great philosophers of antiquity, could be the result only of a long series of nice and patient observations, evincing no slight progress in civilization. But whence could the rude inhabitants of these mountain regions have derived this curious erudition? Not from the barbarous hordes who roamed over the higher latitudes of the north; nor from the more polished races on the southern continent, with whom it is apparent they had no intercourse. If we are driven in our embarrassment, like the greatest astronomer of our age, to seek the solution among the civilized communities of Asia, we shall still be perplexed by finding, amidst general resemblance of outline, sufficient discrepancy in the details to vindicate, in the judgments of many, the Aztec claim to originality.

Since Prescott is one of the old solid school of writers, distinguished for never writing without a thorough mastery of his subject and of all collateral subjects that could possibly have any bearing upon it, we may expect to find that he has already (before writing)



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thought of the various possible theories and weighed them against each other, so that his final judgment is the result of calm and balanced reflection. And in fact we find that he has considered and given due, but not undue, weight to theories about which later writers have written whole books in apparent ignorance that they were not the first in the field. We have referred in this Review to a writer who tries to account for the resemblance of ancient American civilization to ancient European by saying that all men will, under given circumstances, arrive at given results. Prescott had also thought of that, and here is what he says about it.

It is true we should be very slow to infer identity, or even correspondence, between nations, from a partial resemblance of habits and institutions. Where this relates to manners, and is founded on caprice, it is not more conclusive than when it flows from the spontaneous suggestions of nature, common to all. The resemblance, in the one case, may be referred to accident; in the other, to the constitution of man. But there are certain arbitrary peculiarities, which, when found in different nations, reasonably suggest the idea of some previous communication between them. Who can doubt the existence of an affinity, or, at least, intercourse, between tribes, who had the same strange habit of burying the dead in a sitting posture . . . But when to this is added the circumstance of collecting the ashes

in a vase, and depositing the single article of a precious stone along with them, the coincidence is remarkable. Such minute coincidences are not infrequent; while the accumulation of those of a more general character, though individually of little account, greatly strengthens the probability of a communication with the East.

The principle of dividing years into cyclic groups enumerated by a periodic series instead of numbers, was used by various nations of the Mongol family, from India to Japan. An equally strange coincidence is found between the hieroglyphics used by the respective nations for the terms of their series.

But, strangely enough, language, instead of confirming the theory of a connexion with Asia, contradicts it.

The languages spread over the western continent far exceed in number those found in any equal population in the eastern. They exhibit the remarkable phenomenon of differing as widely in etymology as they agree in organization; and, on the other hand, while they bear some slight affinity to the languages of the Old World in the former particular, they have no resemblance to them whatever in the latter.

Whence then this civilization that did not grow up spontaneously and was not derived from the Old World? Whence this accurate knowledge of astronomy? Whence this identity with the Mongols in some respects, combined with a total difference in others? The only possible answer is that which also affords a clue to so many other problems, that both Americans and Asiatics have sprung from some common family in a past far remoter than scholars usually contemplate in connexion with the human race; the teaching, in fact, of the Secret Doctrine. The identity in science, as in religion (for the Aztecs had a Flood, a Noah, an Ark, a Dove, a Tower of Babel, etc., etc.), points to a common Wisdom-Religion known to this ancient parent-race.

The teachings of Theosophy are the only clue to facts; for there is a natural correspondence between facts and the truth.

STUDENT

## Old Norse Anchor Found in Minnesota

IT is reported from Crookston, Minn., that some contractors, working on an experimental farm, have found a ship's anchor of antique pattern buried at a depth of six feet in solid clay. It is said to be similar to those used by the Norsemen and that one of the workmen who had been a Norwegian sailor, is reported to have recognized the pattern as similar to some which he had seen, handed down as heirlooms, in his native land. It is believed to be a relic of the early voyages of the Vikings.

STUDENT

# ✻ The Trend of Twentieth Century Science ✻

## The Possibilities of Memory

MOST people have played "memory-dominoes," that variety of the game in which the pieces, once carefully looked at, are turned face downward and thereafter played from memory. It is a little difficult the first evening; on the next, easier; after a few more, any number of pieces can be quickly noted and remembered without mistake. Anyone who watches his mind at the process of learning the numbers will see that it is almost automatically making use of little tricks, mnemonic aids. Thus it may note that the first number is twice the second, that the fourth is the mean between the fifth and third, that the sixth is the first and fourth added together, and so on. Each number is pictured, and the pictures are held steady and linked by the relations noted between them. Similarly the mind often learns the meanings of foreign words when acquiring the language, by means of consciously, half-consciously, or (to the person) unconsciously made puns, often crude enough but yet effective as links or bridges.

From time to time we are astonished by the performances of mathematical prodigies, people who can rapidly learn enormous lists of figures and extract square and cube roots of formidable numbers. Some cannot, some will not, explain how they do it. A German, Dr. Gottfried Ruckle, has trained himself to the ability to do the same feats several times faster than most of the professionals, and, not being a professional but a man of science has written a full explanation of his methods. They consist in doing consciously and on a very elaborate scale what the mind of each of us does for itself on a small scale. Just as the ordinary mind, in learning a short list of numbers, tries to find relations between them, so does Dr. Ruckle's, but with more grasp because of long practice. He can take and picture his numbers in blocks of threes and sixes. Suppose we take the number 375100. The first three figures are the number of days in the year plus 10 and the second three begins with 10. The next block of six would be treated in similar fashion and related in some way to the first. Groups of figures to be multiplied together are first picked to pieces and then multiplied algebraically. The whole secret in fact is the use of instinctive mental processes brought to the utmost elaboration.

Learning to think is like learning to walk. At first the brain and attention must occupy themselves fully with the movements. Soon that becomes unnecessary; the centers in the spinal cord, which at first required supervision, become competent to manage it all without any mental attention. Dr. Ruckle has been able to hand over a great deal of the work of mathematical "walking" to his mental "spinal cord." More and more complex processes can go on without the necessity of his whole attention; some go on without any attention. Man's whole progress consists in handing over to lower departments the activities which once needed his entire concentration, departments which he need thereafter only visit or superintend from an increasing distance. With re-

peated effort of thought and meditation we find ourselves to be something more than flesh, to be soul. The conviction enters as a feeling into every fiber of mind, and becomes the basis upon which we can move on. We are really only encouraging nature, encouraging the mind to a natural set of steps in self-realization. Once they have been well taken they are instinctive. Then we go further, find ourselves immortal, discover our work as souls, always moving step by step according to natural paths of growth. STUDENT

## Sir William Ramsay's Copper

SIR WILLIAM RAMSAY has given us the truth about the rumor which credited him with having manufactured copper. Instead he has *disintegrated* it, the products being the metals which he was supposed to have united to make it; namely lithium, potassium, and sodium. The disintegration was effected by the radiations of radium, presumably the X-rays. The three metals he calls "degradation products" of copper. He also thinks that radium, when itself disintegrating, yields the curious gases neon and argon, probable relatives of nitrogen and existing in small quantities in the atmosphere.

The meaning of the experiment is that the complex copper atom becomes so excited by the rays from radium that it loses some of its inner constituents. These, discharged, unite into elements of lower atomic weight. The weight of copper is 63; that of lithium 7; of sodium 23; of potassium 39. The four metals all belong to the alkaline line and are thus related. Further down the same line come gold and silver with weights of 196 and 108. Radium itself is in the same line, with a weight over 200.

People are naturally using the word transmutation, with its alchemical flavor. But there are some to whom the flavor is nauseous. Lord Kelvin, with the ground yielding under his feet every day, still tries to stand firm. Transmutation of metals! Why we shall soon have Atlantis, civilized man a million years old, an ancient Wisdom-Religion — who knows what else? It must never be permitted, never, never! So behind Lord Kelvin's protesting figure we discern a thin line of people who feel safe against the incoming tide of facts whilst he remains. Says one of these, writing a leading article in a New York paper:

There are as yet no indications [!] that the precious metals can be evolved from anything else, as the alchemists hoped [!] might be the case . . . So long as Lord Kelvin vigorously discredits transmutation no one else need feel ashamed to evince scepticism.

It seems quite supposable that at the head of each of the seven lines of Mendeleeff's table, of which the alkaline line is the first, stands a very heavy element which by its disintegration gives rise to the whole line. And it may of course be possibly true that behind these seven stands another of which they are in their turn the descendants. That would mean that all our chemical elements are products of "degradation." If this heaviest ele-

ment exists, as judging by analogy it must, and exists in quantity in the deepest parts of the earth's crust, we can understand that by condensation of its radiations in the more superficial layers the elements we know can have come into being.

X-rays are a form of light. We have seen that they tend to disintegrate whatever element they fall upon. We now want to get some understanding of its reverse, the force that integrates, builds, the force of cohesion. It must be in immediate relation with cosmic formative will, and must in that case be in the same relation with our own will in our own bodies. But we have learned from modern science that will is an illusion; at least we should have learned it if the words of the assertion had any possible meaning, could in any way be related to an act of consciousness. The three degrees of comparison in respect to an assertion would be: Doubtful; Untrue; Inconceivable. An inconceivable assertion is a sort of idiot in the world of intelligent statements. STUDENT

## Automatic Soil Regeneration

PROFESSOR WHITNEY, of the Bureau of Soils, Department of Agriculture, has promulgated the "exploded heresy" that the growth of plants does not exhaust the soil. He stands to his guns notwithstanding the epithet, and so the old controversy of a century ago is reopened. On the other side is Dr. Hilgard, who says: "This theory, which Professor Whitney seems to think is new, was advanced, discussed, and exploded a hundred years ago." With all respect to Dr. Hilgard we imagine Professor Whitney is as well acquainted as himself with the history of scientific agriculture. The very last word of science is certainly on Professor Whitney's side. We know that under certain circumstances nitrogen is replaced. But how about, say potassium salts? Can there be a replacement of exhausted potash? It seems extremely probable. We have just learned that this metal is one of the products of degenerating copper under the influence of radium, or rather of X-rays. It arises from the copper as an emanation to which other matter is more or less transparent. Besides that copper is very widely spread throughout the crust, and that radium or some other radio-active body is apparently omnipresent, there is no reason to suppose that copper is the only element which can thus break down. The last theory is that all the elements we know are being generated somewhere or everywhere in the crust and perhaps coming up from the depths to the surface either in solution or as radiations. They are perhaps arising from some heavier body of which we know nothing, lying too deep for present means of discovery.

We do not as yet know Professor Whitney's precise theory, but the science of the hour certainly warrants belief that under circumstances not fully defined, any element lost to a soil by plant growth may be slowly replaced; and under circumstances of which we know nothing be possibly replaced with relative speed. May not living monads be concerned? A.



# Nature

# Studies



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## The Wild Garden

SOME Nature lovers take a delight in the "wild garden," a garden in which plants and shrubs are left more to take their own course and in which formal arrangement is avoided. Dead leaves are not removed, but left to enrich the soil; and trees and bushes are allowed to grow thick and afford a natural protection against sun and wind. The flowers that are introduced are not set out in lines or beds, but in patches; and the disposal of them affords a fine field for the display of taste.

After all, man is himself a part of Nature — using the word Nature in a wider sense; and it need not be assumed that what he does is necessarily artificial. Perhaps it would be more accurate to say that natural and artificial are names for extremes and there is no dividing line between them. The extremes in this case are too much wildness and too much formality. Often there is too much of the destructive spirit manifested in making a garden. Things are rooted up, the ground is levelled, and an entirely new garden is deposited on the waste thus created. It would be better in many cases to see what could be done in the way of retouching the natural scenery and aiding it to blossom forth to greater perfection along its own lines. Thus the garden would be evolved rather than built. STUDENT

## Economizing the Turpentine Crop

THE Forest Service is effecting a great economy in the gathering of turpentine and is saving both the trees and their product. The old method of collecting the sap is to cut a deep box in the tree, into which the turpentine from the scarified trunk runs down. But this method injures the trees very much; they only survive the operation four years; and, if they continue to live, their value as turpentine producers is at an end. Besides the value of the lumber is lessened, and the notched trunks may decay before the arrival of the lumberman; while they are also more liable to catch fire.

The new method is to conduct the turpentine from the scarified trunk along a small galvanized iron gutter into a clay cup. By this means the tree is not injured, lasts eight years, and yields and produces more each year.

The task of introducing the new method affords an instructive example of the difficulty that must be encountered by those who undertake to supplant old methods. First the potters would not make the cups because they were afraid it would not pay them to make an article for which, as they said, there was no demand. So the Forest Service had to acquire a pottery of its own. Next, the old turpentine collectors would not abandon the method to

which they had become accustomed. Finally the workmen employed by the Service refused to handle the cups. Persistence, however, got these workmen into another groove and they became used to handling the cups; while the old style of operators are gradually following suit.

It is the pine forests of the Southern States that are the source of supply, in timber, turpentine, and rosin. Twenty million cups are used and seven or eight million are added each year. They cost 1.6 cents each, machine-made.

It is gratifying to hear of the introduction of less wasteful ways of dealing with our abundant resources.

STUDENT

## The Honey Buzzard

THIS handsome bird has been practically extirpated from Great Britain, owing to thoughtlessness. It is altogether harmless to game preservers, as it subsists almost entirely on an insect diet. About 1860 it became known that several pairs resorted annually to the New Forest, and

£5 became the standard price which collectors offered for a pair of eggs, while nearly £40 was given for a pair of old birds with their nestlings; so that by 1870 most of the birds had been killed. And this was entirely unnecessary, since eggs and skins from the Continent, exactly the same, might have been procured for only a few shillings.

*Pernis apivorus*, as its name implies, prefers bees as food; and its German name *Wespenbussaar*, shows that it also eats wasps. If it were not customary for the genus *Homo Sapiens* to shoot strange birds at sight because they are strange, he might not have to shoot so many wasps; for the buzzard will dig out a wasp's nest and devour the larvae, being totally indifferent to the stings of the insects.

STUDENT

## Salubrity of the Laurel and the Sunflower

PEOPLE living in damp localities are recommended to plant the laurel and the sunflower. The laurel, it is stated, gives off abundant ozone, while the sunflower destroys the malarial condition; and the two planted in abundance will speedily increase the dryness and healthiness of the atmosphere.

The hygienic properties of plants in their living and standing state is a branch of therapeutics that might usefully be studied. T.



### In English Woods

**H**OW rich in growth and yet how delicate are the trees of Devonshire! Seen from the distance they appear almost as a deep luxuriant moss, so soft and closely packed and so seemingly dainty are the branches. Determined they seem to be that Mother Earth, so rough and brown, should not be exposed to view in that neighborhood! They have dressed her in a gorgeous green velvet cloak, closely fitting the sturdy arms that reach far out into the sea, and the smoothly rounded shoulders away inland, as far as they are protected from the rough winds that sweep over the downs. Right to the water's edge falls the glorious green in ample folds, to the daring point of the high water line. Green meets blue but for a narrow border of glittering sand and shingle.

Old England is very beautiful, but as we explore this mystery of beauty in Devonshire woods it is even beyond our expectations. The trees are tall and sturdy and they stand side by side as though encouraging each other. Here is the old beech, whose ancient name in the Anglo-Saxon form *bóc*, meaning at once a book and a beech tree, shows an interesting connexion with the German *buchstabe*, recently referred to in these pages. In fact the name was possibly given to this tree since it provided the best wood for the ancient Runic tablets. Or mayhap the tablets were named from the tree; we do not know. The graceful ash, the birch, oak, with

occasionally some willow or fir, each finding free expression for its most distinctive character, seem to clasp hands in comradeship, while the ivy, of perfect leaf, traces exquisite designs upon the tree stumps about, all ready for the artist to adapt and interpret. On the ground is a rich undergrowth of bracken, blackberry briars, shrubs and mosses, tiny little rock plants with tiny flowers, and delicate ferns between the rocks, not to speak of

### Revisited

By JOHN GREENLEAF WHITTIER

Read at "The Laurels" on the Merrimac, 6th month, 1865, by the author, the poet Whittier. Read again at "The Laurels" on the Merrimac, 8th month, 1907, by Katherine Tingley, upon the occasion of her revisiting this loved and historic estate, the home of her childhood, and which, through re-consecration by her, is now destined to become in the future, a Rāja Yoga Center of Light.

**T**HE roll of drums and the bugle's wailing  
Vex the air of our vales no more;  
The spear is beaten to hooks of pruning;  
The share is the sword the soldier wore!

Sing soft, sing low, our lowland river,  
Under thy banks of laurel bloom,  
Softly and sweet, as the hour bescometh,  
Sing us the songs of peace and home.

Let all the tenderer voices of nature  
Temper the triumph and chasten mirth,  
Fall of the infinite love and pity  
For fallen martyr and darkened hearth.

But to him who gives us beauty for ashes,  
And the oil of joy for mourning long,  
Let thy hills give thanks, and all thy waters  
Break into jubilant waves of song!

Bring us the airs of hills and forests,  
The sweet aroma of birch and pine,  
Give us a waft of the north-wind laden  
With sweet-brier odors and breath of kine!

Bring us the purple of mountain sunsets,  
Shadows of clouds that rake the hills,

The green repose of thy Plymouth meadows,  
The gleam and ripple of Campton rills.

Lead us away in shadow and sunshine,  
Slaves of fancy through all thy miles,  
The winding ways of Pemigewasset,  
And Winnepesaukee's hundred isles.

Shatter in sunshine over thy ledges,  
Laugh in thy plunges from fall to fall;  
Play with thy fringes of clms, and darken  
Under the shade of the mountain wall.

The cradle song of thy hillside fountains  
Here in thy glory and strength repeat;  
Give us a taste of thy upland music,  
Show us the dance of thy silver feet.

Into thy dutiful life of uses  
Pour the music and weave the flowers;  
With the song of birds and bloom of meadows  
Lighten and gladden thy heart and ours.

\* \* \* \* \*  
Once again, O beautiful river,  
Hear our greetings and take our thanks;  
Hither we come, as Eastern pilgrims  
Throng to the Jordan's sacred banks.

the harebells and primroses in spring time!

To walk through these green glades after a shower is to realize most fully their peculiar delights. The air is redolent with the ambrosial scents that float from all the wholesome dewy growth; the sun's rays are filtered through a tender green veil, that calms and rests, while the gentle susurrus of the grateful leaves fills the silence.

There is a stillness, but not the stillness of death; it holds your attention and, standing apart to listen, you hear the rustle of the bracken crushed by some rabbit seeking his hole, or by a squirrel dislodging some dry twigs in his ramble, while the musical hum of insect life goes on. There is a silence, and yet not a silence; it is the quiet of intense activity; myriad lives, seen and unseen, laboring to their utmost, keyed to a unity of endeavor. Some are weaving the lovely texture of green; as they fulfil their natural functions silently and, in our narrowed sensing of the word, unconsciously, they are doing untold service, with every breath consuming what is poison to us and liberating the elements we need and must have in order to live. In the great laboratory of nature all are at work, breaking up old combinations and forming and reforming new ones. Each little life appeals to us gently yet with power; as it would say: O, ye lords of creation! weave your own lives more consciously into this mighty brotherhood of Nature! Is it possible that you are content to be an incon-

gruous element in such a scene? That man or woman, whose soul-beauty should be the crowning point of all the beauty shadowed forth in tree and flower, should ever bring a jarring tone amidst this harmony of form and color?

What has cut us adrift from the mystic communion that should exist between all the kingdoms of Nature? Is it a mask of insincerity, selfishness or vanity? Truly it is because we have grown away from childhood, for every child is a poet if he but believes it, loves, endeavors and aspires. Yet it is not by dreaming that he later finds his genius, but by working. Nature's voices strike the instrument that is vibrant and alive. By steadily and earnestly fulfilling her duties to the utmost, woman may open up her nature to see the vision glorious. She may take her rightful place and know herself poet and artist. Then she may visit the woods as a magician, responding to all their holy influences and in her turn touching the keys of forces that have been put in chain for humanity's best use by these little lives. Unceasingly they call us to shake ourselves free from artificialities and put our hands to the task that is ours.

In every woman's heart is planted some seed of the higher aspect of the mother love, a compassionate desire to lift the weary and struggling, to stand by the sin-tossed and suffering, to rouse to effort the indifferent soul by sympathy and cheer. Humanity — so long orphaned — is it not waiting for this great power to be given out freely in a wider field? Do we wonder that the motherless go astray? Let Motherhood unite to take the Orphan — humanity — to her heart, to feed and clothe it by her handiwork, to inspire it with her hope, share with it her living interests and as all move forward together the road will broaden out, they will see yet a little further and will enter the larger life.

Everywhere are starving ill-clad natures where the soul-life has not yet begun to weave its mystic colors and harmonies. Even as the leaves of the trees clothe the earth in our glorious English woods, so will the efforts of even a few who are united in purpose and at heart cover earth with a golden sheen and paint, for the redemption of earth's children, magic pictures of a New Golden Age upon the Eternal Screen of Time.

True hearts in England are rejoicing at just this moment, and one feels that all nature must rejoice with them. Those mystic lines from the *Voice of the Silence* float into the mind as one writes:

Behold the mellow light that floods the Eastern sky. In signs of praise both heaven and earth unite. And from the four-fold manifested Powers a chant of love ariseth, both from the flaming Fire and flowing Water, and from sweet smelling Earth and rushing Wind.

Hark! . . . from the deep unfathomable vortex of that golden light in which the Victor bathes, All

Nature's wordless voice in thousand tones ariseth to proclaim:

*Joy unto ye, O Men of Myalba. A Pilgrim hath returned back "from the other shore."*

*A new Arhan is born.*

AN ENGLISH STUDENT IN LOMALAND

### The Heart Memorial

IT is announced that the three daughters of the poet Longfellow, Miss Longfellow, Mrs. Thorp and Mrs. Dana, have given a large sum to one of our Eastern colleges to establish a scholarship in literature in memory of their father. The fact of this endowment

years since by one of our beloved students — now a resident of Lomaland but at that time living in a distant city — a gift of a goodly sum to be consecrated to the Râja Yoga education of little children in memory of the student's loved and honored father. It was the beginning, but it touched all hearts and has borne fruit in saved lives, ennobled characters and souls strengthened for life's work. It has made the world better. What greater memorial could any soul ask than to live enshrined in the loving memory of those whose every act speaks of gratitude? STUDENT



Lomaland Photo. and Engraving Dept.

WOODLAND SCENE, DEVONSHIRE, ENGLAND

**A** SACRED presence overbroods  
The earth whereon we meet;  
These winding forest-paths are trod  
By more than mortal feet. ---From  
*June on the Merrimac*, by Whittier

was announced in the very church in which their father, years before, had delivered his famous *Morituri Salutamus*, a poem that will be an inspiration to young students for generations to come.

Compare this memorial gift with the all too usual custom of building elaborate tombs or erecting monuments. The latter has long since grown to be an anachronism in this fresh, young, growing time of ours, a custom far "more honored in the breach than in th'observance," and more than obsolete in the ranks of Lomaland students or, indeed, truly Theosophical students the world over. We well recall the thrill of something like inspiration we all felt when we learned of the gift made some

### Another Woman Explorer

MADAME Camille du Gast, one of the most daring among modern explorers, has recently returned to France from Morocco, whither she had been sent on an important mission by the French Agricultural Department. Madame du Gast was in Morocco eleven months and succeeded in carrying out the difficult task assigned her, an official report of which she is now preparing, in spite of the fact that both French and foreign diplomatic representatives in Morocco advised her to abandon the task and unconditionally refused her safe conduct into the interior.

"I then," said Madame du Gast, "turned to my old friend Raisuli, the famous brigand chief, and he put four horsemen at my disposal as long as I wanted them. For three months my escorts came to fetch me every morning at my hotel and remained with me until the evening."

It is Madame du Gast's opinion that much can be accomplished in Morocco providing pacific means be used, as she found the inland country well adapted for agriculture. The treatment accorded to her by the brigand chief Raisuli and a fellow-bandit, one Valiente, who also aided her, was chivalrous to a degree, and in no particulars, she states, did they deceive her, endeavor to entrap her or misrepresent conditions. By their help she was enabled to penetrate into a hitherto little known and admittedly unsafe region, a help she fairly won by her womanliness, her determination to do her duty or die in the attempt, and some knowledge, at least, of human nature. STUDENT

A WRITER in the *New York Press* pays a tribute to the apartment house janitress, who, he declares, is a wonderful creature, her qualities not yet fully appreciated. The daily demands on her abilities, her strength, her sympathies, are continuous and various, yet her monthly wage is meager and her lodging usually a basement room. Indifferent to personal comfort and personal affairs, her interests are, and must be, entirely those of the tenants in her block and in the neighborhood in which it stands. She has come to be one of the steadfast, though as yet scarcely recognized institutions, of all our great cities. H. H.



# OUR YOUNG FOLK

## The Young Folks' Movement in Sweden

ADDRESSES BY PRINCE CARL AND  
VERNER VON HEIDENSTAM

**I**N Sweden the Young Folks' Movement grows stronger every year. You have read on this page of their Midsummer festivals where they gather for several days in each district in some beautiful historical place. Speeches are delivered by the leading men in the country, national music and songs revived, and old dances performed in the national costumes. This movement is only a few years old, yet it has swept over the whole country; and this year, in spite of the unusual amount of stormy weather, about 100,000 young folk are reported to have attended the gatherings.

The movement is wholly unpolitical and non-sectarian. It is only an expression of the new feeling, the new longing for something better, grander, more ideal, in life. The young people do not themselves know what they are seeking and they await their leaders; but in the meantime they are working vigorously against drunkenness, cruelty to animals, and other evils.

H. R. H. Prince Carl, Duke of West Gothland, recently addressed the young folk in his duchy, at one of these celebrations. The meeting was on a mountain, the Mösseberg, and numbered about 15,000 people. After bidding welcome to the young folk and the men and women assembled, he said that in days of yore it was no unusual sight to see the fighting men of West Gothland assembled to defend their country when the enemy unexpectedly crossed the frontier; and so now the message had gone forth summoning the young folk—not to bloody fights this time, but still in response to an appeal to national feeling. For it was the patriotism of their ancestors which, together with other high ideals, had called them together in such numbers in that memorable spot. Though the movement appealed first to patriotism, it also carried with it an ever increasing longing for knowledge. Even among the young there was a longing to broaden their vision beyond the limits of everyday life, to know more of the different conditions of life in the greater world beyond. We must all rejoice, for on this longing for greater knowledge would the youth build its future. But the movement ought not and did not wish to shut its eyes to the great needs of modern life and the many perplexing social questions that called for solution, and self-sacrifice and the readiness to forego some of one's personal comforts would be necessary ere the goal could be reached.

Verner von Heidenstam, one of the greatest contemporary Swedish poets and authors, spoke as follows:



Lomaland Photo. and Engraving Dept.

### A PICNIC ON THE GEFLE RIVER, SWEDEN

**FOR** mankind is one in spirit, and an instinct bears along,  
Round the earth's electric circle, the swift flash of right or wrong;  
Whether conscious or unconscious, yet Humanity's vast frame  
Through its ocean-sundered fibres feels the gush of joy or shame;—  
In the gain or loss of one race all the rest have equal claim.

—James Russell Lowell

Standing here amidst scenes adorned by youth and midsummer glory, my thoughts go back through the cycles of time and the ages of Man. A prescience of great upheavals has long thrilled through the nations; and now, as of yore, the scourge of retributive destiny menaces the wrong-doings of the age. Nevertheless we must seek far to find an age so inspired with solicitude for the welfare of body, soul and country, as our own age, severely though it be condemned. Even the old adage, "The longer a thing lives, the older it must be," may very well be challenged when we regard our own generation.

Relating then, in beautiful poetical language, the story of the Wandering Jew, the speaker imagined him arriving at last in Sweden, and concluding, from the signs of youth and vitality he everywhere sees, that the law of rejuvenescence is eternal; and continued:

If you truly possess the warrior courage of youth, then make revolt against all that is narrow and wrong in the present order, even if it be but twenty years old. Prejudices need not be a century old to be prejudices. The new century has some other mission than to be the shade of the past, however much we may have inherited from that past. You belong to the Twentieth century, and whether or not it is to redeem our promises rests on the healthy independence that runs in your veins. In the past, youth was held in check and not encouraged to express itself; but there was the distinguishing merit of respect for gray hairs—for men who had a long line of experience behind them. I believe this virtue still lives behind the storms of conflicting opinions; we cannot imagine it dying. But in other ways a great change has come. It is to the youth that a healthy welcome is now sounded from every platform. Too long have we failed to avail ourselves of the energy of youth; but now the flood-gates are opening and already in the distance we hear the coming of the spring flood. As it were impossible to think of the most glowing events of our

past history apart from our children, so would it be vain to hope for a new age without their aid.

How the youth feels is no longer any secret. You are animated with the warrior spirit, and longing for men who will not go down on their knees before vanity and frivolity. Keep your word! We need just such men and women. As I see it, these meetings of the youth are peaceful demonstrations, rightly celebrated in the summertime, when we come forth and say:

"Here we are, the youth of the country, happy to live. Many great questions await us in the years to come. We will fight the drunkenness that has done so much harm. We are in the service of all that can enlighten, ennoble, and elevate."

STUDENT

### Facts Worth Knowing

THE first spinning mill in England to be operated by electricity has been started at Pendlebury, Manchester. It has no chimney.

PADEREWSKI can play over 500 compositions from memory, it is said. It is only necessary for him to read or play a composition over twice in order to remember it.

EXPERIMENTS have been made in Mexico in converting bananas into flour. It is said to be very nutritious.

A FEW of the older people in Japan cannot read, but all the younger generation can, and eager interest is taken in public events and administrative measures. There are over 1000 newspapers published, some of them having a large circulation.

THE natural rock bridges recently discovered in Utah may be classed among the world's wonders. The Augusta Bridge has a span of 320 feet, with a clear height of 265 feet above the White River; while the Caroline Bridge has a span of 350 feet across the same river.

ONE of the best illustrations of evolution in applied mechanics is the steam turbine, the latest type of steam engine. It was invented only twenty years ago and in that time has developed from the original ten horse-power turbine into the perfected machine more than a thousand times as powerful, yet the essential feature of the one and the other are the same.

ON the banks of the Smoky Hill River in Kansas is a large cliff from 60 to 80 feet high and about 100 feet back from the stream. It is supposed to have been the rendezvous of an old tribe of Indians, as Indian characters are still clear cut on the rocks, in spite of years of storms and winds. At the base of the cliff are the limestone caves washed out by the waters of long ago. One of them is used for a district school, there being a commodious room with a high ceiling; the teacher's desk is in one corner and the students' desks are set in order on the hard dirt floor of the cave.

# THE CHILDREN'S HOUR

## By the Sea in Lomaland

THERE was a rumble and a tumble of the waves down at Loma's shore.

There were great giant waves who announced their coming afar off, by glistening white plumes in their helmets. They spoke in deep bass voices that sounded like a roar from the bottom of the ocean. Little waves, their children, followed in long lines; they sang in chorus, some soprano, others alto. Then came a long procession of big waves, but without the distinction of the white plumes. Some of them sang; others talked, some whispered together, and some murmured to themselves. As soon as one of them touched the shore he drew a long sigh, as if glad that now his mission was done; then he silently turned and went back. No one but the Cave Man could make out the meaning of what they said or sang, but he could understand it as well as we do each other.

There he sat now, close to the water. His wonderful harp of seashells rested beside him, now and then the wind played a merry little tune on the strings, and flew away laughing when the Cave Man turned to see who was touching his harp. He talked to the waves and listened to their tales. Skuld was a friend of the Cave Man; she took me by the hand and we went over to where he sat. When he saw Skuld, he greeted her with one of those smiles which you can see on a calm sunny day playing at hide and seek over the sea.

"You have come to get a story for the Râja Yoga children," he observed, "what would you like to hear about today?"

"A legend dear to the children of some far away land; one which has been liked so well that it has lived from generation to generation for a thousand years. It must also have some great meaning hidden in it, because the Râja Yoga children like to find the wisdom that lies at the heart of all things."

The Cave Man thought a minute, then as a white-crested giant came thundering to the shore he said, "I will tell you a part from the saga of Ragnar Lodbrok, one of the last Viking kings of Sweden:

"There lived a mighty earl, named Herröd and he had an only daughter, Thora, who was the most beautiful maiden in the land and excelled all others with her skill in the handiwork of woman.

"Her father loved her very much and desired to give her everything that would please her, thinking thus to make her happy. One day he brought her a beautiful little snake. Thora was delighted. She fed the tiny creature, which she kept in a small round box. Day by day it grew, and at last had no longer room inside the box, but lay in a ring around the outside of it, and Thora was very fond of it.

"Soon even her chamber became too small for it. The snake now lay around her bower, outside. So fierce was the creature, and so deadly was the poison which it spattered around, that no one dared to come near the

house in which Thora lived with her maidens, except the one who fed the monster, and it devoured a whole ox at each meal.

"Now Thora's father sent out the message that he would give his daughter in marriage to the one who could kill the serpent. At that time the king's son, Ragnar, lay with his viking ship at anchor on the bay near by. Although only fifteen years of age he had already performed many valiant deeds. When the tidings reached him, he said nothing about his intentions, but provided himself with clothes which covered him from head to foot. These he boiled in pitch and rolled in the sand until they were perfectly impenetrable.



"SEE HOW THE LOTUS GROWS!"

"In the morning at daybreak he went alone to Thora's dwelling and found the serpent lying around the bower. So large was it that its head and tail met. Ragnar went forth and thrust his spear into the monster. At the second stroke it made such a violent commotion that the spear broke off at the handle, and such a terrible clamor was heard as it died, that the house was shaken. Ragnar left the spear, but brought with him the broken-off handle and went away unhurt; his wonderful garments had protected him from the poison which the snake had spurted over him.

"In the morning when it became known that the terrible monster was dead there was great rejoicing and wondering who could have done such a brave deed. Thora's father remembering his promise, called the people to meet at the accustomed place in the open air. Then he said that the one who could show the handle which fitted to the spear would be recognized as the one who had killed the serpent. No one could, until at last they came to Ragnar,

and he brought forth the handle, which fitted perfectly.

"The Earl was well pleased to give his daughter to such a valiant man. There had been a great fear before that perhaps one of the evil trolls had been the slayer of the serpent, as they thought that any mortal man would have been killed by its poison; also the spear which had been used was so heavy that very few could even lift it. Ragnar took Thora home as his queen, and they were very happy together.

"This sounds like the end, but it is just the beginning of Ragnar Lodbrok's saga," said the Cave Man. "Some other time I will tell you more of his adventures, but now I must leave, as there are several great waves coming right from Japan, and they always carry such delightful tales—"

We were alone; the Cave Man was nowhere to be seen. "Skuld," said I, "the story which he told you was a very good one and from what I have heard, even more than a thousand years old, but I do not see any kind of inner meaning to it, such as you told him that Râja Yoga children liked. I guess he did not remember a very old one of that kind."

"The inner meaning is the soul of a story, and it would not have lived a thousand years without it," answered Skuld. "The Râja Yoga children will at once recognize their own experiences in this saga. You remember that little girl who came to the school some time ago. She had given her all that she wished for. This had started a tiny snake of selfishness, which she kept in a little round box, her heart. In place of getting rid of it while it was small, she fed it by always wanting more and more for herself, until it grew out from her heart and was all around her. It spurted the poison of angry words, unkind deeds, envy, when others had something which she had not, and so it was that no one liked to be her friend; she made no one happy, just as if she had been shut away, like Thora.

"Do you not remember how the great brave Râja Yoga came to her rescue and killed out her selfishness, so that she could be united to her better self, which made her a mighty queen over her own kingdom? Just see how she rules with love! All like to come to her and be her friends. She is rich as a queen too, in the gold of sunny smiles and kind words; she owns great clear diamonds, rubies, sapphires and other gems of truthfulness, helpful acts, and thoughtfulness to others. Her teachers look at her with happy eyes, and say to one another, 'Is she not a pearl! How we love to have her here! She may be the strength and help of a whole land when she grows up.'"

YLVA

IN Paris there is a bird-market where people can buy pets. It is always thronged with people carrying cages with goldfinches, macaws, parakeets, Chinese swallows, and Japanese nightingales for sale. People do not care to buy a nightingale that has been bred a captive, as it will never learn to sing; so they ask for one that was caught in the woods.

# The Theosophical Forum in Isis Theater

S a n D i e g o C a l i f o r n i a

## The Land of Mystery

BY H. P. BLAVATSKY

(Reprinted from *The Theosophist*, vol. 1)

(CONTINUED FROM LAST ISSUE)

ACCORDING to the most recent researches, there are five distinct styles of architecture in the Andes alone, of which the Temple of the Sun at Cuzco was the latest. And this one, perhaps, is the only structure of importance which, according to modern travelers, can be safely attributed to the Incas, whose imperial glories are believed to have been the last gleam of a civilization dating back from untold ages.

Dr. E. R. Heath, of Kansas (U. S. A.), thinks that "long before Manco Capac, the Andes had been the dwelling-place of races, whose beginnings must have been coeval with the savages of Western Europe. The gigantic architecture points to the cyclopean family, the founders of the Temple of Babel, and the Egyptian pyramids. The Grecian scroll found in many places is borrowed (?) from the Egyptians; the mode of burial and embalming their dead points to Egypt." Further on this learned traveler finds that the skulls taken from the burial-grounds, according to craniologists, represent three distinct races: the Chinchas, who occupied the western part of Peru from the Andes to the Pacific; the Aymaras, dwellers of the elevated plains of Peru and Bolivia, on the southern shore of Lake Titicaca; and the Huancas, who "occupied the plateau between the chains of the Andes, north of Lake Titicaca to the 9th degree of south latitude."

To confound the buildings of the epoch of the Incas in Peru, and of Montezuma and his Caciques in Mexico, with the aboriginal monuments, is fatal to archaeology. While Cholula, Uxmal, Quiché, Pachacamac and Chichen were all perfectly preserved and occupied at the time of the invasion of the Spanish *banditti*, there are hundreds of ruined cities and works which were in the same state of ruin even then; whose origin was unknown to the conquered Incas and Caciques as it is to us; and which are undoubtedly the remains of unknown and now extinct peoples. The strange shapes of the heads, and profiles of the human figures upon the monoliths of Copan are a warrant for the correctness of the hypothesis. The pronounced difference between the skulls of these races and the Indo-European skulls was at first attributed to mechanical means, used by the mothers for giving a peculiar conformation to the heads of their children during infancy, as is often done by other tribes and peoples. But, as the same author tells us, the finding in "a mummy of a fetus of seven or eight months having the same conformation of skull, has placed a doubt as to the certainty of this fact." And besides hypothesis, we have a scientific and unimpeachable proof of a civilization which much have existed in Peru ages ago. Were we to give the number of thousands of years that have probably elapsed since then, without first showing good reasons for the assumption, the reader might feel like holding his breath. So let us try.

The Peruvian *guano* (*huano*), that precious fertilizer, composed of the excrement of sea-fowls, intermixed with their decaying bodies, eggs, remains of seal, and so on, which has accumulated upon the isles of the Pacific and the coast of South America, and its formation, are now well-known. It was Humboldt who first discovered and drew the world's attention to it in 1804. And, while describing the deposits as covering the granite rocks of the Chincas and other islands to the depth of 50 or 60 feet, he

states that the accumulation of the preceding 300 years, since the Conquest, had formed only a few lines in thickness. How many thousands of years, then, it required to form this deposit of 60 feet deep is a matter of simple calculation. In this connexion we may now quote something of a discovery spoken of in the *Peruvian Antiquities*.\*

"Buried 62 feet under the ground, on the Chinca islands, stone idols and waterpots were found, while 35 and 33 feet below the surface were wooden idols. Beneath the *guano* on the Guanapi islands, just south of Truxillo, and Macabi just north, *mummies, birds, and birds' eggs, gold and silver ornaments were taken*. On the Macabi the laborers found some large valuable golden vases, which they broke up and divided among themselves, even though offered weight for weight in gold coin, and thus relics of greater interest to the scientist have been forever lost. He who can determine the centuries necessary to deposit thirty and sixty feet of *guano* on these islands, remembering that since the Conquest, three hundred years ago, no appreciable increase in depth has been noted, can give you an idea of the antiquity of these relics."

If we confine ourselves to a strictly mathematical calculation, and then allowing 12 lines to an inch, and 12 inches to a foot, and allowing one line to every century, we are forced to believe that the people who made these precious gold vases lived 864,000 years ago! Leave an ample margin for errors, and give two lines to a century—say an inch to every 100 years—and we will yet have 72,000 years back a civilization which—if we judge by its public works, the durability of its constructions, and the grandeur of its buildings—equalled, and in some things certainly surpassed our own.

Having well defined ideas as to the periodicity of cycles, for the world as well as for nations, empires and tribes, we are convinced that our present modern civilization is but the latest dawn of that which already has been seen an innumerable number of times upon this planet. It may not be exact science, but it is both inductive and deductive logic, based upon theories far less hypothetical and more palpable than many another theory, held as strictly scientific. To express it in the words of Professor T. E. Nipher, of St. Louis, "we are not the friends of theory, but of truth," and until truth is found, we welcome every new theory, however unpopular at first, for fear of rejecting in our ignorance the stone which may in time become the very cornerstone of the truth. "The errors of scientific men are well nigh countless, not because they are men of science, but because they are *men*," says the same scientist; and further quotes the noble words of Faraday—"occasionally and frequently the exercise of the judgment ought to end in *absolute reservation*. It may be very distasteful and a great fatigue to suspend a conclusion, but as we are not infallible so we ought to be cautious." (*Experimental Researches*, 24th Series.)

It is doubtful whether, with the exception of a few of the most prominent ruins, there ever was attempted a detailed account of the so-called American antiquities. Yet in order to bring out the more prominently a point of comparison such a work would be absolutely necessary. If the history of religion and of mythology and—far more important—the origin, developing and final grouping of the human species are ever to be unraveled, we have to trust to archaeological research, rather than to the hypothetical deductions of philology. We must

\*A paper published by Dr. E. R. Heath in the *Kansas City Review of Science and Industry*, Nov. 1878.

begin by massing together the concrete imagery of the early thought, more eloquent in its stationary form than in the verbal expression of the same, the latter being but too liable, in its manifold interpretations, to be distorted in a thousand ways. This would afford us an easier and more trustworthy clue. Archaeological Societies ought to have a whole cyclopaedia of the world's remains, with a collation of the most important of the speculations as to each locality. For, however fantastic and wild some of these hypotheses may seem at first glance, yet each has a chance of proving useful at some time. It is often more beneficial to know what a thing is *not* than to know what it is, as Max Müller truly tells us.

It is not within the limits of an article in our paper that any such object could be achieved. Availing ourselves, though, of the reports of the Government surveyors, trustworthy travelers, men of science, and even our own limited experience, we will try in future issues to give to our readers, who possibly may never have heard of these antiquities, a general idea of them. Our latest informations are drawn from every reliable source; the survey of the Peruvian antiquities being mostly due to Dr. Heath's able paper, above mentioned.

Evidently we, THEOSOPHISTS, are not the only iconoclasts in this world of mutual deception and hypocrisy. We are not the only ones who believe in cycles, and, opposing the Biblical chronology, lean towards those opinions which secretly are shared by so many, but publicly avowed by so few. We, Europeans, are just emerging from the very bottom of a new cycle, and progressing upwards, while the Asiatics—Hindus especially—are the lingering remnants of the nations which filled the world in the previous and now departed cycles. Whether the Aryans sprang from the archaic Americans, or the latter from the prehistorical Aryans, is a question which no living man can decide. But that there must have been an intimate connexion at some time between the old Aryans, the prehistoric inhabitants of America—whatever might have been their name—and the ancient Egyptians, is a matter more easily proved than contradicted. And probably, if there ever was such a connexion, it must have taken place at a time when the Atlantic did not yet divide the two hemispheres as it does now.

In his *Peruvian Antiquities*, Dr. Heath, of Kansas City—*rara avis* among scientific men, a fearless searcher, who accepts truth wherever he finds it, and is not afraid to speak it out in the very face of dogmatic opposition—sums up his impressions of the Peruvian relics in the following words: "Three times the Andes sank hundreds of feet beneath the ocean level, and again were slowly brought to their present height. A man's life would be too short to count even the centuries consumed in this operation. The coast of Peru has risen eighty feet since it felt the tread of Pizarro. Supposing the Andes to have risen uniformly and without interruption, 70,000 years must have elapsed before they reached their present altitude.

"Who knows, then, but that Jules Verne's fanciful idea\* regarding the lost continent Atlantis may be near the truth? Who can say that where now is the Atlantic Ocean, formerly did not exist a continent, with its dense population, advanced in the arts and sciences, who, as they found their land sinking beneath the waters, retired, part East and part West, populating thus the two hemispheres?"

(TO BE CONTINUED)

\* This "idea" is plainly expressed and asserted as a fact by Plato in his *Banquet*; and was taken up by Lord Bacon in his *New Atlantis*.



# Art Music Literature and the Drama

## The Ghiberti Gate, Florence

THE bronze gate from the Baptistery at Florence (shown in the engraving) and its companion, were declared by Michael Angelo to be fit for the Gates of Paradise. However this may be—and the great artist was no mean judge of the beautiful—they are in the first rank of the glories of the Renaissance, and though we may regret the disappearance of the Gothic, if it had been replaced by such a severe purity of the Neo-classic as the example before us, no one but a prejudiced critic would have cause for much sorrow. Unfortunately this was not so and the Renaissance gradually degenerated into lifeless formalism or exaggerated luxury, until nowadays we have no original style of our own at all.

The bronze gates were designed and executed by Lorenzo Ghiberti (1378–1455) who was a deep thinker of original views. He left a well-known Commentary on art which shows a great breadth of mind in the appreciation of the Greek statues, which he thought were designed and eminently fitted for the elevation of the soul through the study of their perfection of abstract beauty. Ghiberti, like many of his great contemporaries, was a goldsmith, an occupation requiring high artistic faculties in those days when there was no demand for floods of mechanical repetitions such as we are deluged with now. Each work was wrought with individual care.

The subjects of the panels are taken from the Bible and some of them combine several incidents in one view, an artistic liberty which few sculptors of the twentieth century would dare to take, but which was common enough in the fifteenth. The groups of fruit, birds, etc., framing the gates, are favorite subjects for art students and some of them are always to be found in every well-appointed school of art.

A LOMALAND ART STUDENT

## "The Balance of Homeric Zeus"

WHEN Johnson was criticising *A Midsummer Night's Dream* he never knew, says Heine, why his nose tickled so, being unaware that, while he was penning Ciceronian antitheses, Queen Mab was "performing the funniest pirouettes" upon it; and undoubtedly Shakespeare repudiates all formal phrase-making. Learned remarks about ethics or psychology, about the truth of history or the canons of Aristotle, affect him not at all. He is a friend of the hearth and of the home, whose character we neither analyse nor appraise, because we know him too well, have laughed with him, wept with him, and explored all life, thought, and being in his company.

PICTURE and sculpture are the celebrations and festivities of form. But true art is never fixed, but always flowing. The sweetest music is not in the oratorio, but in the human voice when it speaks from its instant life tones of tenderness, truth or courage.—Emerson



Lomaland Photo. and Engraving Dept.

ONE OF LORENZO Ghiberti's BRONZE GATES  
BAPTISTERY OF FLORENCE, ITALY

Moreover, he is too big for criticism. It is possible, no doubt, to estimate a particular play in critical scales, but it would need the balance of the Homeric Zeus to weigh Shakespeare as a whole. The writer who ventures to judge him passes sentence on himself, while the best essayist can only tell his readers something about the outward man, about his life, the books he read, or the world he lived in, and then, with fine and discriminating suggestion, indicate how and where in the poet's actual writings they may come to a living knowledge of his true and inner self. . . .

No man ever built the airy fabric of thought on more solid foundations of observed fact than Shakespeare. He saw everything and forgot nothing. He noted every passing form of human life with the same unerring sight and unfailing memory with which Turner marked every movement of a wave or every changing color in a sunset. . . .

If he learned but little Latin at Stratford School, he learned at least to draw schoolmasters; with the town watchman, with vagabond pedlars, and with every troupe of strolling players his familiarity was complete, while his knowledge of "the lore of field sports" would, it is said, "have done credit to an old huntsman." And when he came to London his plays tell best how much he found there. "It was an age," says Professor Raleigh, "of glitter and pageantry, of squalor and wickedness, of the lust of the eye and the pride of life—an age of prodigality, adventure, bravery, and excess." Never in English history was thought more active, life more vigorous, or the outward scene more varied, and the mind of Shakespeare took impressions from it all. He talked with tapsters at the "Boar's Head" and sea-captains at the "Elephant"; supped at the "Mermaid" gloriously with the wits; watched the douce, sober tradesfolk and the gay, ruffling gallants in the streets; took full toll of all he saw or heard of the men who "singed the King of Spain's beard"; and when he played at Court had an equal eye for solemn statesmen and vivacious Maids of Honour. . . . To Heine, indeed, the miracle of his being an Englishman is only explicable from the fact that the England of Elizabeth differed wholly from the England that has existed since. That he could have written his plays in modern London he holds to be inconceivable, and the remark is, at least in part, true. The grey monotony of modern life hardly lends itself to the creation of immortal plays, and still less, we think, the barbaric splendor of the modern stage.—From a review in the *London Spectator*

At a banquet held at the Royal Academy, in London, recently, the Prince of Wales, who was present, strongly recommended artists to go to India for the study of gorgeous color effects. This, indeed, was excellent advice, and it is somewhat strange that so few American painters have gone there, though so many have been captivated by Japan. But India far excels anything that Japan has to offer either for subjects or

color. Mr. Louis C. Tiffany, Mr. de Forest, and Mr. Wores are about the only ones who have entered that country and attempted anything serious among the many strong painters of the United States. It is true that the tide has now strongly turned in favor of painting American landscapes, which is certainly a move in the right direction, and Europe is already awakening to the marvelous storehouse of beauty held within the confines of the United States. But as an incentive and a color note for high ideals and possibilities with the brush and palette, no country will give the art student or worker such great power as will a visit to rich and resplendent India.—*The Los Angeles Graphic*

The main point is not that India, or Japan, or indeed any land, is rich and gorgeous in color, but that humanity is awakening to a deeper feeling for color, a real love and need of it. H.

# THE UNIVERSAL BROTHERHOOD and THEOSOPHICAL SOCIETY

FOUNDED AT NEW YORK CITY IN 1875 BY H. P. BLAVATSKY, WILLIAM Q. JUDGE AND OTHERS  
REORGANIZED IN 1898 BY KATHERINE TINGLEY

C e n t r a l   O f f i c e   P o i n t   L o m a   C a l i f o r n i a

The Headquarters of the Organization at Point Loma with the buildings and the grounds pertaining thereto, are no "Community" "Settlement" or "Colony." They form no experiment in Socialism, Communism, or anything of similar nature, but are what they stand for: the Central Executive Office of an international organization where the business of the same is carried on, and where the teachings of Theosophy are being demonstrated. Midway 'twixt East and West, where the rising Sun of Progress and Enlightenment shall one day stand at full meridian, it unites the philosophic Orient with the practical West.

## Clerical Misrepresentations of Theosophy

IN a recently reported sermon it was stated that—

Theosophy knows no personal God and is therefore pantheistic. If God has no personality, neither has man, and all sense of moral obligation is destroyed.

This statement that Theosophy is pantheistic is considered to be a reproach, not requiring further words. The reason is that the word "pantheism" has, like so many other words, been degraded in its meaning by the littleness of some modern ideals and conceptions. H. P. Blavatsky, in defining and explaining Theosophy in her work, *The Key to Theosophy*, expressly deals with this point. In the section on "God" we find the following:

**THEOSOPHIST.** We believe in a Universal Divine Principle, the root of ALL, from which all proceeds, and within which all shall be absorbed at the end of the great cycle of Being.

**INQUIRER.** This is the old, old claim of Pantheism. If you are Pantheists you cannot be Deists; and if you are not Deists, then you have to answer to the name of Atheists.

**THEO.** Not necessarily so. The term "Pantheism" is, again, one of the many abused terms whose real and primitive meaning has been distorted by blind prejudice and a one-sidedness of view. If you accept the Christian etymology of this compound word, and form it of *pan* (*πᾶν*), "all," and *theos* (*θεός*), "god," and then imagine and teach that this means that every stone and every tree in Nature is a God or the ONE God, then, of course, you will be right, and make of Pantheists fetish-worshippers, in addition to their legitimate name. But you will hardly be as successful if you etymologize the word "Pantheism" esoterically, and as we do.

**INQ.** What is, then, your definition of it?

**THEO.** Let me ask you a question in my turn. What do you understand by Pan, or Nature?

**INQ.** Nature is, I suppose, the sum total of things existing around us; the aggregate of causes and effects in the world of matter, the creation or universe.

**THEO.** Hence the personified sum and order of known causes and effects; the total of all finite agencies and forces, as utterly disconnected from an intelligent Creator or Creators, and perhaps "conceived of as a single and separate force"—as in your cyclopaedias.

**INQ.** Yes, I believe so.

**THEO.** Well, we neither take into consideration this objective and material nature, which we call an evanescent illusion, nor do we mean by Pan, Na-

## MEMBERSHIP

in the Universal Brotherhood and Theosophical Society may be either "at large" or in a local Center. Adhesion to the principle of Universal Brotherhood is the only prerequisite to membership. The Organization represents no particular creed; it is entirely unsectarian, and includes professors of all faiths, only exacting from each member that large toleration of the beliefs of others which he desires them to exhibit towards his own.

Applications for membership in a Center should be addressed to the local Director; for membership "at large" to G. de Purucker, Membership Secretary, International Theosophical Headquarters, Point Loma, California.

ture, in the sense of its accepted derivation from the Latin *natura*, "becoming," from *nasci*, "to be born." When we speak of the Deity and make it identical—hence coeval—with Nature, the eternal and uncreate Nature is meant, and not your aggregate of flitting shadows and finite unrealities.

The question of the personal God is also discussed in *The Key to Theosophy*, it being shown that personality is a limitation, which cannot be predicated of even the higher nature of man, much less of Deity. But, so ignorant of philosophy is the modern world, so hazy and careless in its thinking, that it is imagined that if God is not a personality he is nothing, and if man loses personality he loses nearly everything!! The idea that personality can be a limitation, to lose which is to gain a greater existence, does not occur to such minds. In saying that Deity is not a person, Theosophy exalts and magnifies the conception of it.

The inference that all moral responsibility depends on the personality is very ill-considered. The personality itself is the source of all differences among men, the master-illusion that underlies other illusions of our ignorance. Here again we see that the preacher has imagined that if man loses the sense of personal separateness, he becomes reduced to a mere machine, and that Theosophy teaches fatalism or automatism. This is a misstatement of Theosophy, as anyone can inform himself by reading Theosophical books.

The preacher further said that Theosophy dishonors Jesus Christ (which is an untruth) and teaches that man does not require a savior outside of himself (which is a truth). Theosophy does not dishonor Christos, but on the contrary raises the Christos spirit from being a special agent and manifesting as the only "son" of the Deity in Jesus of Galilee, to being a universal Spirit, the Divine Self in all men, by whose means the spiritual growth of man is effected. Theosophy explains the true meaning of the story of the Christ, as found

in so many different religions, and rescues the Christ from its degradation into an almost meaningless dogma.

This kind of sermon may be useful as an encouragement for those who desire to think that Theosophy is what it is thus represented to be; but they are advised not to read any Theosophical books, if they do not want

their illusion dispelled. The method of combatting teachings by issuing perverted statements as to what they are is familiar, and it raises the suspicion that the combatter is unable to combat them on their own merits.

STUDENT

## The Perfume of Flowers

CONCURRENTLY with our immersion in the stress and tumult of material life has come a partial loss of one of the senses, the delicate perception of subtle perfumes. Can the flowers teach us anything about this? It needs but little attention to realize, when we examine a beautiful and scented flower, that it is built of a *finer order of matter* than the rest of the plant. At one extremity the roots buried in the dense dark earth. Then the living tissues of varying strength and form, clothed in green, and finally the soft semi-transparent structure of the exquisitely formed, brilliant-hued, perfumed creation, hymning the praises of the Solar Life.

Is it not easy to draw an inference? Perhaps the living symbology of the flowers is one of the "books in the running brooks" we have omitted to read. Our physical bodies are destined to be built of a *finer order of matter*; and the practical ethics of World-Teachers, so often mistaken for impractical sentimentalism by those who will not stop to think, are neither more nor less than absolutely scientific statements of the methods of the higher evolution.

Rāja Yoga training, far from building pallid ascetics, actually rears children radiant with a healthiness of mind and body that while mobile and vigorous, is yet removed essentially from grossness of texture; in contrast to the results that obtain in so many places.

Such children, fired by the altruism of their teachers, can hardly avoid responding to the harmonious forces of the higher nature, even as do the flowers; and they breathe on the world an aroma presaging the flower-like perfection of the future.

F. J. D.

Students'



Path

**Whosoever will Save his Life shall Lose it**

**A**MONG the many reforms of the day it is difficult to find any that are more than mere negations. The mental atmosphere is surcharged with the injunction, "do not," but there are very few which point out what *should be done*. It is a very old truism that "nature abhors a vacuum," but there appears to be a general forgetfulness that the law applies no less to mental than to physical life. Thus we are variously told not to over-eat, smoke, use alcohol, swear, nor do any one of a thousand things to which human flesh is — or may be — prone.

What then shall we do? Our whole being demands action of some sort; indeed, one of the most fruitful causes of vice and crime is just this insatiable restlessness for something to do, without the knowledge of what to do; or, having the knowledge to do right, the will to carry it into effect.

There have been some self-appointed leaders who have mapped out complete courses of active life on what, no doubt, they consider correct lines, and have said to their followers, "Everything is arranged for you. Nothing remains to be done, except after performing the work which is necessary for your support, profitably to employ the remainder of your time in self-development, self-culture, and enjoyment."

This according to their ideas is the very summit of human happiness; nothing else remains to be desired.

But strangely enough, one of two results comes about; the inhabitants of this earthly paradise take one of two courses. Either they choose "enjoyment," and so destroy themselves more or less decently, according to their measure of self-restraint; or becoming psychologized with the idea of self-culture, in one form or another, they lose all touch with the outer life of the world, and know nothing save theoretically, if even that, of the struggles and joys and sorrows of their fellow human beings. Some few of these may, however, come to realize the hollowness of their life and arrive at a healthy disgust of it, feeling that they are accomplishing nothing of real value, and are merely traversing a very small circle without getting anywhere.

For it is a fact that our natures demand not only action but a purpose for action, and one of two courses is open to all; ambition or altruism. The first of these is simply an enlarged and extended selfishness and leads at last to isolation, loss of all human sympathy, and finally to wreckage. The second of these paths is the real purpose demanded by our nature and the only one which gives permanent satisfaction. Through it is found an outlet for every faculty, an opportunity for every form of ability, and it brings with it the high-

est and keenest enjoyment. It is this which gives Theosophy its vital strength. For Theosophy recognizes the truth which the worldly-wise have missed, that a high purpose is essential and the only true method of reform, and that the only way to overcome evil is by good. It is not enough to say "Do no wrong;" to this must be added, or rather *before all* it must be said, "Do right," for only so can we rise above wrong. The process of rescuing and helping even one unfortunate child from the gutter, or of giving true sympathy and help to one who needs it, will do more to ennoble and truly *reform* the one doing so than a lifetime of mere abstinence from any pet sin. But it must be borne in mind that the saying of Jesus is applicable here, that "this ought ye to have done and not have left the other undone."

Would it not be wise then to recommend to would-be reformers that they take this course and seek rather to interest the objects of their solicitude in the welfare of others, than to concentrate their minds on their own weaknesses and vices? True self-development and true reform can only come through altruism; for he that saveth his life shall lose it, and whosoever shall lose his life for my sake, that is for the sake of the divine spirit of the world, and that is for the sake of all men, the same shall save it. This is the road to true happiness and to life and immortality. **STUDENT**

**Step by Step**

**I**T is probably an experience of many, although approaching Theosophy in the right spirit and at once intuitively discovering its all-embracing and soul-satisfying teachings, to find themselves suddenly apt to develop too great an assurance in themselves, because there is a tendency, when one's eyes are first opened to the light, to jump to the conclusion that everything can now be seen and that there is nothing more to learn. This usually arises from the fact that the early training has been faulty. Were we taught from the beginning that there is no such thing as finality we should not fall into so egregious an error. It may also be partially due to the fact that the contrast is so marked, springing as we do right out of the darkness of palpable ignorance into the comparative brightness of fundamental truth.

But in the search for truth we are climbing a mountain each height of which when reached reveals but another, and that passed, we see that there are yet other heights to be scaled. Still, one other thing we must carefully guard against is the conclusion that any one summit is as far off as ever it was, which is surely a delusion. To convince ourselves of the truth of this we have but to take stock of our former position to see that a real and substantial advance has been made. Looking at the past in this way will enable us to value it rightly, not regretfully, and we shall be encouraged to go forward. **G.**

You are the past of yourself. Therefore it concerns you not as such. It only concerns you as you now are. In you as you now exist, lies *all* the past. . . . For as each moment is and at once is not, it must follow that if we think of the past we forget the present which is both past and future at once.—*W. Q. Judge*

**Sven Hedin in Tibet**

**T**HE extracts which follow, taken from Dr. Sven Hedin's home letters on his 1907 trip into Tibet the Mysterious, are very readable, and will doubtless interest all readers of this Review, Theosophists or non-Theosophists. A new light for most Occidentals will probably be thrown over the person and court of the spiritual head of what is statistically in point of numbers, influence, and age, the greatest of the world-religions. Readers should remember that Buddhists number 500,000,000 — *nearly one-half the population of the globe* if that be taken at 1,210,350,000 (Rhys Davids) or over one third if Quatre-fages is nearer accuracy, using M. Hubner's figures, in putting it as 1,393,500,000. To give an idea what this means, it should be remembered that the Jews, for instance (a non-missionary body, of course), number but 6,500,000 *the world over* — about *one-half of one per cent* of the total. And even if it be objected that the Southern Buddhist Church does not recognize the spiritual leadership of the Teshu Lama — which at best is only a partial statement, for the weight of his authority is felt even in Burma and Siam, which represent the furthest ritual and philosophic distance from the Northern Church — then deducting the 30,000,000 adherents whom the Southern Church counts, the huge remainder of 470,000,000 northerners very nearly fills the terms in the first comparison and quite in the second. The three world-religions, *i.e.*, missionary faiths, are of course, in point of numerical importance and age: Buddhism (north and south); Christianity (all divisions and denominations); and Mahomedanism (its two branches). Brāhmanism is strictly not a missionary faith — though it may become so any day now. The other faiths are either so modified by one or more of the above four as to be practically indistinguishable from them, or are of such small numerical weight and missionary importance as not to fall under the specific category above named.

A few words more on the title of the Teshu Lama. *Panchhen Rin-pochhe* is the title of the holder of the spiritual headship of the Northern Buddhist doctrine, the Teshu or Bogdo Lama. Its meaning is the "Shoreless Sea of Wisdom," more literally, perhaps, "Boundless Jewel of Wisdom." The Dalai Lama, who represents the *temporal* headship of the Church as the Teshu Lama does of the spiritual, is both ecclesiastically and mystically of a far lower grade than Panchhen Rin-pochhe, even though he hold the reins of government under the Chinese Residency. They say the Dalai Lama is "sulking at Urga." Whether he is "sulking" or not, future events will doubtless show; but one may sagely opine that the absence of the Dalai Lama may be one reason why Panchhen Rin-pochhe has begun of necessity as the Head of affairs to show himself more openly to Europeans than hitherto. It is unwise for travelers to be dogmatic on subjects they confessedly know nothing about.

This youth of twenty-five whom the eminent Swede calls a being of "godlike purity, chastity and perfection," whose atmosphere "radiated a whole world of kindness and love for humanity," fails to fit in with the curious descriptions of certain other travelers who have stated that the lamas only chose(?) their child-head to stupefy him with drugs and to murder him when he began to show signs of personal independence — a contradiction of fact the knowing gentlemen seem to have omitted to remedy. Nor do any of them seem to have understood that the "incarnation of Tsong-Kha-pa's soul in the success-



ive lamas" is really—so say the Tibetans—a spiritual overshadowing, as with wings, a breathing in. In ancient India the mystery of the *guru-pārampara*, or succession of spiritual teachers like the links in one chain, one yet many, was the same.

Dr. Sven Hedin writes with an evident warm sympathy of what he has seen, and though he has the pen of the novelist and the critical scientific thinker combined, his descriptions appear sufficiently sympathetic and detailed to be just and true to fact not to prejudice. He writes of what he saw, and perforce readers see through Sven Hedin's brain; but what remains still unseen? G. DE P.

Extracted from letters of Dr. Sven Hedin to relatives in Stockholm, Sweden, and published in the paper *Göteborgs Handels- och Sjöfarts-tidning* Gothenburg, July 23-24, 1907. Translated into English for the CENTURY PATH by P. F.

Shigatse, Feb. 13, 1907.

From my telegram you already know I am here in the most holy city of Tibet and of the Buddhist Universal Church. But first a few words of my travels. They have been grand. Even now, though the flood is at its lowest and the ice-floes dance down its waves, the Brahmaputra is a mighty river that compels reverence. Day after day it continued to afford a sublime prospect between the stupendous scenery of the mountain ranges on each side. On the road were many pilgrims going to the New Year's festival, but there was no intrusiveness, no inconvenient curiosity; all were respectful. Keeping the river on our right we followed its northern bank for eight hours to the village of Rungona, where we encamped in a garden of tall poplar and willow trees. During those last days our marches were long. On the eighth we reached the village of Dha-na and took up our quarters in the garden where the Tashi Lama usually encamps when he visits one of the numerous and often magnificent temples that line the entire way from Je. The village is picturesquely situated on the crest of a ridge of crumbling rock below which rolls the mighty river.

At last came the 9th, the great day. So far no message prohibiting our advance had arrived. The caravan took the road, but I myself preferred to go by boat. These boats, of which there were many in Dha-na, used in the transportation of farm produce to Shigatse, consist of a skeleton of laths and poles covered with four skins sewn together—a simple but strong and useful contrivance. I sat in the bows in order to make my map. The passage was sublime, the best of all I have enjoyed, and our progress was swift; a day so warm and clear we had not had since we left Ladak. We passed many pilgrims in festival attire, their boats bedecked with flags on which are inscribed prayers, while hanging from the side are the sacred images in their silver shrines with which the expedition is blessed.

After passing the ford where caravans and animals cross the river, and three villages enshrined in beautiful groves and surrounded by large fields, we perceived at the foot of a small mountain range hundreds of boats on the bank and countless loads of straw, hay and yak-dung. This was the harbor; on the other side of the point the valley runs to Shigatse. Here we found some of our men waiting with the horses; and, mounting just before sunset, we reached our goal before it was fully dark.

The streets of the town, through which we rode, are narrow and lined with white houses. To the right could be seen the contours of the *dsong* or castle. Soon we arrived at the garden appointed for our residence, at whose gate stood a fine house with open balcony. Muhamed Tza, the leader of our caravan, informed us that the first floor was at our disposal, but I preferred the tent beneath the poplars.

At nine o'clock appeared a man who announced himself as one of the minor officials of the Tashi Lama and on the authority of his chief demanded my name, nationality, and other particulars. We did

not see him again, and next day nothing resulted, a circumstance of which I was glad as I was suffering from a severe cold. In the evening, however, I sent Muhamed Tza to the monastery of Tashi Lumpo, whose golden roof gleamed on the mountain slope some twelve minute's walk from our garden; and he found a high Lama who promised to send someone early next day to ascertain my wishes. At the same moment I received a visit from the Chinese mandarin, Ma, a big jovial personage full of friendliness and courtesy, but rather angry at having been unable to secure an answer from the Tashi Lama, though four days had passed since he asked for an audience. It did not promise well for me that the most prominent Chinaman in Shigatse should be treated in this way; and next day the festival began, at which I could not appear without permission as the Tashi Lama himself would be present.

Wonderful and never-to-be-forgotten days were February 11 and 12. At half past six in the morning visitors were announced. I dressed as fast as possible, a carpet was spread on the floor, and the visitors admitted. It was the first munshi of the Tashi Lama, Lobsang Tsering, and a young Chinese official. They were extremely respectful and friendly but raised many difficulties; a European could not be present at the celebrations, which were for natives of the country alone, and very few, even of them, were admitted to the presence of the Holy One. The discussion continued for two hours, and they asked for information on everything connected with myself. Sweden of course they had never heard of, but they made a note of the name in Swedish, English, and Chinese (*Sviding-guê*). Then an idea came to me. I had a Chinese passport for East Turkestan, procured for me by the Swedish ambassador in London; might I be permitted to show it to them? The Chinaman read it in amazement and translated it into Tibetan for Lobsang Tsering. "Why did you not show us this at once," cried he; "it would have saved all this discussion; it is a very fine passport and you are at once placed under Chinese protection." And with these words he disappeared with my passport. An hour later he reappeared with the announcement that I was welcome to the celebrations.

At half past ten, Tsatserkan, a young official in the service of the lamaic court arrived to conduct me to the place. He said I must be in my best attire; so in order that I might not be lacking in the necessary splendor, I donned my evening dress with all its orders. At the principal gate we dismounted and proceeded on foot up steep narrow streets swarming with beggars and pilgrims, mounting higher and higher until at last we reached a dark passage crowded with lamas of every degree. All made way for us with respectful greetings, and where it was too dark to see I could always feel the hand of some friendly lama helping me. My guides were my friend of the morning, Lobsang Tsering, Tsatserkan, and another high lama, all of whom had been in the retinue of the Tashi Lama in India a year ago. The two former will be my attendants as long as I desire to stay in Shigatse. Through more long passages we walked to a balcony from which we obtained a brilliant view of the court surrounded by balconies, terraces, platforms and galleries, in which the spectacle was to be presented. Nearly opposite us, partially veiled with yellow silk and golden fringes, stood the pavilion where the Most Holy of all living holy men takes his place.

What an extraordinary sight met our eyes! An ocean of grown-up children; a mosaic of heads; everything in red, yellow, and blue; everything in bright fresh colors; everyone in holiday dress. There were first of all the Tibetans themselves, as many women as men, with curious head-dresses, the more ornaments the better; *grandes dames*, the wives of officials, in high white aureoles covered with precious stones; *dogpa* women from the mountains, in their peculiar costume; Mongols, Bhutanese, Nepalese, Ladakese; officials of all degrees, some in

gold-woven yellow silk robes and colossal hats like mushrooms, others in red—a variety that would put to shame an artist's color-box. We are stupified, dazzled, fascinated. The court is not very spacious and we obtain a good view of the whole; all the roofs are crowded with men, even the golden roofs over the mortuary chapels of the chief priests. And amid all this splendor we see beggars in rags, crying children, poor women.

Now the temple bells begin to ring, and from the lofty balconies of the monastery were heard the copper cymbals sounding with solemn dignity and conviction, as if crying to the mountains and valleys: "Around all the lands of earth this praise shall sound!" This is the signal for the lamas to take their tea and prepare for the celebrations, and the crowd of six thousand shout and cheer. After a while we see a procession of yellow-robed lamas marching into the pavilion of the Holy One; they are high-lamas bearing the sacred insignia, and the whole crowd rises in silent reverence. Soon comes the Tashi Lama himself, in high yellow mitre and yellow gold-embroidered silken dress, and seats himself cross-legged behind a yellow curtain in which is a small window that enables him to see without being seen. On his right is his younger brother, Chung Gushuk; on his left his teacher (?) and his old deaf and dumb mother Tashi Klamo.

Here also we see the first secretary, a small fat "cardinal" with a head like a billiard ball, and a crowd of high lamas all in yellow silken dresses—truly a grand and beautiful sight, as though the whole conclave of worthy "cardinals" of the Buddhist Universal Church were before us. Nor is the impression marred by their manner of moving and speaking; we hear how silently they speak in the presence of the Holy One; their movements are quiet, dignified, and measured; their attitudes are graceful, their gestures aristocratic, they bow slowly together when speaking—in short over the whole scene there is a luster of true nobility and not the smallest suspicion of vulgarity. When the Holy One enters, all rise, silent as shadows, and we see the crowds of pilgrims from distant mountains and vales throw themselves on their faces with folded hands and pay the Tashi Lama divine honors. They are seized with holy awe in his presence. Of himself we see only now and then the face in the little curtain window.

Again the copper cymbals are sounding and a choir of fine male voices intones a hymn in rising and falling notes; the singers are invisible and their song is impressive, fascinating, slumbrous and mystic; soon it is swallowed up in the hum of the people.

Then the drama-festival begins. First enters the sacred music, cymbals so long that they rest on the shoulders of boys, neophytes in the schools of Tashi Lumpo, forty immense drums, and a number of flutes; all station themselves around the stage. Three lamas of high rank bearing bells and clad in yellow robes and high helmet shaped head-dresses enter the nearest gallery; each of them is head over one thousand lamas, and their full number is four, but the fourth was absent through illness.

Accompanied by strange weird music the dancing lamas now dance for three hours before the pavilion of the Tashi Lama. They are dressed in fantastic costumes of inestimable value—masks of wild beasts, good and evil beings from the exhaustless store of lamaesque symbology. Eleven banners, lofty, gorgeous, and many-colored, representing various deities, are borne in; they are unfurled, dipped before the spiritual head of the lama world, are again furled and disappear.

I noted everything as quickly as possible and drew some sketches of the scene. To describe it all here is impossible. The last number consisted in the making of a fire in the court, over which was held an immense paper inscribed with all the evils to be thrown off; a lama enters with some inflammable substance in a cup which he empties upon the fire and the flames dart up and burn the paper in a moment. The crowd breaks out into endless cheers

of enthusiasm, and the people believe, aye they believe, that the power of evil is broken.

This festival, called *Lasar*, is the New Year's festival; but it is also celebrated in honor of the victory of light and the lengthening of the Spring days, the end of winter with its darkness and frost and the coming of the warm Spring. This year it was more festive than usual and there were more pilgrims; for Lhasa is no longer the fashion and the Dalai Lama resides, despised and misunderstood, at Urga. One feels overwhelmed with such a sight; it is too much at one time, and one cannot assimilate it all, far less comprehend this very complex symbology. Fortunate indeed am I to be here just in time to witness that which so few Europeans have seen, perhaps only the old Jesuit fathers. Friar Georgi and the Abbé Huc describe it, though of course these Romanists do not care to admit that all this splendor serves to throw dust in the eyes of the people and hold the masses in the sway of the Church; and since nothing commands such respect as the world of demons, wild beasts and devils are provided in abundance.

All the time I was generously regaled with *tsamba*, tea, dried fruits, sweetmeats, Tibetan cakes, and, best of all, mandarin oranges from Sikkim, figs from Sining-fu, and raisins from India; and each time the old lama who acted as steward said, "Panchen Rimboche (the Tashi Lama) hopes it will please you." Before the beginning of the plays he had sent to my garden a lama with a large *kaddak*, a long cloth of white silk, the recognized greeting of welcome.

From the dramas I rode to the house of my Chinese friend and neighbor, the military mandarin Ma, and we had a long conversation. Returning home I found there my attendants with a whole caravan of mules bearing presents from the Tashi Lama, flour, rice, corn for the horses, and many other necessities, and, curiously enough, a silver coin of 46 *tenge* (15 rupees) to buy meat. My attendants, spiritual and temporal, two perfectly splendid fellows, witty and genial, said His Holiness wished to see me on the following day and that I must be at the principal gate in full dress at 9 o'clock.

The twelfth of February dawned; I dressed as for an assembly at Government House, and in company with the same persons as on the day before set out for Tashi Lumpo. I was taken higher and higher to ever brighter prospects, for the residence of the Tashi Lama is situated high above all this city of temples. The building is black and white, with large prominent windows shaded by sun-screens. We were shown into the apartment of the first secretary, the "round as a ball," a fine reception room, small as a cabin but full of costly images of gods in small shrines of pure gold, the walls of polished red, and commanding a view over the temple roofs and the valley. We exchange *kaddaks* (silk handkerchiefs of greeting) and converse for an hour. He shows me many photographs of the trip to India and is charmed to find me so well acquainted with the Englishmen, Lord Minto, General Kitchener, Mr. Dunlop Smith, and others of the retinue. Tea is served in cups on silver plates; a lama enters and speaks low to the old man, who then announces that the Tashi Lama has finished his prayers and is awaiting me. Higher and higher we mount on the steep staircases, conversation is subdued, in the passages the lamas stand silent as statues and look at me. Lobsang Tsering whispers that we have reached the last hall, where I must make ready; we ascend the last staircase and stand in the anteroom. My present, a valuable medicine chest, is carried in by a lama. I am asked if I can speak Tibetan; but as I am but ill acquainted with the language, it is necessary for the interpreter to accompany me; otherwise His Holiness had wished to see me alone.

Entering, I make a deep bow at the door, and later several more. The Tashi Lama is seated on a small divan fixed to the wall in an embrasure, and before him stands a small table; like the other lamas he is robed in red. With a friendly inclination he gives me both hands and begs me to be seated in an arm-

chair near him. The room, only half of which is roofed, the other half being an open court, is striking in its simplicity, so greatly in contrast with that of the secretary: not one image, no furniture except that mentioned, no trace of carpet, only the bare stone floor; and through the window his dreamy eye reaches beyond the mountains to an invisible Nirvana where his spirit will find its peace. He is Panchen Rimboche, the reincarnation of Tsong Khapa, the great Teacher, whose soul enters the mortal body of the Tashi Lama, and when he dies, passes to that of his successor, who is found by the conclave in a child. The present incarnation, Tubden Jöki Nima Gelé Namja, is the sixth Tashi Lama in Tashi Lumpo and is now the holiest in the whole Buddhist world.

And what did we talk about? First he asked me kindly if I had encountered many difficulties and suffered much from the cold in Jang-tan, and then expressed regret for the manner of my reception in the city. I had come too quickly and too silently and no one had known whether I was really the visitor who was expected; but now everything possible should be done for my convenience, he had given orders to that effect to all concerned. Then he asked about my country, its distance, its population, the other countries in Europe, the kings and emperors, the Japanese and the war, the Russian battle-ships, the countries I had visited, India and its wealth—in all of which he showed great interest. He inquired about the best way and time for a visit to Sweden in a way which almost gave me the impression that he meditated a return visit. He sent his best regards to the Lord Sahib (Minto), whose hospitality he could never forget. "Do not forget it; promise me to write to him, and tell him I often, yes, very often, think of him and remember him. And give Lord Kitchener also my best regards." And here he showed me an autograph photo of Lord Kitchener. Then he recurred to the kings and produced pictures of them all, and beneath every one his name and country in Tibetan; and asked me about each one specially, so interested was he in the princes of Europe—he who is more powerful than all the kings of earth together and commands the beliefs and thoughts of men from the Kalmucks of the Volga to the Buriats of Baikal, from the coast of the Arctic Ocean to the burning sun of India.

Wonderful, incorruptible Tashi Lama, never shall I forget him! Recently he reached his twenty-fifth year and sent rich presents to all the lamaistic temples, including a special emissary to the monastery at Ladak. He himself dwells simple and modest in his embrasure, listening to the rustle of the wind in the banners on the roof and gazing out over the valley. Never before has mortal man made upon me so deep and ineffaceable an impression; not as a god in human form, but as a human being of godlike purity, chastity, and perfection. His eyes I can never forget, never have I seen such a smile, such noble lips, a face so refined and noble that radiates a whole world of kindness and love for humanity. Whoever he may be, he is surely an extraordinary, a rare, a unique being; so adaptable, so delicate, so noble in his speech, even when discussing European politics. His smile does not leave him for a moment, and every time our eyes met it brightened and he nodded so heartily and kindly, as much as to say: "Be sure I am your best friend." This smile, and the noble lineaments of his almost beardless face, will never leave me during life; it is the most wonderful thing I ever saw, and all Tibet and the Brahmaputra are nothing in comparison.

All the time tea and fruits were served by the lamas, walking on tiptoe, silent as spirits. For himself a single cup sufficed, and he always drank at the same time as I, to show that he was not too holy to come down to my plane. Whenever he wished to say something of special interest, the attendant lamas left us at a sign. As usual I was somewhat presumptuous; I asked him for his photograph, which was granted with pleasure. "If he was permitted to photograph me, I might be permitted to photograph him, and whenever I wished I might return with my camera." He showed me his own camera

and told me of the special dark-room where one of the lamas developed the plates. I asked for a passport for subsequent travels in his country and also for one of his officials as attendant and others as guides and guards; and he assured me that I should have all I wished for. To my further request to be permitted to view the whole of Tashi Lumpo and to make drawings and photographs, he replied: "Certainly, I have already given my orders to the lamas, who will show you everything."

Everything! all! no difficulties whatever, and this in Tibet! I could see that he was pleased with me, for when I had spent two hours with him and was making a movement to rise, he forced me back into the chair, saying: "You must wait yet awhile." And this happened several times, until I had been there three hours. How many millions of people would have given their lives for this! To be so near him! When I showed him my little French camera, he even put his hands below mine to help me to hold it. Then I must show him the medicine chest which interested him greatly; I must explain everything. At first we had been rather shy, but it soon disappeared and we became the best of friends: we had completely charmed each other. I told him how happy I was to have seen him and that I could never forget him, and he answered me in the same way. I told him that I should write to the Lord Sahib of the visit, from Gyantse, and tell him how kindly I had been treated and that I had never in any country met with such hospitality and such a warm welcome; and he was very pleased to hear it. This day and this visit have been worth many many days in Tibet.

At last he ordered some lamas to show me all I wished to see, and giving me both his hands, pressed mine, and nodded with his wonderful smile. I went out backwards, he following me with his eyes, smiling and waving his hand until I had disappeared in the anteroom. As I descended the first staircase I met all the lamas, who smiled silently, looking at me with great eyes as if thinking I had enjoyed an unwonted benediction in this long audience. I met with greater respect from all, now that I had spent so long a time with His Holiness.

I took pictures from the most important points of the temple, and of all the lecture rooms and the mortuary chapels of the five Tashi Lamas filled with massy gold and precious stones of priceless value. In a hall containing a gigantic statue of Tsong Khapa and furnished with divans a servant appeared with refreshments, and a lama bringing greetings from the Tashi Lama.

Shigatse, Feb. 17

I am still here, and the longer I stay the more I see, the more inexhaustible seems the store of interesting things in this place. On the 14th I spent almost the whole day in the temple, though the weather was unfavorable. The 15th was a popular festival which proved very interesting.

Yesterday the Tashi Lama asked me if it was convenient for me to photograph him now, and I visited him in my usual costume. This time the audience lasted only two hours and a half; he was quite as charming and kind as last time, and wished to know in detail how I had spent my days and if I had been allowed to see everything. On this occasion he was more human—I think the camera always produces this effect—abandoned his Buddha-like posture and walked about. He examined my camera, looked into it, and took pictures of me. Afterwards came refreshments and then he presented me with Tibetan apparel, Chinese cloth-of-gold at 40 rupees a yard, copper cups plated with silver, and a saucer with cover of silver-gilt. With his own hands he gave me an image of Buddha and a *kaddak*, and concluded by desiring to know all my wishes and promising that everything should be arranged in accordance with them. Truly the Tashi Lama is one of the richest and most precious memories of my life, a rare, refined, and noble man.

Later I spent some time with the secretary, chatting merrily in his elegant apartment. He knew the geography of the Brahmaputra fairly well and gave me some useful information. Then I made some drawings of the splendid portals in the temple and witnessed some of the religious plays of the day. While in the temple the Tashi Lama is always kept informed of my doings and sends refreshments and greetings. His courtesy and attentiveness are boundless.

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Total number of hours sunshine recorded during August, 259.  
Possible sunshine, 435. Percentage, 60. Average number of hours per day, 8.36 (decimal notation). Observations taken at 8 a. m., Pacific Time.

| AUG. | BARO-METER | THERMOMETERS |     |     |     | RAIN FALL | WIND |     |
|------|------------|--------------|-----|-----|-----|-----------|------|-----|
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### The Holy Grail

bluish-green in color and cunningly inlaid with silver leaf — "which one of the discoverers believes is the Holy Grail of Arthurian legend." The Holy Grail, it adds, is the cup from which Jesus Christ is reputed to have drunk at the Last Supper, and which, according to ancient British tradition, was brought to England by Joseph of Arimathaea "after the crucifixion."

One must take the account of this alleged belief for what it may be worth and presume that the report has given undue emphasis to the opinion of a hasty speaker. Still it is typical of a certain class of opinion sometimes found among archaeologists. Often one has occasion to reproach them for turning historical facts into myths; here we have an instance of the opposite extreme, extreme materialism. As admitted by most writers on the subject, the Holy Grail was primarily an ideal *conception*, a conception for which

#### Lost Knowledge of Ideal Conceptions

heroes fought and laid down their lives, an ideal which inspired much of the valor and romance of medieval times.

To turn it into an actual single glass vessel is the height of materialistic superstition.

From what one can learn about the Holy Grail from current sources, the conception is evidently one derived from that ancient branch of mystic symbolism grouped about the name of King Arthur; and it was grafted by the monks upon the doctrines of the then spreading Christian Church. One writer says:

But who invented the story of Joseph of Arimathaea? Or rather, who connected the story with the Graal legend, and both with Arthur?

And, speaking of Walter Map, he adds:

He seems to have conceived the vast design of steeping the Arthurian legend, and through it the whole imaginative literature of the age, in the doctrine of the Christian sacrifice.

Here we surely have the clue to part of the mystery. It is well known that Christianity has at various times borrowed elements right and left from all kinds of sources usually denominated "pagan," and transformed them into Christian doctrines and institutions.

The new sect was in these early times struggling to supplant the beliefs of the inhabitants of northern Europe which it regarded as barbarian. When it could not supplant, it adapted, or — adopted. The Grail legend was one

of the most potent symbols of this system; it was taken and adapted to Christianity, with the addition of stories concocted either by pious imaginations or by more direct methods.

Attempts are made by upholders of the Christian origin of the Grail conception to derive the words from the French *sang réel* as denoting the blood of Christ; but the balance of authority seems to be against this derivation. One derives it from a Provençal word meaning "cup."

Students of universal symbology, whose ideas are not limited by any special narrow field of study, will at once recognize what is meant by this symbol of the Cup. It is a universal symbol and is from the old Wisdom-Religion. It has been preserved, curiously enough, even in the Tarot cards, where the four suits

#### The Higher Etymology

are Swords, (Italian *spade*, hence our "spades"), Cups (now hearts), Bâtons, and Money or Pentacles; and cards can be traced back to ancient India, China and Egypt.

The card pack was originally symbolic and was connected with divination. The four suits constitute a quaternary well-known in the symbology of ancient mysticism. The first, Swords, or Spades, represents Will, an active potency; the second, Cups or Hearts, the corresponding passive potency. The Cup is a symbol of brooding Compassion and bounty. It contained the wine of sacrifice, the grace that flows from the innermost Heart and cleanses from all passion and doubt. Its use as a symbol implied the belief in the eternal fountain of Divinity in the human Heart, and points back to a time when men had faith in that Power and appealed thereto for help and guidance. Of course we find this symbol,

#### Heart Meanings Lost

like others, only partially understood by the masses, especially as the times degenerated; and it was gradually converted into a superstition, at which critical stage the Christian element was grafted upon it.

Those who have thought over the true meaning of this most sacred symbol may be able to form some idea of the profanation of using it so lightly. It would be easy to invent a corresponding materialistic degradation of some Christian symbol sacred to pious souls. If we would know the inspiration of bygone prowess and deeds, we must seek for the meaning behind the symbols. Symbols are not mere empty forms; it is only in modern times that people have invented the idea that men would create and worship imitations of things which have never existed and never can exist. Those sceptics who have the courage

of their opinions throw aside symbols as useless; others continue to reverence them in obedience to an instinct they do not understand. But symbols have at one time had a meaning. The Cross itself is

**Symbols Now** one of the most universal;  
**the forms of** but, standing alone, as it does  
**Buried Truths** in Christian symbology, it means material power. With

a circle above it, as in the Egyptian ansated cross, it means material power dominated by spiritual. The Cross is only one out of many symbols; the Cup is another. Our knowledge on these subjects is the merest fragment. Yet even the Christian does not reverence the veritable wooden cross on which Jesus the Christ is said to have been crucified, but, presumably, what it symbolizes.

H. T. EDGE, B. A. (*Cantab.*)

### The Average Child

THE French mind likes tabulating human statistics, and the results are always interesting and often practically important. Professor Binet, a scientist of the French Capital, has for a long time been trying to reduce *the average child* to figures. There will then be a standard for the comparative measurement of all children. A statement of age, standing alone, means nothing. We need to have mental capacity, alertness, sense activity, and vitality, reduced to figures. Only then can the teacher determine what to expect and demand from a child. Jack is dull; yes, but *how* dull? Jane seems lazy; but is it laziness, or is she under-vitalized, or is her brain constantly strained by unsuspected astigmatism, or are her brain processes naturally slow? We do not care to know that "her memory seems to be improving": improving *from what to what*? The Professor, working at a large free school in Paris, is making order in the confusion. He thinks he is beginning to understand the average child for any given age, the mean of all accessible children of that age. Each child in that school is thus accurately estimated on entry, the estimate being furnished to the teacher who thus knows what to expect and what justly to demand. The children are treated individually, helped in respect of their individual failings to reach the average, held back also if mental precocity seems to indicate a point of danger to health.

The measurements include height, skull capacity, lung capacity (as index of general vitality), and muscular power. These are added to the usual medical report. The senses are tested, the eyesight most carefully, the color sense, the cutaneous sensibility, hearing and the speed of response. Memory and the power of attention are also reduced to figures. The pupils are given a suitable short passage from some author to read and re-read for ten minutes. Then they write as much as they remember of it. "Suggestibility" is thus ascertained: two circular cards are pivoted together at their centers; the hinder one, hidden by the other, is marked with radiating lines; the front one has a slit through which the lines of the other as it revolves, successively show themselves. For a time the lines go on increasing in length; then they increase no further. Will the child, once impressed with the idea of increase, continue to see increase after it has ceased? Or is he alert

enough to change his impression instantly?

These are a few of the sets of figures being amassed, and the results have already secured the establishment of a special school for abnormally defective children.

We might suggest that the very same figures could be used to test the teachers, resulting in statistics of "the average teacher." If teachers A and B are supplied with pupils whose memories are represented by the number 10, and if in a year the pupils of teacher A have memories of 11 whilst those of B have 13, we know something about those teachers. We know much more than by examining the pupils as to what had actually been crammed into them. Children can be crammed with almost anything, but the general faculty of memory may be even stupefied in the process.

It is interesting to note that Professor Binet's little subjects are extremely interested in their own statistics and are sometimes with difficulty kept away from the measuring rooms.

STUDENT

### The Source of Independence and Originality

A RECENT university lecturer says:

We are individually like a scrap book, a human scrap book. We've appropriated nearly everything we own intellectually from other people, hence we are very much alike. The individual is largely the product of the social group of which he forms a part. We are living on a common stock of ideas owned by society. We are fearfully and wonderfully alike. To a wonderful degree we think and act alike. Very few of us care to defy public opinion. The martyr business will never be overdone, too few people go into it.

The majority of us are commonplace but no one likes to admit it. A man likes to believe that he is unique. He wants to think that he is the only one of his kind made. The really commonplace people themselves nearly always think that they have a great amount of individuality.

We all have a small margin of individuality. It's very small in some of us, but all progress is due to individuality. The stability of society is due to deep personal convictions—not to our national constitution, which some people hold so sacred, or to our laws or great police forces. Great minds contribute new and advanced ideas to society, and all of us appropriate these ideas and social progress is made.

This is true to an even greater extent than here stated; for we are connected with each other by lines which science does not know about, lines of thought in the Astral Light. This is not any more wonderful than the Hertzian waves of wireless telegraphy. The extent to which ordinary people's thoughts, actions, and lives are dictated by the general mass of impressions in the Astral Light is wonderful. They are unable to act at all without a stimulus from that source, coming in the form of an emotion or of a thought-picture. When they sit down to plan out a course of action, they merely take in thoughts, as these come ready-formed, and so do what others have done and are doing. Nevertheless we are proud of our "individuality," of our "independence." But on what slight grounds this pride rests! When we assert our personality we only do what millions of other people are doing, asserting the commonest, cheapest thing there is to assert. Often a retrospective meditation over one's life brings out the fact that our most cherished opinions are but echoes of something told us when we were children,

or something we have read. It is possible to take a person, cast him into a hypnotic trance, give him a powerful suggestion to do a certain act a year hence, and wake him up; and then when the time comes he will do the act—of his own initiative as he thinks. In the same way we can graft convictions upon people. And this is largely done without any conscious hypnosis at all.

But every apparently endless chain of causation, whether in the physical world or the moral world, is endless only so far as one particular plane of action is concerned. The material world of nature is not a mere machine wound up to go until it is run down; but it is continually reinforced with new energy from higher planes. So with our inner nature. There are higher and still more inward sources from which new elements can be introduced. This is the fountain of originality. The man who draws on the resources of his higher nature is a genius and introduces changes. It is open to all men to aspire, and through aspiration to reach a higher source of ideas and energy which will be the initiative to new lines of conduct.

Souls that enter the world of incarnation come from a higher source, and if they are Souls of strength and long experience, they can impress some of their knowledge on the outer world. We are all Souls in our essential nature, and as such belong to a larger world than the one our minds are in; by reaching up in thought to the Soul, we contact the source of right independence and true originality. There is often a tendency to think pessimistically that because things are so they must always be so; and therefore a sudden realization of the fact of our unoriginality might lead some into a despondent state of mind. But we are not obliged to be mere echoes of other people or of people in general. If we can not act without motives, we can at least draw our motives from a higher source; and if reflect we must, we can reflect that which is best and not that which is middling or worst.

STUDENT

### Between the Devil and the Deep

LIKE on a battleship will certainly be full of interest during the next war. At any moment the ominous nose of a submarine may show itself above the waves, followed at the next moment but one by perdition from an unhinderable torpedo. A little cloud in the air no bigger than a man's hand may turn out to be an airship which, from a height easily out of gun-range may drop a sack of dynamite. The French are already arranging for a preliminary fleet of twenty of these. The battleship is likely in fact to become as suddenly useless between these two foes, one beneath and one above, as did armor at the advent of gunpowder. Just as the knight had to discard his hundredweight of metal and ultimately come down to a khaki shirt as his chief battle raiment, so the admiral will have to discard his 20,000 tons of metal and come to sea with a swift little skiff of 1000 tons, turbine-driven, making 40 knots at least, and carrying one effective gun. So the nations will now have to start *de novo* with their navies, taxing themselves to the last gasp for the skiffs, the submarines, and the airships. How long shall we tolerate the game?

STUDENT

# Some Views on XXth Century Problems

## The Nemesis in City Life

SOME recent cancer statistics from Illinois will have to be taken into account in future studies of that disease. The report, which is official, shows that there is even more than the usual increase. But this increase applies only to the foreign-born. Putting them aside, and considering only the native-born, it appears that for some unknown reason the Illinois cancer deathrate is about the lowest in the world. For the whole State, of 400 persons who die, 1 dies from cancer. For Chicago—still keeping to Illinois-born persons—of 72 who die, 1 dies from cancer. Cancer is nearly six times as potent in the city as in the country. Those who regard cancer as solely due to any *one* cause, such as vaccination, meat-eating, or what not, must show that is six times as prevalent in the city as in the country.

But the difficulties are greater when we go further into the figures. Of those not Chicago-born the cancer deathrate is much higher. Of 4 deaths of immigrant Germans over 40 years of age, 1 is from cancer. This is three times as high as the home German deathrate. Of the immigrant Irish it is 1 in 6; in Ireland it is 1 in 15. Because, therefore, immigration is increasing, the Chicago deathrate is increasing. In 1856 1 death in 1000 was from cancer; in 1866 it was 1 in 164; in 1905 it was 1 in 23; in 1906 it was 1 in 21.8.

Most of the immigrants—practically all of the Irish—come from the country; when they come from a native town it is no such town as Chicago. The degradant effect of city life instantly begins to tell upon them, much more than upon born Chicagoans who are habituated to their city and whose standard of life is on the whole much higher than that of the immigrants, who usually have to seek the more crowded and squalid areas of streets. Evidently, if we are going to credit a germ with the causation of cancer, we must ascribe a far greater weight to the predisposing cause which makes the germ's multiplication so easy.

The English figures tell somewhat the same story, though the recent report of the committee of the Imperial Cancer Research Fund does not sift them so clearly. But as the growth of the large cities has been fairly *pari passu* with that of the cancer deathrate, we can safely assume the connexion. In 1885, 1 out of 21 men reaching the age of 35, and 1 out of 12 women, died of cancer. In 1905 1 out of 12 men reaching that age, and 1 out of 8 women, died of it.

It is possible that some real method of cure may presently be found. But since the cause will remain, the degradation of tissue involved in city life will simply take some other equally fatal manifestation. STUDENT

## The Logos in Daily Life

THE doctrine of the Logos seems very complex when it is cast in philosophical terms, but it is not nearly so difficult. The emanation of the Word was not something that took place once and for all; it is going on in us all, and in all nature, every

moment. It is a passing from the hidden side of being to the manifest. Man himself is all three, the utterer or carrier, the hidden, and the manifest. The musician finding a wave of inspiration upon him and beginning to "create," is conscious of a place or focus in himself of profound and almost unutterable feeling. That he tries to express to "himself" in sound. We already have the three. There is the tense, full feeling. He himself is conscious of the effort to render it. There is something which, becoming sentient of the rendering, is raised in feeling—perhaps to an ecstasy. The three are one; the process is one. That third something, which is raised, is the same as that which is raised in a hearer. In real poetry, the production shows the same three. There is the almost unutterable feeling; there is that which strives to render it in perfect words; there is that which is moved by the beauty and flow of the words. That produced feeling is the manifestation or objectification of the far subtler feeling—really inexhaustible—which started the inspiration. Even the man who goes about his work humming to himself because he is happy, is doing the same thing. The happiness is finding expression in the air he is humming, and "he" is "himself" also the listener, getting pleasure from what he is listening to. The Hindûs had worked out the idea long before we in the West. They had Brahms neuter, unconditioned subjective fulness, absolute fulness of feeling, the divine focus of inspiration. Then there was the other Brahms, the singer, of the song that expressed a phase of the fulness whose phases are infinite, the song that was to sound throughout the time and space and matter of the universe to be. And then there was the universe that was to be molded, brought to consciousness and made to bring forth man. Man will ultimately hear the whole song; some of those who hear fragments now, become seers, poets, and musicians. But he is an epitome of both Brahms and of the universe. His duties, as done, are cells of growth added to his spiritual body. Compassion is a Logos, the coming into manifestation as feeling and action, of the unmanifest knowledge that he is one with his fellows. STUDENT

## Self-Healing Versus Medicine

THERE are often two courses open before the man who finds himself in very bad health, and the less attractive may often be the safer. If, by studying his life, he can find in dietetic or other habits the cause of his ill health, he can be tolerably sure that by reform he can cure himself. As he progresses through the incidental ups and downs, he will probably begin to notice that a single repetition of the old excesses or mistakes produces worse temporary results than did many lapses when they were habitual. He has become more sensitive, which under these circumstances he may take as a mark of betterment. If he had it not before, he will now gain the power to screw his determination close home and never let it work loose. And when finally he achieves his recovery, he will have a power

of will that he can use in everything that he undertakes.

If on the other hand he seeks good medical aid, his progress healthward will probably be considerably quicker. After he is a little way on he will find that repetition of his old mistakes does not seem to do any harm, or very little. At the end of his course he may even return to them all with something of the impunity of earlier years. His will does not get the training of the other path for this reason and for another. It is half-hypnotically stayed by a perhaps written daily program for diet and habits. If, after restoration by this abbreviated path, he does return to his old mistakes, he may find that on a second resort to medical help there may be little to be done for him. He has *twice* exhausted nature's by no means unlimited patience.

None of this applies, of course, to those who are out of health from causes they do not know or could not avoid or cannot avoid; to those whose health is so far wrecked that no course of right living without medical aid will suffice; nor to those whose health is poor because of old though long discontinued bad habit. Nor is it concerned with acute diseases, nor to any that are of immediate danger to life or efficiency. Still, the general principle is worth bearing in mind. M. D.

## The Three Prayers

THE highest work of religion is surely to make man *man*. And in our conception of a man, the quality of self-reliance stands very nearly first. But many people, who get much benefit, much growth, from prayer, undo with one hand a little of what they do with the other. In the petition for help to resist temptation, the mental implication and attitude is weakness. To need help is to be weak, to ask for help is, on the hither side, to impress the mind with the sense of weakness. Whatever the success of the prayer, the mind is to some degree left negative, sounding less clearly the note of manhood.

Suppose then that instead of *Give me help*, the petition ran *Give me to know the strength that is in me*. Is not that better for the mind?

But the third form of prayer is no request at all. It is almost unaccompanied by words. It is a rising nearer to the divine, and then feeling the strength that nearness brings. By it the whole moral and spiritual strength is necessarily called out; and by repetition of the work there is no difficulty that will not be dissolved, no remoteness from the divine that cannot be bridged.

These are the three modes of prayer. The first an assertion of weakness; the second an assertion of inability to get at the power within; the third is not a prayer; it is an aspiration, the seizing of power as one may seize the Kingdom of Heaven. Nor is the third any form of self-assertion in the ordinary meaning of that phrase. It is the rising above the clouds into the spiritual sunlight—where we were meant to be and are wanted to be. The other modes of prayer are in truth the formation of barriers to this latter. STUDENT



# Archaeology Palaeontology Ethnology

## Ireland and Greece

THE region included within a radius of about twelve miles around Navan, and where the rivers Blackwater and Boyne unite, is one of the most interesting archaeological hunting grounds in Ireland. This is the richest portion of the richest province, formerly the kingdom of Meath, in which Tara was set apart for the residence and seat of government of the Ard-Righ or High King of all Eirinn. This region is the focus of some of the earliest traditions, and preserves relics of the highest culture of Irish antiquity. Here we find a succession of historical landmarks connecting us with an extremely distant past when content and civilization reigned; and even in later periods when Christianity had driven under the surface the old Druidic customs, remains of the ancient artistic and literary tradition lingered on; for the monasteries of Kells, Monasterboice and Mellifont were noted centers in the intellectual life of Europe in the dark ages. In spite of the wanton destruction of so much that was beautiful in Ireland there are still a few relics of early Christian art remaining, such as the famous Book of Kells (seventh or eighth century), equalling which, for beauty of design and marvelous execution, there is no other manuscript existing. Within this district, upon the Boyne riverside, William III finally destroyed the power of the reactionary Stuart régime, and it is here that we may reasonably expect to herald the breaking forth again of the mystic light which was obscured after "Saint" Ruadan cursed King Diarmaid and Tara's Hall in the sixth century on account of an unreasonable personal grievance, and "prayed God that no king or queen after could or would dwell in Tarrach, and that it should be waste forever, without court or palace,—as it fell out accordingly."

Close to the Boyne and within sight of Tara we find the interesting field of the dead, the Brugh na Boinne, the Royal burial ground. Here are what may be called the Great Pyramids of Ireland, the huge artificial hills or Tumuli of New Grange, Dowth and Knowth, the first being, according to tradition, the "Mansion of a God," the fair-haired god of

Harmony, Angus, the Celtic Apollo, famous among the "Tuatha de Danaan" race who withdrew into the recesses of the earth as the dark cycles approached, and who are now living as the Sidhe, the faery folk, it is said. Archaeologists as a rule have not ventured



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SYMBOLIC CARVING AT ENTRANCE TO THE PREHISTORIC TUMULUS: NEW GRANGE, NEAR DROGHEDA, IRELAND

to see anything but tombs in these remarkable structures, but by using the light thrown by Theosophy it becomes clear that their purpose and use was originally different, though they were subsequently dedicated as monuments over the illustrious dead.

Petrie, in the *Dublin Penny Journal* of 1833, describes the great mound of New Grange in these words, which are applicable today:

This extraordinary monument or pyramid, which is now, as the learned antiquary, Governor Pownall, truly observed, but a ruin of what it originally was,

feet; its breadth at the opening three feet. At the distance of about eighteen feet from the entrance the passage gradually narrows till it reaches a stone which is laid across in an inclined position, and which seems to forbid further progress. At this point the passage is narrowed to a foot and a half in height and breadth. Persons of moderate size, however, can overcome this obstacle by turning on their sides and edging their bodies round by the assistance of their elbow and foot.

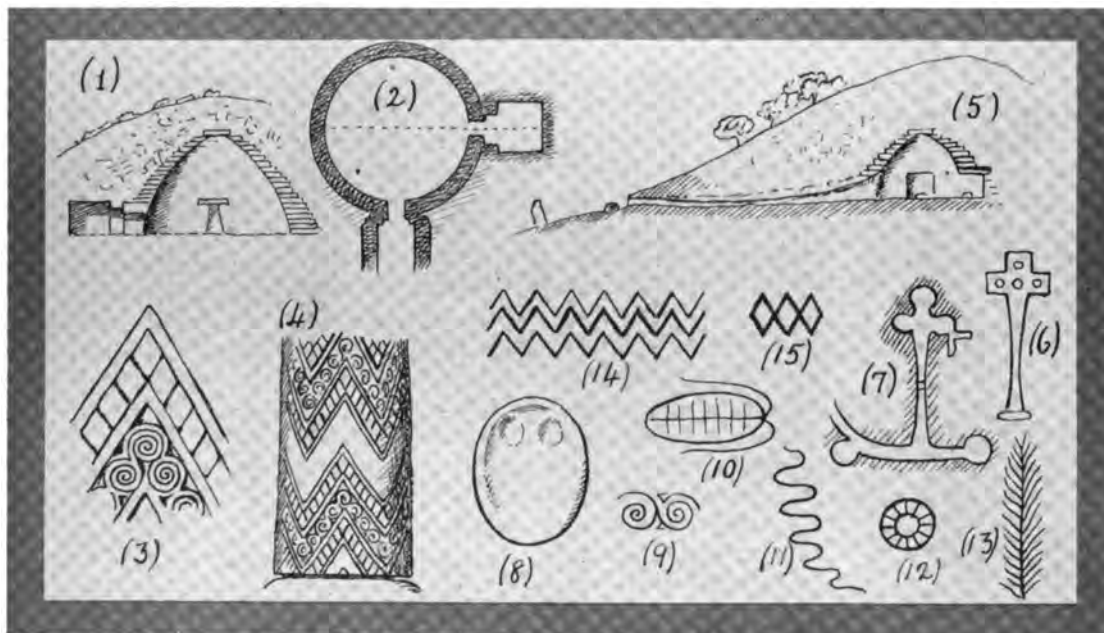
This difficulty passed, the gallery presents no further obstacle, as it immediately expands again to the width of three feet and to a height of six feet, which gradually increases to ten feet six inches at the entrance of the dome.

The chamber is an irregular circle about 22 feet in diameter, covered with a dome of beehive form, constructed of massive stones, laid horizontally, and projecting one beyond the other, till they approximate and are finally capped with a single one. The height of the dome is about twenty feet; the chamber has three quadrangular recesses, forming a cross—one facing the entrance gallery and one on each side. In each of these recesses was placed a stone urn or sarcophagus of a simple bowl form. . . . The entire length of the cavern from the entrance of the gallery to the end of the recess is 81 ft. 8 in.

The stones of which the entire structure consists are of great size; those which form the lintels or roof of the gallery are but six in number, and of these the first is 12 ft. long, the third 18 ft.; the breadth of these stones is not less than 6 ft.

The mound is now partly covered with trees, but the entrance, with its enormous carved stone, is kept clear (*see plate*). This spiral design is extremely well cut in very hard stone and has defied the wear of mill-

(CONCLUDED ON PAGE 17.)



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ANCIENT IRISH AND GRECIAN ANTIQUITIES

1 and 2, Section and plan of "Treasury of Atreus," Mykenae; 3 and 4, detail of pillar, showing spiral, zigzag and lozenge design, Mykenae; 5, section of New Grange, Ireland; 6, interior plan of same; 7, interior plan, Dowth; 8, hollow stone basin, New Grange; 9 to 15, carvings from interior of Irish tumuli.

covers two acres of ground and has an elevation of about seventy feet; but its original height was not less than a hundred feet, as it has been used for ages as a stone quarry for the making and repairing of roads and the erection of buildings in the neighborhood. It is formed of small stones, covered over

# ✻ The Trend of Twentieth Century Science ✻

## Surgery in History

UP till recently the writer was imbued with the idea that surgery had today reached the highest pitch of perfection in history and was in fact almost a new science of at most two or three centuries old. But the investigation necessary to prove this opened his eyes to one or two startling facts, to wit: That we were approaching a state of perfection in Surgery extant in India about 1000 years B. C., and that whilst the father of European was Greek Surgery, the father of the latter was Hindû.

Old Hindû books contain interesting particulars relating to surgical operations, even to the manufacture and treatment of instruments. There are also directions for the education of the medicus, an education which must have been of a semi-religious order.

There is a long list of instruments resembling in shape and construction those used today and with a wonderful diversity of shape and design. The nature of some of the operations is such as we are apt to associate with, and consider only possible in, modern (the most modern) times, such as abdominal surgery and plastic operations for the restitution of nose, lips, etc.

Following Hindû surgery we come to Egyptian. Whether archaic Egypt was the father of Hindû surgery at an earlier date, is not evident; but there was a period posterior to that in which Hindû surgery flourished, in which surgery and medicine reached a high order in Egypt. Who could excel the Egyptians in bandaging as evidenced by their mummies? Their knowledge of embalming infers an intimate acquaintance with antiseptics. Surgical instruments have been found with mummies, and other mummies have been discovered with well-set fractures. Herodotus describes Egypt of his day as full of surgical practitioners.

But before proceeding, one word with regard to anaesthetics.

In *Isis Unveiled* Madame Blavatsky points out that in the Hindû practice of Sahamarana or cremation of the widow of a deceased person, the victim felt no dread of pain, since "the holy plants which crown her brow," "the sacred root culled at midnight hour on the spot where the Ganges and Yumna mingle their waters; and the process of anointing the body of the self-appointed victim with ghee and sacred oils, are so many magical anaesthetics." It is very probable that the same or other knowledge would be used in the practice of surgery.

In Egypt they are said to have used an ointment made from the *Lapis Memphiticus*, described as "a small pebble, round, polished, and very sparkling," the nature of which is doubtful now; but we know that the mineral world played an important part in the magic of the past. The ointment made from this stone was able to remove all sensation from the part to which it was applied.

The direct descendant of Egyptian learning is Greece, and here we get to something more tangible. The central figure in the history of

Greek Medicine and Surgery is Asklepios, by some considered a mythological character, by Homer a man, the god being Paian. Asklepios is an interesting character with his knotted stick round which is curled the symbolic serpent. He was probably an initiate and his journey with and at the invitation of Castor and Pollux, on their search for the Golden Fleece, is highly symbolic.

Hippocrates was one of those rare rounded characters worthy to be the founder of a system. He placed medicine on a dignified platform, abolishing many abuses and organizing many new operations. He prepared and enforced the famous Hippocratic oath on the neophyte enjoining respect for the profession, helpfulness to his comrades, readiness to share knowledge, respect for knowledge gained at the bedside, and the proper use of remedies. He declared the natural origin of disease and freed it from many prevailing superstitions. The books now bearing his name, of which several stand out as classics, were the principal medical authority through the Dark Ages. The operations performed were anything but simple and the standard of work done was high; for instance it was considered a disgrace to allow a patient to go maimed in after-life from the unskilful setting of a fracture; skulls were trephined and the brain and membranes exposed; liver and kidneys were operated upon; lithotomy and amputations performed when necessary. He is said to have died at the ripe age of 100, full of years and wisdom.

The instruments used were in design very similar to those extant today. Samples of those found in Pompeii have a remarkable resemblance to modern weapons of the craft. From this school sprang the Alexandrian, which owns the respected names of Herophilos, Archigenes, Galen, Antyllos, Artorius, and Paulus Aegineta, etc. This school flourished until the sacking of this stronghold of learning by the Arabs in the Seventh century of the present era.

An offshoot of the Greek and Alexandrian schools was the Roman, composed for the most part of Greek physicians. And this is important from the fact that it was thus that the Italian schools came into existence and persisted through the Dark Ages. The following names stand out prominently:

1. Archagathos, who performed tracheotomy.
2. Aulus Cornelius Celsus restored Hindû surgery, and lived during the opening of the present era.
3. Galen, died about 200 A. D.; he ligatured the temporal artery.
4. Antyllos, who operated for aneurism.
5. Paulus Aegineta, noted for his seven great works on Medicine and Surgery. He died about 650.

Then came the blank, that strange blank which has been the riddle of historians. Up almost to a certain year flourished progress and culture — and then as if a cloud of Silence settled on the world!

Then came the invasion of Europe by the Saracens. It was a mental cataclysm that

destroyed for a time the very landmarks of culture. The Alexandrian schools and libraries were wrecked and burned, and the teachers killed or driven to the desert. The old Greek centers were disorganized and destroyed; the savants forgot their cunning; Europe was visited by a blight, a mind-famine and pestilence!

Yet it was the Arabs, to whom is attributed the tidal wave of darkness, who propagated the knowledge of Medicine and Surgery through this period, and the names of Abulcassim (d. 1122.) Rhages, Haly Abbas, and Averroes, occur to one. Sons of rich parents passed through a dilettante course of education at Padua, Bologna, Calabria, or Milan, and then returned to victimize their patients at home. But those the people depended most upon were "quacks." It was the barber-surgeons who in the interims of services to their masters attended the sick and wounded, acquired a quite decent knowledge, and often retired to carry on their profession at home. One of the most noted was dear old Ambroise Paré, not only a barber-surgeon but a man who used his native intelligence to a purpose. He succeeded in earning for himself much hatred and scathing criticism, first for ceasing to use the traditional boiling oil for wounds, having learned by the accidental exhaustion of the store of oil that it was not only useless but harmful; second for doing what seems a most ordinary and sensible thing, viz., capture the end of a bleeding vessel and tie it — which was done in Greece centuries before, and forgotten like so many other things.

But we must not let the Middle Ages slip away without referring to Paracelsus the Swiss savant, the so-called charlatan, but in reality a past-master in knowledge. He left a profound impression and influenced Surgery through Medicine. Born in 1493 in Switzerland, he perhaps came to wake up the sleeping consciousness of Europe to life after the long death. Medicine and surgery were, however, only a corner of his field.

It was in the Eighteenth century that Medicine and Surgery became organized and a fine school started. This enthusiasm was carried into the 19th century when we really began to reach up to the Greek or Hippocratic period of skill and erudition. Science becomes more exact, surgery more careful. In surgery, what the 19th century gave us were anaesthetics and antiseptics leading to asepsis.

Antiseptics led the way to the perfection of operations previously associated with a deathrate which placed them almost outside the pale of surgery. The effect of anaesthetics and antiseptics on surgery is well seen in the statistics of deathrate in one operation alone, viz., ovariectomy. In 1864 Spencer Wells pledged himself to record and publish his entire experience favorable and unfavorable in his first 100 cases. His deaths were 34, that is to say 34%, and this was pre-antiseptic but not pre-anaesthetic. In 1872 and 1882 after the establishment of Antiseptic Surgery, but not Aseptic Surgery, the deathrate descended to 11% and a more recent rate descended to 11% and is now 3½%.

Antiseptics and anaesthetics as we have seen, are but two of the many reincarnations of old knowledge into modern surgery. Perhaps the past had other knowledge whose very existence we do not yet suspect, held back, some of it, until we are ready. A. A. B. M. B.



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SYCAMORE TREE IN THE LOMALAND GARDENS

#### Benitoite, a New California Gem

CALIFORNIA is celebrated for its beautiful minerals, usually varieties of gems known elsewhere. Kunzite was the last jewel discovered. Now an altogether new one has been discovered, so far unknown elsewhere. Some prospectors found a specimen in the southern part of the Mount Diablo range, near the San Benito and Fresno County line. It was offered to some jewelers as sapphire, but they found it was something new. It is a clear transparent stone of an attractive blue color, in the deeper portions showing a distinct violet tint. It rivals the sapphire in color, exceeds it in brilliancy, and is not so hard. The color is stable and will withstand a red heat. Acids do not affect it. Chemically it is a titano-silicate of barium, which is a novel combination of elements. It has been named Benitoite, from the place of its discovery. Associated with it is another new mineral, of a black or brownish-black color, becoming deep red in thin slices, to which the name Carlosite, from San Carlos Peak, has been given. The composition of this is not yet determined.

To a Theosophist, who regards minerals, like all other material forms, as the manifestation of life and consciousness, these beautiful jewels are the perfected types of the mineral kingdom. The mineral "monad" — the *soul* of the mineral, though of a very different kind from what is usually understood by the word human "soul" — has attained perfection in its own line of evolution. Ancient science, knowing this, prized them as talismans and amulets;

modern science, not knowing how to use them, regards them as articles of beauty and value. It is not without significance that so many should be found in California, the land of glorious past civilizations whose very traces have not yet been found, the land of promise for the future of humanity. STUDENT

#### Coast Erosion in England

ALTHOUGH there are certain widely separated periods in the earth's history at which occur changes in the configuration of the land sufficiently rapid to be described as cataclysmic, it is nevertheless true that the slow changes which are constantly going on would suffice, when multiplied by the vast stretches of geologic time, to account for a great deal. There is a commission for investigating the progress of coast erosion in England, and it has collected some striking figures. The area of Great Britain is stated to have lost in forty years 215,333 acres, and it is estimated that England alone has lost 524 square miles during the last thousand years. The advance has been more rapid in recent times, averaging for the last forty years 1523 acres a year. Ravensburgh, where Henry IV landed in 1339, has been submerged. There are twelve submarine towns and villages off the coast of Yorkshire alone. 73,780 acres between Flamborough head and Kilnsea, an area equal to London, have been lost since the Roman invasion. There is an anchorage off Selsea, Sussex, still called the Park because it was a royal deer park in the time of Henry VIII.

The Goodwin Sands was the 4000 acre estate of Earl Godwin until inundated in 1099. In June 1898 the sea advanced inland 200 yards at Cromer during a single gale.

Since 1840, 180 acres of the parish of Eastchurch, in the Isle of Sheppey, at the mouth of the Thames, have been washed into the sea. At Warden the sites of two parish churches have fallen down the cliffs. The second church was built on the innermost confines of the parish; but in 1875 the land on which it stood subsided, and the area of the whole parish is now only a little over 100 acres.

The same process is going on in North America on the East coast, equally startling statistics having been collected. STUDENT

#### The Island of Woods

IN endeavoring to re-establish its claim to the above title, Ireland has adopted the institution of "Arbor Day," which was originated thirty-five years ago in Nebraska and has spread to all parts of the

United States, more than sixty million trees having been planted, chiefly by school children. Last year a circular was issued in Ireland to the clergy and public bodies, urging them to initiate Arbor Days in their districts; and a hearty response was met with from all sections of the community, peers, peasants, clergy, artisans and school children. While in the United States the day varies greatly in the different States, in Ireland one day, October 29, has been chosen. T.

#### A Strange California Tree

THE Mojave Yucca, which is found largely at the lower end of the Mojave desert, between Los Angeles and Bakersfield, is rather a mysterious tree. It is said to be found nowhere else in the world than in California. It seems to be a "vegetable freak that has developed into a species." In saying this, it is recognized that species undergo special modifications in adapting themselves to new habitats. This Yucca combines the characteristics of several plants. It is an endogen, yet the bark shows concentric rings such as characterize exogenous stems. It abounds in a land of barrenness and thirst. It has a pliable and tough wood, much used locally for making rabbit-screens for deciduous orchard trees. STUDENT

MICE are employed as signals on submarine boats. Should there be the least leakage of naphtha, the mice give warning by incessant squeaks, as they have a great dislike for the odor of naphtha. In the British navy an allowance is made for feeding them.—*Exchange*





### Italian Letter from a Young Woman Student

ITALIAN towns, even the humblest, possess such distinctive individuality that a traveler having once visited them would, after the lapse of many years, if he found himself suddenly in any one of them, have no difficulty in instantly exclaiming, "This is Siena; this, San Remo; or this, Perugia," etc. They are all picturesque beyond description, set as they are in the noblest of landscapes — some clambering up the cliffs of the seashore; some clustering along the fertile river valleys amid orange groves and rose gardens; and others, as the ancient hill towns of Central Italy, crowning impregnable heights.

These hill towns have the mark of Medievalism indelibly stamped upon them. Though their history runs back to Etruscan days, one sees very little to take the thoughts back to such a dim past, and still less to remind one of the present day and time. Each town seems still to frown from its height on some neighboring stronghold, as in the Middle Ages.

The power of these old intriguing, warring, unyielding medieval towns has passed, but many a fortress, castle of some tyrant of old, remains; and many a cathedral rich in priceless old frescoes.

Orvieto crowns a sheer cliff rising out of a level plain, and has a forbidding and unconquerable aspect — a fitting place of refuge for the popes when it was a stronghold of the Guelphs. The time of its splendor has fled, and now it seems a place of desolation, sun-scorched, deserted, and squalid — except for its one glory, the Cathedral.

The Cathedral of Orvieto, one of the most

### "THE LAURELS"

By JOHN GREENLEAF WHITTIER

(Written at Isles of Shoals, 7th mo, 1870)

Read by Katherine Tingley at "The Laurels," her childhood home, upon the occasion of her recent visit to Newburyport, Massachusetts, while *en route* to Europe.

FROM these wild rocks I look today  
O'er leagues of dancing waves, and see  
The far, low coast-line stretch away  
To where the river meets the sea.

The light wind blowing off the land  
Is burdened with old voices; through  
Shut eyes I see how lip and hand  
The greeting of old days renew.

O friends whose hearts still keep their prime,  
Whose bright example warms and cheers,  
Ye teach us how to smile at time  
And set to music all his years.

I thank you for sweet summer days,  
For pleasant memories lingering long.

For joyful meetings, fond delays,  
And ties of friendship woven strong.

As for the last time, side by side,  
You tread the paths familiar grown,  
I reach across the severing tide  
And blend my farewells with your own.

Make room, O river of our home!  
For other feet in place of ours,  
And in the summers yet to come,  
Make glad another Feast of Flowers!

Hold in thy mirror, calm and deep,  
The pleasant pictures thou hast seen;  
Forget thy lovers not, but keep  
Our memory, like thy laurels, green.

splendid in Italy, was erected to commemorate the famous miracle of Bolsena, by which miracle the Church, in her own judgment, satisfactorily established the truth of transubstantiation. Travelers are familiar with the facts, or rather the fiction, of the miracle, through Raphael's celebrated fresco in the Vatican.

This cathedral, like that of Siena, is one of the most perfect specimens of the Italian pointed Gothic. It is simple in design, but ornate in surface decoration both within and without. It is built of alternate courses of black and white stone. A northerner, or foreigner, accustomed to somber grey stone, is startled by the zebra-like appearance of these gorgeous Italian cathedrals, and takes some time to become reconciled to their strange beauty. The façade shown in the cut is of marble mellowed by time to a rich old ivory tint, glowing with mosaics and intricate carving; statues are in every niche and surmount every pinnacle. But the triumph of the façade are the four great marble bas-relief panels by the doorways, de-

picting scenes beginning with the Creation of the world and ending with the Last Judgment. by Giovanni and Andrea Pisano, sons of the great Nicolo Pisano.

The beauties with which the interior is adorned are as bewildering as is the façade. Its chief attraction are the wonderful frescoes of Luca Signorelli, the forerunner of Michael Angelo, as the Pisani were of Ghiberti. The Preaching of Antichrist, the Resurrection, the Judgment, Hell and Paradise, are the subjects of his frescoes, and the four hundred years that have passed over them have dimmed their freshness but not their vigor. What a contrast to

Fra Angelico's Saints, beneath which these powerful scenes of sin and confusion and punishment are portrayed! There is nothing of the conventional, mild angelic pose and expression about Signorelli's angels; they are huge heroic figures, like messengers of the gods dealing justice to men. They seem also to be a prophecy of the genius of Michael Angelo. Some critic has said that it is impossible to understand Michael Angelo until one knows and appreciates Luca Signorelli, whose work is to be looked for and found in the obscure Italian towns. STUDENT TRAVELER

### Woman and History

IN reviewing a recent book entitled *Woman, her Position and Influence in Ancient Greece*, a writer in the *New York Evening Post* discloses in what may be read between the lines, though perhaps unintentionally to the author of them, the folly of hoping to understand the present "woman movement" until we understand its past, and the sheer folly of trying to acquire any real knowledge of the

past until history is studied from a new view point and in a new way — nay more — until ancient and, to the world, unknown records are brought to light. To quote a brief excerpt:

The story of the evolution of woman in civilized society is so thickly set with contradictions and inconsistencies that a writer who is determined to tell it without partiality is practically cut off from the luxury of generalizations. There are few so determined as that, especially where impartiality is so likely to make dull reading. Accordingly, in almost every volume whose title begins with the word "Woman," we must reckon with a *parti pris*. One writer proceeds to prove from the pages of history that only under absolute monarchies have women enjoyed or can expect to enjoy even a semblance of their rights, so that "Down with Democracy" should be the war-cry of American suffragists. Another demonstrates from the same evidence that socialism alone can free women from slavery. Benecke easily explains away every passage in Greek literature that conflicts with his thesis that romantic love was unknown to literature until a poet whose works have perished; an older contemporary of Plato, Antimachus of Colophon, sat down to write an elegy in honor of his dead wife. If Benecke be right, many a page of excellent sentiment has been wasted on the parting of Hector and Andromache, and the relations of Odysseus and Penelope. Even a scholar who has no particular thesis to support — Tucker in his recently published "Life in Ancient Athens" — falls into generalizations rather than leave the question open. "To an Athenian," he says, "marriage was apt to be irksome," and he offers as proof the joke in Antiphanes: "What! Is he actually married? Why I left him alive and taking exercise." This is a jest out of which the humor will never die, and for that reason it tells us nothing about the wives of the fourth century B.C. The vicissitudes of the women of Greece and Rome must be gathered from the writings of men, from Homer down, and, when stated in general terms, should always be accompanied by a list of exceptions to illustrate the variety of human character and the difficulty of measuring the influence of women by a recital of their legal rights or disqualifications. . . .

Every one will assent to the author's account of the Homeric woman of rank and of the honors and dignities which she shared with her husband, as she shares them in aristocratic societies today. Yet . . . Under the Athenian republic any free male citizen was more important than any woman. Dr. Donaldson's explanation is that the men of Ionian descent who made Athens the glory that was Greece, kept up their race traditions and regarded their wives with an almost Oriental eye, whereas the Lesbians and Dorians allowed them far greater freedom. An Athenian woman must not be seen or heard except at religious festivals, of which frequent opportunities they obviously made good use. Nevertheless, the wife's dowry stayed with her, even when she was repudiated by her husband; and we may say in passing that the relation of a woman to her dowry throws only a misleading light on her social position and influence in Greece and Rome.

Considered strictly according to her legal status, the married woman at Athens was a being so incapable that should she give her husband a piece of advice, and should he take it, his action on it was set aside by the law. . . . Never can you measure the actual influence of woman by her legal status. Let us hope that the historian two thousand years hence will be judicious enough to prefer the evidence of contem-

tried to rouse Athenian wives to a sense of their oppressed condition.

How are modern limited and superficial views revealed to be what they are when the search-light of rational thought is turned upon them! — and what revelations will not come when Theosophy adds its word? STUDENT



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ORVIETO CATHEDRAL, ITALY. FOUNDED IN 1290

#### ITALY

Fragment from *The Litany of Nations*, Swinburne

I AM she that was the light of thee, enkindled  
When Greece grew dim;  
She whose life grew up with man's free life, and dwindled  
With wane of him.  
She that once by sword and once by word imperial  
Struck bright thy gloom;  
And a third time, casting off these years funeral,  
Shall burst thy tomb.  
By that bond 'twixt thee and me wherewith affrighted  
Thy tyrants fear us;  
By that hope and this remembrance reunited;  
(Chorus) O mother, hear us.

porary fiction, and to apply to this age Dr. Johnson's saying that nature has given so much power to woman that the law cannot afford to give her more. It is unfortunate that we know so little about the woman's rights movement in fifth and fourth century Athens, and can only see its reflection in two scurrilous comedies of Aristophanes, in the "Republic" of Plato, and in the tradition that Aspasia

#### Jottings and Doings

GEORGE ELIOT died a quarter of a century ago, at which time Herbert Spencer appealed for her burial in Westminster Abbey, but unsuccessfully. The first memorial to her — a granite pillar bearing the words "Lest we forget" — has just been erected in her old home neighborhood of Warwickshire, England.

RECENTLY there was left in trust by a Brookline (Mass.) banker the sum of \$250,000 to be used to found schools for women and girls, where they shall be taught housework and trades, or anything suitable to "enable them to earn an independent and honorable living and teach them the nobility and dignity of industrial labor."

A LETTER from Paris states that a gold medal was recently awarded Mlle. Calvé, as proprietress of the *Château de Cabri-ers*, for model farming — the same Calvé who has set the world afire through her musical and dramatic gifts.

It is said that there is but one woman in the world who may bear the title of honorary admiral — the Queen of Greece. The title was conferred upon her by the late Czar Alexander III.

WHEN M. Sully Prudhomme, the French musician, received the Nobel prize some years ago, he instituted from it another smaller prize to be awarded annually to the best young

poet in France whose works are as yet unpublished. A committee composed of members of the *Société des Gens des Lettres*, Paris, has the granting of the award in its hands, and of this committee a woman has recently been elected President, Madame Daniel Lesueur — the first woman to be elected to this Society since Georges Sand.

THE following is of interest. H. H.

LONDON, Aug. 25.—The "Examiner" correspondent learns that King Edward intervened to use his personal influence with the House of Lords to induce them to pass the bill legalizing marriage with one's deceased wife's sister. Despite the opposition of the Archbishop of Canterbury and ecclesiastical orders, the House of Commons passed the bill frequently introduced the past thirty years, but the chamber, led by the Bishops, always rejected it. The Bishops opposed the bill until the last. The passage of the bill was the most remarkable example of the triumph of perseverance in the annals of British legislation. There never was a bill more encouragingly advocated, or more ferociously opposed.—*Exchange*

# OUR YOUNG FOLK

## English Râja Yogas Greet the King and Queen

FRIDAY, July the 26th, was a great day at the Râja Yoga Institute, London. Information had been received from the Town Clerk of the Borough of Hampstead that King Edward and Queen Alexandra were to pass up Avenue Road on their way to open a new college at Frognal, and for some days the workers at Headquarters had been materializing their determination to make this the occasion for an unique effort. Until the small hours of each morning the work of preparing the decorations had been in progress; hundreds of flags of all nations, from the Dragon and the White Elephant to the Stars and Stripes, and the Lone Star of Cuba, were painted. Huge mottoes expressing at once internationalism and loyal appreciation of the British sovereigns' work were prepared and framed with wreaths and streamers of flowers and evergreens.

Then on the morning of Friday came the children of the several London Lotus Groups and the boys of the New Century Guard: the former to be grouped, dressed in their white Grecian dresses, on the balcony outside the Lecture hall, just overlooking Avenue Road; the latter to take their places at intervals on specially made stands along the wall from the entrance gate to the end of the garden, where, dressed in the blue tunic with yellow lettering of the N. C. G., they made a striking and beautiful picture set off by the rich green of the lime-trees. Each boy was holding in his right hand a large flag, one of the School of Antiquity, one of Great Britain, others of America, France, Japan, etc., while each was linked to the others and to the children above on the balcony where the Leader's portrait was, by the Golden Cord, symbolic of Brotherhood.

The Queen's delight at this unexpected sight was very manifest, and it was quite noticeable also that on the return journey the royal car slowed down and went past the Institute at a snail's pace, so that the King, who at first passing had been wrongly placed for seeing, might take the opportunity, as he certainly did, to express his pleasure in a very hearty way. After the royal visitors had passed, the children remained for some time grouped on a platform at the apex of the grounds overlooking the street, singing their songs to an audience that must have numbered several hundreds.

A not to be forgotten moment was when the children greeted the returning monarchs with song. All shouting died away in the crowd, and the song was taken up by all the spectators, the effect being electrical.



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RAJA YOGA CHILDREN AND DECORATIONS  
RÂJA YOGA ACADEMY, 91 AVENUE ROAD, N. W.: LONDON, ENGLAND

## WISDOM AND KNOWLEDGE

WISDOM sits alone,  
Topmost in heaven; she is its light---its God;  
And in the heart of man she sits as high,  
Though groveling eyes forget her oftentimes,  
Seeing but this world's idols. The pure mind  
Sees her forever; and in youth we come  
Fill'd with her sainted ravishment, and kneel,  
Worshipping God through her sweet altar-fires,  
And then is knowledge good.---Nathaniel Parker Willis



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VIEW FROM THE ROAD

AMERICA has many old trees of historical significance, but one of the most notable is a massive live oak near Jamestown, Virginia. It was a large tree when the first settlement of Jamestown was made 300 years ago and has now a spread of more than 70 feet, and is supposed to be 1000 years old. It is called "Powhatan's oak," as it was a favorite resting place of Chief Powhatan's powerful tribe, and many Indian councils were held under the shade of this old tree in the early days of the colonies.

## Facts Worth Knowing

SENECA had extraordinary powers of memory. When he could not repeat 2000 words in the order in which they were read, he complained of old age.

CHINESE students are still crowding into Japan at the rate of five or six hundred a month. Special schools have been started for them in Tokio, and they are closely watched by the Japanese police and the Chinese minister.

THE antiquity of glass-making has not yet been ascertained. In the British Museum is the oldest piece of pure glass known to be in existence. It is a small lion's head bearing the name of an Egyptian king of the eleventh dynasty, a period which may be moderately placed at more than 2000 years B. C. The skill with which

it is made shows that the art was then far from new.

THE most interesting object in the heavens to the astronomers for a number of years has been the planet Mars, and the question as to whether it is inhabited or not a most absorbing one. The most successful photographs of the famous lines on this planet's surface have been taken this year at the Lowell Observatory at Flagstaff, Arizona. The theory held is that they are canals, thousands of miles in length, made by the population in an effort to irrigate on a large scale, for Mars is largely without water. It is said to be in a halfway state between the airless, waterless, lifeless condition of our moon and the fertile state of the earth.

GERMANY can no longer be considered the toy center of the world. The manufacture of toys is a growing industry in all countries, but especially marked has been the growth in Japan. The Japanese are a toy-loving people and possess great mechanical ingenuity. A large percentage of the toys imported into the United States now come from the land of the Cherry Blossom. The top is probably the favorite toy in Japan, as the kite is with the Chinese, and these they make in endless variety.

America also is coming to the front in the manufacture of toys, and on account of the greater variety of original designs, American-made toys are finding a good market in Europe, even in Germany itself.

KING OSCAR of Sweden has written poems which have been translated into several languages; has written histories and dramas; and has composed many songs which the Swedish sailors are fond of singing. He is a good tenor himself, and has often sung at musicales.



# THE CHILDREN'S HOUR

## Franz Schubert

**D**EAR CHILDREN: Franz Schubert, who composed some of our sweetest music, was born in Vienna, in far away Austria, in 1797. Like Mozart and Beethoven he could sing, and play on several instruments when still a small child.

Little Franz did not attract as much attention as some other child-musicians because his parents were quiet country people and very poor. His father was a schoolmaster and taught his boys to study their lessons very carefully. The young musician, Franz, was early trained to *date* all his study work, which was like Rāja Yoga, and on this account when he was older, he never forgot to date the pieces of music which he composed.

His first lessons on the violin and piano were from his father and elder brother. Singing he studied with the village choirmaster who said that his gifted little pupil soon knew more than his teachers and that whenever he wished to tell Franz something he found the clever child already knew it for himself!

"He has harmony in his little finger," declared the singing teacher.

One day this young genius was sent to a regular singing-school, and when he arrived, the other boys all laughed at him because he looked so awkward and was so plainly dressed. They quickly changed their laughing to praise, however, when they heard how beautifully he could sing, and he was soon given a gold-laced uniform such as the other boys had; but alas! fine clothes could not make up for all the hardships poor little Franz had to endure. Dear Franz suffered in the same way as Joseph Haydn when he went to a choir-school; but like Haydn, he had a brave soul, and stood it as well as he could. Once, however, he was obliged to write to his brother and ask him to send a little money that he might buy more food; but in spite of these discomforts the love of music grew in this dear little boy's heart.

One day when Franz was playing in the big school orchestra the leader heard some one playing so well on the violin that he turned round to see who it could be, and was surprised to find that it was the small lad wearing spectacles—little Franz Schubert.

This orchestra leader, whose name was Spaun, became a true friend to Franz, for when the boy wanted to compose and was too poor to buy music paper, Spaun gave him all he needed and so helped to give Schubert's wonderful music to the world.

While at school this young genius studied mathematics, history, geography, poetry, writing, drawing, French, and Italian. He did well in these studies until his musical work began to take up most of his time. His school lessons were a great help to him, for they trained his mind and enabled him to do his music better and more quickly.

You know, dear children, Rāja Yoga teaches that it is always a great help to a musician to learn other things besides music. Franz learned much by playing in the orchestra and

became acquainted with the music of the great masters. He deeply loved Beethoven's music and when he heard one of Mozart's symphonies he declared that he could hear the angels singing in it. The lad was so gifted and sang so beautifully that the Emperor admired him greatly.

When this wonderful boy grew to be a young man he helped his father by teaching school, but he did not prove to be a very good schoolmaster, and most likely was not intended to be one, for his whole heart and soul were wrapped up in music and he loved to compose better than anything else.

### ROSES IN THE HEART

"**H**OW do you grow such roses?"

An eager voice inquired

Of one whose blushing beauties

Were wistfully admired.

The answer, if well heeded,

Much wisdom will impart:

"If you want to raise the roses,

You must have them in your heart."

Out in the world's broad garden,

The same great rule applies;

Spread, if you will, around you,

The brightness of the skies;

Woo the rose life within you,

Till noxious weeds depart;

"If you want to raise the roses,

You must have them in your heart."

For goodness are you looking?

And sympathy and love?

And hope, and truth, and honor,

And faith in God above?

First must they bloom within you,

Then seek them in the mart!

"If you want to raise the roses,

You must have them in your heart."—Selected

In 1818 he went to live with Count Esterhazy in his beautiful country home on one of the rivers. Here he taught music to the Count's children and enjoyed working at his compositions and taking long walks amidst the lovely scenery. This part of his life was a happy one and he met many great people who appreciated his music.

Franz Schubert had an unselfish and noble nature, for once when he asked for a position as leader in the Royal Chapel and it was secured by some one else, he said; "I should have liked that place, but since it is given to such a good man, I ought to be content."

He was extremely generous and although he was very, very, poor, he always shared with others the little that he had. This great musician was also cheerful, good natured, and full of humor. He had many friends who dearly loved him. A few times he met Beethoven but when in the presence of this great master he was so bashful that upon one occasion he rushed from the room not daring to speak to him. He was very modest about his own wonderful talent. One of his greatest enjoyments was to play with his father and brothers some of the quartets he had himself written.

This writer of exquisite music who sang so many noble songs for the world, died when

he was only thirty-one years old. He was always poor and almost all his life suffered for want of proper care and food. He could not even hear much of his own beautiful music played because the greatness of his works was not appreciated by the world until after his death; yet he was always cheerful. His nature was so sweet and modest that he was content with little and did not complain. We can feel the nobility of his nature when we hear his music for it goes straight to the heart and brings before us pictures of the best and most beautiful in life.

If Franz Schubert had only had the training which the Rāja Yoga children have, he would no doubt have lived much longer and been happier. He would have known better how to take care of himself and had more knowledge of how to live and work in the world. When he had money he spent it unwisely and then of course suffered when without it. He never learned to *economize* or to manage well the practical affairs of life. If he had been educated in a Rāja Yoga School he could have done even much *more* with his rare genius to help to bring gladness to the hearts of others.

The Rāja Yoga children of today who are trying to do their duty and be true warriors are helping to pave the way for the musicians to come, so that they will learn how to *live* as well as to write music, and their knowledge of life will bring more joy to all.

A RĀJA YOGA MUSIC TEACHER

### A Pet Carp

**F**OR fourteen years a carp has been living in a fountain in a town in Pennsylvania, the pet of grown ups and children alike. He is known by the name of Ben, and is cared for by the boys, who often take him out on the grass and play with him. When winter comes Ben's fountain is protected from the frost and he keeps warm in the earth that is put there for him. When spring comes again, Ben is ready to eat out of the children's hands, and to be lifted out on the grass to play. He seems to enjoy this for he never struggles when they take him, and will be quite content on the grass for over an hour. More than once people outside the town who have heard of this pet carp have tried to take him away, but the policeman was on the lookout and no one has ever been able to carry him off. P. G.

A MAN in Somersetshire who had a ferret in a cage one day gave it a young rabbit for food. To his surprise the ferret instead of killing the rabbit made friends with it and for over a month the two have been living together in the cage.

LITTLE Filipino boys and girls are trained to carry burdens on their heads. They begin when they are three or four years old by learning to carry an empty tray. They gain a good poise and erect carriage by this exercise. A Filipino mother can carry a tray on her head, a baby fastened to her hip, and an umbrella in her hand to shade them, all at once.

# The Theosophical Forum in Isis Theater

S a n D i e g o C a l i f o r n i a

## The Land of Mystery

BY H. P. BLAVATSKY

(Reprinted from *The Theosophist*, vol. 1)

(CONTINUED FROM LAST ISSUE)

"THIS would explain the similarity of their archaeological structures and races, and their differences, modified by and adapted to the the character of their respective climates and countries. Thus would the llama and camel differ although of the same species; thus the algoraba and espino trees; thus the Iroquois Indians of North America and the most ancient Arabs call the constellation of the 'Great Bear' by the same name; thus various nations, cut off from all intercourse or knowledge of each other, divide the zodiac into twelve constellations, apply to them the same names, and the Northern Hindûs apply the name Andes to their Himalayan mountains, as did the South Americans to their principal chain.\* Must we fall into the old rut, and suppose no other means of populating the Western Hemisphere except 'by way of Behring's Strait'? Must we still locate a geographical Eden in the East, and suppose a land, equally adapted to man and as old geologically, must wait the aimless wanderings of the 'lost tribes of Israel to become populated?'"†

Go where we may to explore the antiquities of America—whether of Northern, Central, or Southern America—we are first of all impressed with the magnitude of these relics of ages and races unknown, and then with the extraordinary similarity they present to the mounds and ancient structures of old India, of Egypt, and even of some parts of Europe. Whoever has seen one of these mounds has seen all. Whoever has stood before the cyclopean structures of one continent can have a pretty accurate idea of those of the other. Only, be it said, we know still less of the age of the antiquities of America than even of those in the Valley of the Nile, of which we know next to nothing. But their symbolism—apart from their outward form—is evidently the same as in Egypt, India, and elsewhere. As before the great pyramid of Cheops in Cairo, so before the great mound, 100 feet high, on the plain of Cahokia, near St. Louis (Missouri), which measures 700 feet long by 800 feet broad at the base, and covers upwards of eight acres of ground, having 20,000,000 cubic feet of contents; and the mound on the banks of Brush Creek, Ohio, so accurately described by Squier and Davis, one knows not whether to admire more the geometrical precision, prescribed by the wonderful and mysterious builders in the form of their monuments, or the hidden symbolism they evidently sought to express. The Ohio mound represents a serpent, upwards of 1000 feet long. Gracefully coiled in capricious curves, it terminates in a triple coil at the tail. "The embankment constituting the effigy, is upwards of five feet in height, by thirty feet base at the center of the body, slightly diminishing towards the tail."‡ The neck is stretched out and its mouth wide-opened, holding within its

jaws an oval figure. "Formed by an embankment four feet in height this oval is perfectly regular in outline, its transverse and conjugate diameters being 160 and 8 feet respectively," say the surveyors. The whole represents the universal cosmological idea of the serpent and the egg. This is easy to surmise. But *how* came this great symbol of the Hermetic wisdom of old Egypt to find itself represented in North America? How is it that the sacred buildings found in Ohio and elsewhere, these squares, circles, octagons, and other geometrical figures, in which one recognizes so easily the prevailing idea of the Pythagorean sacred numerals, seemed copied from the *Book of Numbers*? Apart from the complete silence as to their origin, even among the Indian tribes, who have otherwise preserved their own traditions in every case, the antiquity of these ruins is proved by the existence of the largest and most ancient forests growing on the buried cities. The prudent archaeologists of America have generously assigned them 2,000 years. But by whom built, and whether their authors migrated, or disappeared beneath victorious arms, or were swept out of existence by some direful epidemic, or a universal famine, are questions "probably beyond the power of human investigation to answer" they say. The earliest inhabitants of Mexico of whom history has any knowledge—more hypothetical than proven—are the Toltecs. These are *supposed* to have come from the North and *believed* to have entered Anahuac in the 7th century A. D. They are also credited with having constructed in Central America where they spread in the eleventh century, some of the great cities whose ruins still exist. In this case it is they who must also have carved the hieroglyphics that cover some of the relics. How is it then, that the pictorial system of writing of Mexico, which was used by the conquered people and learned by the conquerors and their missionaries, does not yet furnish the keys to the hieroglyphics of Palenque and Copan, not to mention those of Peru? And these civilized Toltecs themselves, who were they, and whence did they come? And who are the Aztecs that succeeded them? Even among the hieroglyphical systems of Mexico, there were some which the foreign interpreters were precluded the possibility of studying. These were the so-called schemes of judicial astrology "given but not explained in Lord Kingsborough's published collection," and set down as purely figurative and symbolical, "intended only for the use of the priests and diviners and possessed of an esoteric significance." Many of the hieroglyphics on the monoliths of Palenque and Copan are of the same character. The "priests and diviners" were all killed off by the Catholic fanatics, the secret died with them.

Nearly all the mounds in North America are terraced and ascended by large graded ways, sometimes square, often hexagonal, octagonal, or truncated, but in all respects similar to the *teocallis* of Mexico, and to the *topes* of India. As the latter are attributed throughout this country to the work of the five Pandus of the Lunar Race, so the cyclopean monuments and monoliths on the shores of Lake Titicaca, in the Republic of Bolivia, are ascribed to giants, the five exiled brothers "from beyond the mounds." They worshipped the *moon as their progenitor* and lived before the time of the "Sons and Virgins of the Sun." Here, the similarity of the Aryan with the South American tradition is again but too obvious, and the Solar and Lunar races—the Sûrya Vansa and the Chandra Vansa—reappear in America.

This Lake Titicaca, which occupies the center of one of the most remarkable terrestrial basins on the whole globe, is "160 miles long and from 50 to 80 broad, and discharges through the valley of El Desagvadero, to the south-east into another lake, called Lake Aullagas, which is probably kept at a lower level by evaporation or filtration, since it has no known outlet. The surface of the lake is 12,846 feet above the sea, and it is the most elevated body of waters of similar size in the world." As the level of its waters has very much decreased in the historical period, it is believed on good grounds that they once surrounded the elevated spot on which are found the remarkable ruins of Tiahuanico.

The latter are without any doubt aboriginal monuments pertaining to an epoch which preceded the Inca period, as far back as the Dravidian and other aboriginal peoples preceded the Aryans in India. Although the traditions of the Incas maintain that the great law-giver and teacher of the Peruvians, Manco Capac—the Manu of South America—diffused his knowledge and influence from this center, yet the statement is unsupported by facts. If the original seat of the Aymara, or "Inca race," was there, as claimed by some, how is it that neither the Incas, nor the Aymaras, who dwell on the shores of the Lake to this day, nor yet the ancient Peruvians, had the slightest knowledge concerning their history? Beyond a vague tradition which tells us of "Giants" having built these immense structures in one night, we do not find the faintest clue. And, we have every reason to doubt whether the Incas are of the Aymara race at all. The Incas claim their descent from Manco Capac, the son of the Sun, and the Aymaras claim this legislator as their instructor and the founder of the era of their civilization. Yet neither the Incas of the Spanish period could prove the one, nor the Aymaras the other. The language of the latter is quite distinct from the *Inichua*, the tongue of the Incas; and they were the only race that refused to give up their language when conquered by the descendants of the Sun, as Dr. Heath tells us.

The ruins afford every evidence of the highest antiquity. Some are built on a pyramidal plan, as most of the American mounds are, and cover several acres; while the monolithic doorways, pillars, and stone idols, so elaborately carved, are "sculptured in a style wholly different from any other remains of art yet found in America." D'Orbigny speaks of the ruins in the most enthusiastic manner. "These monuments," he says, "consist of a mound raised nearly 100 feet, surrounded with pillars; of temples from 600 to 1200 feet in length, opening precisely towards the east, and adorned with colossal angular columns; of porticoes of a single stone, covered with reliefs of skilful execution, displaying symbolical representations of the Sun, and the condor, his messenger; of basaltic statues loaded with bas-reliefs, in which the design of the carved head is half Egyptian; and lastly, of the interior of a palace formed of enormous blocks of rock completely hewn, whose dimensions are often 21 feet in length, 12 in breadth, and 6 in thickness. In the temples and palaces, the portals are not inclined, as among those of the Incas, but perpendicular; and their vast dimensions, and the imposing masses of which they are composed, surpass in beauty and grandeur all that were afterwards built by the sovereigns of Cuzco." Like the rest of his fellow-explorers, M. D'Orbigny believes these ruins to have been the work of a race far anterior to the Incas.

(TO BE CONTINUED)

\* "The name America," said I, in *Isis Unveiled* (Vol. I, p. 591) three years ago, "may one day be found closely related to *Meru*, the sacred mount in the center of the *seven* continents." When first discovered, America was found to bear among some native tribes the name of *Atlanta*. In the states of Central America we find the name *Amerih*, signifying, like *Meru*, a great mountain. The origin of the *Kamas* Indians of America is also unknown.

† *Peruvian Antiquities*, Dr. Heath.

‡ *Smithsonian Contributions to Knowledge*, Vol. I.

# Art Music Literature and the Drama

## Reminiscences of German Drama by a Student Traveler now in Lomaland

AT the old German capital, Vienna, in the magnificent Hofburg Theater, which, for sumptuousness of decoration, richness of appointment, and perfection of dramatic production is second to none in Europe, we witnessed the performance of *Nathan der Weise*, the great epoch-marking drama of Ephraim Gotthold Lessing. The actor of the title rôle was Sonnenthal, the present greatest actor of the admirable German stage.

A happier combination of circumstance could not well be imagined, for German dramatic production reaches its height upon the stage of the Hofburg Theater of Vienna. Himself a German Jew, what more fitting than that Sonnenthal should impersonate Nathan of Jerusalem, whose prototype was that German philosopher and writer of classic German prose (at a time when French was the language of King and court), Moses Mendelssohn.

The *mise en scène* of the drama is Jerusalem during the time of the Crusades, when Mohammedan, Jew and Christian were together in the ancient city which each claimed as his sacred heritage. But the forces at play were no more active in the Jerusalem of Saladin than in the Berlin of Frederick the Great. Indeed the life of the lonely reformer, Lessing, was well-nigh battered out in the fierce maelstrom of religious controversy into which he was drawn by his boldly expressed and broadly humanitarian ideals. The very writing of the play of Nathan the Wise was an answer to a bitter attack made upon him. It was launched as a living protest against the rigid dogmatism that had laid waste the fair fields of German thought during the centuries that followed Luther. *Nathan der Weise* spoke with the clarion tones of the *Zeitgeist* of a new epoch, proclaiming freedom of thought. By this noble utterance Lessing struck loose the shackles of dogmatism from the minds of the German people, a larger tolerance was made possible, to result in the flowering of German culture in her great poets, Schiller and Goethe.

With this in mind, it is little wonder that the figure of Nathan looms up symbolic and grand. The high moment of the drama is reached when Nathan, the richest merchant of Jerusalem, called by popular acclaim "the Wise," is summoned by the Moslem ruler, and enters the presence of the generous, noble-hearted Saladin himself. There is breathless silence while the crucial question is asked: "Of the three great religions represented in Jerusalem — Moslem, Hebrew and Christian — which is

the True Religion?" The art of Sonnenthal is refined, subtle and soulful; as he holds the center of the stage, Nathan becomes the epitome of the Hebrew race. His eyes are kindly, humorous, shrewd, but in their depths is tragedy. His delicate, supple hands are the hands of the poet and mystic, and each lightest gesture suggests hidden depths of feeling. From the trag-

countless generations. It was to be passed on, always, to that son who was most beloved and most worthy. When it was worn with faith, it made the wearer loved and esteemed of men. This man was also a father, but, instead of one, he had three equally worthy and beloved sons. At different times, as each seemed to merit it, he promised to that one the heritage of the Magic Ring.

"When he felt death approaching, the father was sore perplexed. As a solution of his problem, he sent for an artist and bade him produce two copies of the Ring so like the original that the three would be indistinguishable one from the other. So well did the skilful artist succeed that the father himself could detect no difference in the rings. Upon his death-bed he called each son to him separately and with his blessing gave each a ring. Then he passed away.

"At once confusion arose, followed by anger and altercation. Each son claimed his to be the True Ring, the special gift of his father, promised to him in secret and given with his blessing. To settle the momentous question the sons went before a judge and presented their claims. All were equal. The judge gave verdict as follows: "As each *lives and acts* according to the virtue of the gem within his own ring, shall that one become possessed of the True Ring."

This was Lessing's own reply to the bitter theological discussion raised by his ecclesiastical antagonists. That he made the utterance proceed from the lips of a Hebrew attests his own bold tolerant spirit; for in the Berlin of his day even the great Mendelssohn could have been hounded from the city by the police on a mere trump-ery charge, except that the attention of the King was called to the fact and he made the philosopher

a *Schutzjude*, or "protected Jew." Yet the appearance of this drama brought a fresh storm of abuse about the head of its author.

Lessing knew the tremendous power and the sacred office of the Drama. He used it as a lever to raise the thought of the German people to heights of freedom where they could contemplate the good, the beautiful, the true, whose apostle he was, as his sweet pure manly life attests. He did for Germany what Aeschylus did for Greece, though, truly, had the people listened, far more might have been done to hasten the coming of a better day.

May his great Drama of Brotherhood herald the time when again there will be only One Ring for mankind, the many-hued magical Ring of the Ancient Wisdom given to humanity, verily One and Inseparable, as a sacred heritage "*vor grauen Jahren*." A JEWESS



Lomaland Photo. and Engraving Dept.

SONNENTHAL IN HIS GREATEST RÔLE, "NATHAN THE WISE"

AS often happens in a great crowd of men when people press against each other, no one falls without drawing another after him, and the foremost are the cause of the ruin of those that follow. So it is in common life: there is no man that erreth to himself but is the cause and author of other men's error.---Seneca

edy of his own life and of his race, from his varied and wide experience of men as a traveler and merchant, he has drawn a profound knowledge of human nature. He is truly a Hebrew prophet in that he answers the question of Saladin by relating a parable; for thus the wise speak to children.

And thus he speaks: "In the days of hoary antiquity there lived a man who had received from his father a magical opal Ring that had been handed down from father to son for



# THE UNIVERSAL BROTHERHOOD and THEOSOPHICAL SOCIETY

FOUNDED AT NEW YORK CITY IN 1875 BY H. P. BLAVATSKY, WILLIAM Q. JUDGE AND OTHERS  
REORGANIZED IN 1898 BY KATHERINE TINGLEY

C e n t r a l   O f f i c e   P o i n t   L o m a   C a l i f o r n i a

The Headquarters of the Organization at Point Loma with the buildings and the grounds pertaining thereto, are no "Community" "Settlement" or "Colony." They form no experiment in Socialism, Communism, or anything of similar nature, but are what they stand for: the Central Executive Office of an international organization where the business of the same is carried on, and where the teachings of Theosophy are being demonstrated. Midway 'twixt East and West, where the rising Sun of Progress and Enlightenment shall one day stand at full meridian, it unites the philosophic Orient with the practical West

## Memory and Past Lives

THE question, Have we lived before? is said to be interesting British newspapers, and a certain well-known medical writer undertakes to analyse the question of curious freaks of memory, which correspondents have been adducing in support of their arguments for Reincarnation. He rightly points out that the fact of our having a recollection, or apparent recollection, of having seen something before, without being able, however, to remember where or when we saw it, does not prove Reincarnation. So far a Theosophist would agree; the memory might be of something experienced in the dream state, or of something seen in the waking state and noted by the eye but not by the mind, or of something seen clairvoyantly while the body slept. The memory of a past incarnation lies too deep for the ordinary mind to reach, at least as regards conscious details of facts, events and feelings.

But the point to be emphasized here is that the writer in question implies the existence of the *linga sarira* or ethereal double in man. For he says:

Everything we have heard or seen or otherwise appreciated through the agency of our sense organs — every impression, every sensation — is really stored up within those brain cells which exercise the memory function.

But, since these brain cells and the matter composing them change entirely, so physiology assures us, in a comparatively short time, it is clear that the memory if it is of any age can not *inhere* in them. The cells and atoms pass away and are replaced by others; the memory remains; so we are told. What then is this memory, these impressions and sensations, that are stored up in the cells and remain there unaltered while the replacing of the physical atoms goes on? If immaterial, of what are they constituted? If material, of what kind of matter? Thus the doctor clearly implies the existence of the *linga sarira*, though he probably would not care to be charged with affirming it. Of course the physical memory is in the *linga sarira*, which is relatively permanent and whose atoms do not change so often as those of the body.

Memories of physical sensations are stored up in the *linga sarira*, and memories pertaining to the personal mind in the Lower Manas.

## MEMBERSHIP

in the Universal Brotherhood and Theosophical Society may be either "at large" or in a local Center. Adhesion to the principle of Universal Brotherhood is the only prerequisite to membership. The Organization represents no particular creed; it is entirely unsectarian, and includes professors of all faiths, only exacting from each member that large toleration of the beliefs of others which he desires them to exhibit towards his own.

Applications for membership in a Center should be addressed to the local Director; for membership "at large" to G. de Purucker, Membership Secretary, International Theosophical Headquarters, Point Loma, California.

Memories of past lives cannot inhere in either of these principles, for they are mortal; but do inhere in the Higher Manasic "garment."

STUDENT

## International Thought-Transference

THE prolonged session of the Hague Conference is like a symbol of some pause in the world's international life. And it reminds us that we have now, almost suddenly, arrived at a stage when the governing powers and bodies everywhere are to be found asking themselves the same questions, and bracing themselves to answer them in a practical way. The most significant of all these is the world-wide attention now concentrated on the question of education, of mental and physical training. Whether we look at China and Japan, at India, Australasia, France, Ireland, Germany, Canada, Mexico or the United States, we find the ruling authorities studying the same problems, armed with the same statistics, and realizing that the whole progress of the human race is bound up more than ever in the burning question of better all-round education.

New departures in moral and physical sanitation are insistently claiming attention in all directions in some irresistible way; so that, for instance, the Empress of China is, as it were, compelled under the stress of this international thought to unbind the feet of the women and suppress the opium habit. It looks as if we are on the verge of a way of looking at the efforts, which are becoming so strenuous, of all peoples to raise their mental and physical status, as those of one big family.

And the awakening life of China is like a call to all nations to set their own houses in order; not that one may excel or defeat another, but that all may be ready to take part in a grander world-life, which all intuitively feel is dawning — while yet the trend of what is coming is not fully grasped by the world in general.

STUDENT

## Ancient Psychology

AN archaeological contemporary has been discussing the significance of the famous and everywhere-found symbol of the serpent swallowing its own tail. As the symbol is a picture of evolution, and the writer discusses it under the head of fetishism, he does not throw much light upon his subject.

There were many interpretations in antiquity, but the psychological is a fruitful one for modern consideration.

Now-a-days we are willing to credit the plant and even the mineral with consciousness. In the mineral we are willing to suppose that mineral modifiable by external forces, light, heat, mechanical strain, and so forth.

The plant is still more modifiable, and by more forces, to which it responds more definitely, an inner response a degree "higher" than the mineral. In the animal the external response is more vivid yet and preceded by much more complex inner or subjective processes. In man there is a further advance along all lines.

But in man the forces playing upon consciousness are not all external or nature-derived. Most of them are purely internal, giving rise to such mental conceptions as duty, the soul, and so on. And the perfection of response to these inner forces depends upon the power to suspend (in greater or less degree and for more or less time in moments) the perception of and response to externals. This is the search inward, upward, for more and higher contents — just as the plant, opening its leaves, searches for more external light — which is itself a proof of inward being! The mind thus searching, gets more light; it meets the soul, the divine. The ideal is that the two shall blend, the mind becoming thenceforth purely divine.

The old explanation, then, of the tail-swallowing, was that "in the beginning" a purely divine being sent an emanation of its own essence, its own consciousness, into the world of matter. This immetalized; then it gave consciousness to the plant; then to the animal; finally it illuminated the mind of man. And as such it meets that which sent it forth into nature, its "Father-in-secret," its soul, the head of that serpent of which it is the tail. The circle has been completed; the spark has returned to its Source.

STUDENT



## FRAGMENT

MANY a House of life  
Hath held me—seeking ever him who wrought  
These prisons of the senses, sorrow-fraught;  
Sore was my ceaseless strife!

But now,  
Thou Builder of this Tabernacle—Thou!  
I know Thee! Never shalt Thou build again  
These walls of pain,  
Nor raise the roof-tree of deccits, nor lay  
Fresh rafters on the clay;  
Broken Thy house is, and the ridge-pole split!  
Delusion fashioned it!  
Safe pass I thence—deliverance to obtain.  
--- *The Light of Asia*, Book VI

## Death

IT would be outside the scope of this paper, and would also be useless, to point out the ideas about death which govern the large majority of the people about us. We know them only too well. We have experienced them many times in the course of the natural events of life. We have seen them press forward into our minds, in those quiet moments when we survey the events of the past, and look forward into an imaginary future. We have been accustomed to regard the entry of a human soul into earth-life as an event demanding joy and congratulation, but the departure as one for sorrow and mourning. Our purview has been so limited that we have habitually left out of consideration, not only the welfare of the incoming or departing human soul, but also the meaning and object of life in the body. We have not been aware that with a wider and more certain knowledge, our ideas about birth and death might perhaps be reversed, and that it might well be questioned whether the entry into earth-life should not demand the deeper sympathy, whilst the departure might be the occasion of a true and impersonal joy at the happy release after a period of toil and experience.

This avoidance of thought about death, to which we have been accustomed, is largely due to the belief, which has become entirely habitual, that there is no adequate or rational solution of the mystery, and that all we can know is conveyed in the hazy scheme which has been handed down to us for many centuries. Evidence can be abundantly produced that these ideas have been the subject of continued change in the history of the Church itself. No two centuries have been alike. Every Church Council has modified the standard of teaching, either because the intellectualisms of the age or the ambitions of the priests have dictated judicious alterations, or because the growing intelligence of the people has demanded some more rational scheme. Very little thought will show that such alterations cannot be founded upon that "Truth which alone can make us free." They were simply changes in the kaleidoscope of speculation.

The teaching of the Wisdom-Religion is, that the soul (which is the real man) lives alternately a life of realization out of the body, and a life of effort and progress in a body. This change of life involves no death because *the soul is immortal*. At every passage from one state to the other, a change of consciousness takes place, caused by a different environment. Every earth-life is intended by the Great Law to be a step toward that state of perfection which is the goal of humanity in the far distant future. This perfection is wrought out by the increasing experience which is gained in every life. Thus we have all lived many lives on earth and shall continue to do so in the future. We do not fight the same battles over again. Experience once gained becomes part of the character, and serves as a foundation for future effort in this and other lives. The law is ever just and ever merciful. What we have sowed, that we must reap, not that we may suffer, but that we may know. And in the words of the Scripture, "He that endureth to the end, the same shall be saved."

The change which takes place at death has been well known for ages by those who have been qualified Teachers of humanity, and who have attained to the wisdom which few on earth possess. The teaching of Theosophy, the Wisdom-Religion, is that the soul departs from the outer garment of flesh, clothed in an invisible, yet material vesture, which must also be laid aside before the true man attains to a perfect freedom from the earth-life he has left. This second vesture like the physical body will slowly fade away. It is rejected by the soul in the same way as the body has been rejected, and normally it soon perishes, save when it is given a fictitious life by those who seek to draw back the soul to earth, but who ignorantly too often invest the invisible astral corpse with a portion of their own vitality, causing frequently the most pernicious results.

Meanwhile the ego soul has passed on into the condition of rest and peace that it may gain strength for further effort. There it remains until its period of realization is exhausted, when it is again "flashed into incarnation," drawn by invisible but very real lines of force which attract it to the new body of environment. This new entry into earth-life is so directed by the Supreme Law, that it is exactly fitted to give to the soul a further period of experience in the new body just where it left off in the character-experience of the past.

This doctrine of Reincarnation has been called *The Lost Chord of Humanity* in this era. It is open for every man to investigate for himself. If it is yet unfamiliar in the Western world, it is because we do not know the world's wisdom as it is and has been for countless ages. It appears little less than marvelous how long we have been kept in the dark.

Where is he who in his calmer moments will deny the beneficence of death? It may well be that with the imperfect knowledge of the age death occurs too soon, earlier than it might do if the laws of health were better known, as they will be in the brighter future which will dawn for humanity. But when the allotted span of life has been accomplished, when the body has lost its vigor and the tide of life runs low, who will fail to accept with

confidence the step forward in the eternal progress decreed by the laws of a perfecting universe? All of us have been conscious of something surrounding the passing away of those whom we have loved—a sense of rest and peace, as if a benediction had descended from the departed soul.

This has been faithfully expressed by Sir Edwin Arnold in his *Light of Asia*:

But when the mild and just die, sweet airs  
breathe;  
The world grows richer, as if desert stream  
Should sink away, to sparkle up again  
Purer, with broader gleam.

There is a beautiful and symbolical legend of those wonderful people the Sufis, which has been translated by one of Katherine Tingley's students. It represents in allegory the creation of the world, and the different yet harmonious forces set in motion by the Supreme Law for the perfection of human kind. It is too long to quote in full, but we may quote some of the final lines:

And God called the last Archangel—He  
Whose dark and ever shadowy eyes  
Are wonderful as twilight skies,  
And full of silent mystery.  
And Azrael to the Seventh Heaven came.  
Now where he treads dark flowers of flame  
Sparkle and bloom; and in his hair  
All olden darkness hath its lair,  
And on his face such beauties dwell  
That none are like to Azrael;  
And whosoever hath but seen  
Him pass, hath risen up, I ween,  
And followed him, unwearying, far,  
Past many and many a glittering star  
E'en to the Presence and the Throne  
Of God.  
God said—"And blessed shalt thou be  
Among the Angels; and to Thee  
I give the kingdom of man's rest.  
And thou shalt take men to thy breast  
To dream awhile between the strife  
Of weary life and weary life,  
Till they have grown so strong and wise  
That they can look in thy deep eyes  
And know thee."

Now the Prophet saith  
Azrael is the Lord of Death. C. W.

So let us get rid of our fears of death, passing forward to it with no shrinking and no despair. Let us trust life, of which that which we call death is a part. Let us learn to think of ourselves as workers for humanity, as sharers of human life, as bound up forever with all that lives, in one great companionship. Then we shall have made a conception that will abide with us, that will after death open great paths of work that will be traversed in a light and joy we cannot now conceive of, and that will, in the soul's good time, bring us to a new birth on earth, to resume the old companionships that we shall find awaiting us.

We shall have the keys to all the doors; in the proportion of our unselfishness and our love and our will to work, we have the right to all the lights that shine in the beyond, and we shall bring back their reflex to earth when the hour strikes for our return.

Life is life; let us claim and think of it, and feel with it and in it; and in that thought and feeling we transcend the limits of old age and disease and failing faculty and sense of loneliness. Gladly we live; gladly we die; for we have learned to work and to trust.—*Pith and Marrow of Some Sacred Writings*

## BEYOND

From the *Men of Old*, by Richard Monckton Milnes, 1838

A MAN'S best things are nearest him,  
Lie close about his feet;  
It is the distant and the dim  
That we are sick to greet;  
For flowers that grow our hands beneath  
We struggle and aspire,—  
Our hearts must die except they breathe  
The air of fresh Desire.  
Yet, Brothers, who up Reason's hill  
Advance with hopeful cheer,—  
Oh! loiter not, those heights are chill,  
As chill as they are clear;  
And still restrain your haughty gaze,  
The loftier that ye go,  
Remembering distance leaves a haze  
On all that lies below.

## THEOSOPHICAL FORUM

Conducted by J. H. Fussell

## Question

Why do you object to other presentations of Theosophy than those put forward by the UNIVERSAL BROTHERHOOD AND THEOSOPHICAL SOCIETY, of which Katherine Tingley is the Leader and Official Head? Cannot one arrive at a knowledge of truth independently? You surely do not deny to others the possession of truth, and cannot expect all to be cut after the same pattern.

## Answer

I. There is nothing whatever in the teachings of the UNIVERSAL BROTHERHOOD AND THEOSOPHICAL SOCIETY leading one to imagine that there is any desire or intention of fitting everybody to the same pattern. No, just as all earth's creatures breathe the same air and are warmed by the same sunlight—yet their infinite variety of form and color are beyond man's comprehension—so too with Theosophy; the growth of the soul under its influence is infinite in degree and scope.

We do not deny to others the possession of truth, but where under the name of truth false teachings are put forward, and where the Teachers through whom humanity has received the truth are denied or belittled, while others arrogate to themselves the title of teacher, we—as students of Theosophy, and in grateful recognition of those friends and helpers of humanity, H. P. Blavatsky, William Q. Judge, and Katherine Tingley, through whom the message of Theosophy has again been given to humanity—we protest. It is not intolerance to insist that the true coin shall be put into circulation, and in warning the public regarding the counterfeit.

Can one arrive at a knowledge of truth independently? From my limited knowledge I would say no, for the simple reason that no man lives independently. Man today knows little of the inner realms of mind, of the waves and currents of thought affecting the world's mental atmosphere. He knows little indeed whence come the thoughts that he thinks are his own. The influence of Theosophy today is being widely felt in the realm of thought, though comparatively but little known, and still less accepted as such; and we assert that the great trend of thought to higher levels is due to the influence primarily of H. P. Blavatsky, and, following her, to that of William Q. Judge and Katherine Tingley, and the student of Theosophy knows that every thought he thinks is related to, as well as having in a measure the power to influence, the great

stream of thought with which he is surrounded.

The majority of men and women today do not realize their interdependence; they delude themselves with the idea that they think and act from and for themselves. From a study of Theosophy, however, we come to see more and more that this is not and cannot be so, and then the question arises, what is the influence that in the last thirty, and especially in the last ten years, has created such a change in the world's thought? What is it that has so broadened men's minds that no longer are they satisfied with the narrow creeds and dogmas that passed unquestioned a hundred, or even fifty years ago? Outside of Theosophy no cause for this mighty revolution can be found.

And so again we come to the question: Through whom was it primarily that the message of Theosophy has again been given to the world? There have been many who have sought to take the teachings of Theosophy and pass them off for their own, proclaiming themselves as the dispensers of the light; but there is one unfailing test by which all the Teachers of all the ages have ever been known. It is contained in those well-known words of the Teacher of Nazareth: "By their fruits ye shall know them," and, as H. P. Blavatsky said: "Theosophist is who Theosophy does," and "Cant is the most loathsome of all vices."

STUDENT

## Answer

II. While bound by its nature to exercise the completest tolerance towards all sincere belief which may be to the individual an uplifting and helpful rule of life, yet the ideals of Theosophy are so high, and its possibilities for the advancement of the race so unbounded, that its true adherents must protest—not indeed against other views which may, by persons differently minded, be put forward under their own proper banner—but against counterfeit Theosophy, against views and teachings which while intensifying selfishness and the thought of personal acquirement, claim to be Theosophical.

A distorted truth is the worst form of error, and the identification of the name Theosophy with psychic practices and with teachings which cannot appeal to sane common-sense or to true lovers of the race, not only repels many who thus gain a wrong idea of its true purpose, but it tends to lead others whose hearts are seeking the light and Theosophy, along these mistaken byways. And while Theosophy is indeed the shoreless ocean of universal truth, its expanse should not be mistaken for the eddies on the shore or the water of a stranded pool.

It should be borne definitely in mind that Theosophy is neither a collection of speculations nor of dogmas, but that it is, nevertheless, an entirely self-consistent, coherent and definite body of teachings about the nature, history, destiny, and place of Man in evolution, which teachings are presented upon the basis of their essential reasonableness and agreement with ascertained facts, and it being further an essential part of the doctrines themselves so presented that they are verifiable by any one who will take the proper steps, so that each may come to know their truth for himself, without reliance upon authority; further—that this definite body of teachings, constituting a portion of the teachings of the

ancient Wisdom-Religion, has been preserved in its integrity by Those who have thus proved them for themselves and come to Know their truth, and that it has been by them given out to the world at this epoch as being needed and helpful keys for the race in its present struggles for emancipation from uncertainty and error, and that this specific body of teachings was presented and introduced to the world by and through H. P. Blavatsky; that the term Theosophy—itsself meaning Divine Wisdom—was chosen and used by her for these teachings and by her given to the Society which she founded for their advancement, practice and realization; that these teachings so given out were by H. P. Blavatsky stated to be but a portion only of the teachings of the Wisdom-Religion (Theosophy, in its widest sense, being Truth itself, and hence beyond any human presentations) and the specific doctrines set forth being thus but the gateway, as it were, to ever wider and wider knowledge, attainable by man; and that further, finally—the Western world being solely indebted to H. P. Blavatsky first, and then to her successors William Q. Judge and Katherine Tingley, for this definite coherent body of Theosophical teachings at the present time, and to the devotion and efforts of the lives of these three to make these teachings a living power in the life of humanity, it is therefore in the life-work and writings of these Teachers that the guide to what the teachings of Theosophy really are, or are not, must be found.

W.

## Character Building

EACH human being has a definite character different from every other human being, and masses of beings aggregated into nations show as wholes that the national force and distinguishing peculiarities go to make up a definite and separate national character. These differences, both individual and national, are due to essential character and not to education. Even the doctrine of the survival of the fittest should show this, for the fitness cannot come from nothing but must at last show itself from the coming to the surface of the actual inner character. And as both individuals and nations among those who are ahead in the struggle with nature exhibit an immense force in their character, we must find a place and time where the force was evolved. These, Theosophy says, are this earth, and the whole period during which the human race has been on the planet. . . .

But all these differences, such as those shown by babes from birth, by adults as character comes forth more and more, and by nations in their history, are due to long experience gained during many lives on earth, are the outcome of the soul's own evolution. A survey of one short human life gives no ground for the production of his inner nature. It is needful that each soul should have all possible experience, and one life cannot give this even under the best conditions. It would be folly for the Almighty to put us here for such a short time, only to remove us just when we had begun to see the object of life and the possibilities in it. The mere selfish desire of a person to escape the trials and discipline of life is not enough to set nature's laws aside, so the soul must be reborn until it has ceased to set in motion the cause of rebirth, after having developed character up to its possible limit as indicated by all the varieties of human nature, when every experience has been passed through, and not until all of truth that can be known has been acquired.—William Q. Judge



## Ireland and Greece

(CONCLUDED FROM PAGE 5)

leniums. Within the central chamber many other incised designs occur, principally zigzags, lozenges and fernlike forms. Students of the deeper teachings of Theosophy will recognize in some of the carvings illustrated herewith unmistakable symbols of the inner nature of man unsuspected by the materialistic psychology of today, providing absolute proof to those who can read them, of the profound knowledge possessed by the wise men of ancient Ireland—a relic of the wisdom of Atlantis.

Sir W. Wilde, the Irish Antiquarian, apparently had a clearer perception than most, of the real purpose of these tomb-like structures, for in 1874 he said in his address to the British Association:

Within the interior and round these tombs were carved on unhewn stones certain archaic markings, spires, volutes, convolutes, lozenge-shaped devices, straight, zigzag and curved lines, and incised indentations, and a variety of other insignia, which although not expressing language, were symbolic—had an occult meaning known only to the initiated.

\* These carvings were so placed that they can never have been intended for decoration, for many of them are jammed into awkward corners, some partly covered by projecting stones; and all of them, except the ornamental stone marking the entrance, are in complete darkness. An examination of the construction of these mounds and a comparison with similar buildings scattered over Europe, in the Orkneys, in Brittany, Greece, Cyprus, Bohemia, Malta, the Pyrenees, etc., as well as in other continents, shows that H. P. Blavatsky had good reason for saying that all such were caves of Initiation, built for one common purpose, i. e., for instructing candidates in the sacred wisdom of Theosophy and that the carvings are diagrams for teaching purposes. The great Pyramids of Egypt and Central America were the most magnificent of all, possibly the most ancient, but the Irish ones are not lacking in dignity and impressiveness.

The long narrowing passage, with the inevitable obstruction always found, then the spacious gallery in which it is possible to walk upright, and finally the central chamber with lidless coffer or shallow basin provided the necessary conditions for the initiation of duly prepared candidates into the real Mysteries, to the knowledge of which they rightfully entered through the purification of the lower nature. Each of these buildings had its own individual character, but all agree in possessing the main features which are found in the greatest perfection in the so-called Pyramid of Cheops. They were in a mystical sense Tombs truly, for out of them the candidate came newly born, having left the lower passions and desires dead before the tribunal of the Higher Self.

Some of the most interesting remains of a similar nature to those of the Brug na Boinne, and put up by an allied people, are found in Morbihan, Brittany. At Gav' Innis, or Giant's Island, there is a mound containing a chamber of great dimensions, constructed of large stones covered profusely with carved zigzags, spirals, concentric arcs, parallel lines, leaf-like and branch-like patterns, etc., precisely similar to those of Ireland.

But there is a still more striking piece of evidence for the identity of origin of these structures, for a remarkable "coincidence" exists between these Celtic remains and another prehistoric relic far away in Southeastern Europe, viz., the "Tomb" or "Treasury" of Atreus, at Mykenae, a city which in pre-Homeric times had a fair claim to be considered the capital of Greece. If the plan and section of this monument be compared with those of New Grange (see plate) a striking resemblance will be noted. The Greek example is more highly finished, as we might expect; but the essential features are the same, even to the constructively excellent form of masonry of the dome. The most singular point of resemblance is the decoration upon the pillars at the entrance,

for here we see the principal Irish and other symbols—the lozenge, the spiral, and the zigzag—skilfully combined in an arrangement of great beauty. It would have been difficult formerly—now it is impossible, once we have the clue given by Theosophy—to persuade oneself that these coincidences are accidental. In Ireland we find that the spiral and some of the other symbols declined into mere ornaments as ecclesiasticism ousted the ancient knowledge from the minds of the people. In Greece the spiral resolved itself into the beautiful Volute of the Ionic Order. It would be interesting to learn how far the later Greeks knew the deeper meanings of the various symbols with which they decorated their temples, and when they became looked upon as merely graceful parts of a general artistic scheme. The zigzag, the symbol of the higher "Astral Fire" and its lower reflection "Water" was in use among the Romanesque designers in the early centuries of the Christian era, and persisted until the middle Gothic. Some knowledge of the meaning of the symbols seems to have been in the possession of the Norman builders of the chapel in the Tower of London, in which the Egyptian cross, the Tau, is found associated with the volute and the zigzag.

One of the most provoking things in the "modern spirit" of research is its vaingloriousness and pitying attitude towards antiquity. Even earnest thinkers are disinclined to allow that our remote ancestors had common-sense, so instead of looking for some intelligent reason for the hiding away of the "decoration" in these "tombs," under the presumption that it had a reasonable cause, they say, "Poor primitive creatures, how foolish they were to waste their labor in places which no one could see!" And to minimize the antiquity of the human race as much as possible it is said by some that the Tumuli cannot be very old because tools of iron were needed to carve the designs in the hard rock, forgetting that the Egyptians are credited with doing some of their finest work, "as exquisite as jewelers in finish," with tempered copper. However this may be, these extraordinarily interesting constructions stand today speaking eloquently of the greatness of an antiquity so remote that but for the hints that H. P. Blavatsky has given us nothing authentic would be known about it.

The other Mounds near New Grange, viz., Dowth (Dubhad), and Knowth (Cnodba), are a little smaller than the dwelling of Angus, and each has its own peculiarities within; for instance, Dowth has several extra chambers in one of which there is a well carved Lotus or Lily leaf in high relief; but on the whole there is a close resemblance between them all, and they were all probably used as tombs finally. When New Grange was opened bones of two bodies were found, but that proves nothing as there is no doubt that most if not all of the tumuli have been rifled by the Danes in search of treasures.

C. J. R.

## The Sobering South

THE South seems to be awaking to the alcohol question in sobered earnestness, and is setting an example to the rest of the Union that is well worthy of imitation. In the State of Kentucky 90 out of 119 counties have abolished the license. In Texas the same number of counties have followed suit. Almost the entire State of Tennessee has done the same, while the State of Georgia has just passed a general prohibition bill. Liquor may be imported, but there shall be no saloons; it shall not be sold.

The law may doubtless be evaded more or less freely. The important point is that four States have so far recognized the relation of alcohol to crime as to be willing to make some infringement upon personal liberty. They evidently contain many thousands who also recognize that alcohol has no more right in human

diet than kerosene. Texas, having also practically abolished the sale of pistols, will probably find that two out of three of her jails will become pleasingly tenantless.

Certain associations of the country seem to be feeling the pinch. A few English medical men, sixteen in number, having recently been found willing to declare their belief in alcohol as a beverage, and having so declared it in the *Lancet*, one of these associations, apparently unable to find anything that will suit them at home, has made a photographic reproduction of this interesting manifesto and is sending it to all the doctors of the country—an unintentional compliment to our own medical staff! Even the suddenly famous sixteen would however probably agree to these words of Dr. Hyslop, one of the first brain-specialists of their own country:

For individuals under the age of twenty-five years who have formed the alcoholic habit, or who require alcohol as a food, few attainments are possible. A limited degree of personal success may be attained in mind, body, or pocket, but, biologically considered, and as bearing upon the evolution and stability of the race, the world would be better had they never been born into it.

And there is no need to draw the line at twenty-five or indeed any age. M. D.

## A Physical Renaissance

BOSTON has 200 acres of playgrounds for children; Philadelphia 110 acres; Chicago over 73 acres; Brooklyn 40. In the new Japan, says a recent writer, physical excellence is part of their religion; it is demanded by Bushido, their moral code, and by patriotism. Dr. Griffis informs us in *The Mikado's Empire* that by means of physical reconstruction of the whole people, through improved hygienic and preventive measures against disease and wounds, Japan in 1904 has become a new nation. As compared with their status in 1870, they have been raised to the fifth power. At the same time, the soldiers have increased remarkably in stature, while the recruits in the English army have deteriorated in physique.

The same writer goes on to say that the growing interest in physical culture is part of a mighty movement, and adds:

As man is now advancing in self-discipline, in charity, and in civic virtue, in short, as he is passing out of the age of individualism into that of fraternalism, evidence is abundant on every side that *the body beautiful, the visible expression of a strong and lofty soul*, shall no longer be neglected and its care or development left to chance or ignorance. . . . Charity, patience and courage are the attributes of the well-trained and vigorous physique, and these traits of character are daily becoming more common.

D.

## In Einem Kühlen Grunde

THE following story is told of the German poet von Eichendorff, to whom the inhabitants of Breslau are about to erect a monument. The song *In Einem Kühlen Grunde*, was sent in its original form in 1812 to Justinus Kerner by the poet, then 24 years old. Kerner recognized the beauty of the poem and laid the manuscript on a table, when a gust of wind carried it out into the fields. A search for it proved in vain, until several weeks later, when it was found serving as a wrapper for a top in a peddler's basket! T.

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Possible sunshine, 435. Percentage, 60. Average number of hours per day, 8.36 (decimal notation). Observations taken at 8 a. m., Pacific Time.

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Truth Light and Liberation for Discouraged Humanity

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### Modern Humility

AS time goes on one's reverence for a theory deepens and deepens. Facts are all very well in their little way; but when a theory comes along they have to bend and sway and sometimes disappear and sometimes be created to correspond with it. It has been settled that human origins have to be looked for in some simian type, and that from there through savagery and barbarism — *only a few thousand years ago!* — to modern civilization a continuous line can be traced. Universal tradition, which is but haloed history, goes for nothing; history itself, which, even in the inch of time it covers, shows the repeated extinction of civilizations in barbarism, goes for nothing; testimony even of eye-witnesses, however recent, as recent as that of the Spaniards who conquered Central and Southern America, goes for nothing; the objective testimony of standing ruins goes for nothing. That the links of the hypothetical chain are wanting, as for example between neolithic and paleolithic man in Europe, has no significance.

### Rising by his own Weight

Long ago, Professor Whitney, in a study of Ancient Society, told us that modern science claims to be proving that man began at the bottom of the scale and has since been coming up. A book on ancient social states in America now tells us that the proof is complete. This proof is obtained as we have said above, by disregarding or belittling all that points the other way. We are in presence of an interesting Feudal System in Sociology, in which the theory is the Overlord and the facts the vassals who have to serve, or if they will not, be killed.

### The Perspective of Egotism

The Spanish Chronicles, made by eye-witnesses, gave us a picture of Aztec and Mexican civilization, and contain a record also of some of the traditions of those peoples. They describe an Aztec Monarchy and a Mexican Empire. They describe an elaborate social and political life, a civilization, especially in Peru, the equal of, if different from, anything known up to that time. The ruins, as far as ruins can, attest the record. Moreover, there were at that time, and are still, other and greater ruins, attesting, as far as ruins can, a still higher civilization, and so ancient that the conquered people could say nothing about their builders.

Obviously all this is in the teeth of the theory and must go. Accordingly the book tells us that we may consider ourselves at liberty to disregard all that the Spanish witnesses described and wrote, and start afresh.

All that the Spaniards saw was a confederation of a few half-barbarous tribes.

How long are people going to be taken in by the Superior Persons of science? Perhaps they want to be taken in. They may not want to believe in the Heroic Age, the Golden Age. The Heroes were solar myths or barbaric scalp-girdled chieftains whose noble exploits and powers were somehow conceived by squalid barbaric imaginations; and the same savages whose one idea was war, managed also to have an ideal of a time in which all was peace and the wise gods walked the earth.

### Omniscient Ignorance

The modern person is humbly content to be told that he is a will-less automaton without an ego, that his immediate past was savagery, and his remoter past the scum of the duck-pond; that the electron marks the limit of his wisdom concerning the universe, and a flying automobile the final product of his powers; and that he himself will ultimately be fashioned in a laboratory by the chemist's apprentice. The modern person is indeed a strange blend of humility and conceit. STUDENT

### The New Chemistry

THE discoveries which are being made in chemistry and chemical physics are marking a new era in science, and representatives of the old school of thought are bewildered at finding themselves in a region without the familiar landmarks. Chemistry had reached a landing-stage or halting-place at which it stopped long enough for the theories and formulae to become reduced to a system and taught in the text-books. The chemical elementary atom was the unit; and, so long as this atom was regarded in its capacity of unit, its behavior in that capacity could be relied upon and calculated. But now we have probed into the nature of the elementary atom itself and it is no longer the ultimate unit. Under the stress of newly applied forces its stability has been shaken and it has assumed a variable and uncertain character. Hints of transmutations of one element into another are rife and the old stagers are exerting themselves to account for the phenomena on grounds that will not take them too far out of the beaten track. But this is evidently only the beginning; we are fairly launched on a voyage into those waters wherein atoms are born and die; and in future we have to regard them not only as units but as universes.

Clearly the theories and hypotheses will have to be modified. A hypothesis is of course recognized as merely a temporary peg on which to hang calculations — a "working hypothesis," convenient so long as one does not overstep the

limits for which it was constructed, but misleading when those limits are overstepped. We found it convenient to consider matter as a congeries of indivisible particles, of minute but definite size, separated from each other by (relatively) vast interspaces. To explain physical phenomena, these atoms are regarded as being endowed with constant and rapid motion within the limits of those spaces. All chemistry was built on the supposition that the elementary atom was the fundamental unit; inquiry did not proceed into the question of what might lie beyond it. But now we are asked to regard the atom as being itself a little cosmos, the sum-total of yet minuter elements. And of these component elements we are asked to take a different view from that to which we have been accustomed. They are not exactly atoms or particles; they are "charges of electricity" or "ions" — something that for the ordinary man is at present vague, whatever it may be for the initiated. Naturally one cannot get far by saying that particles are made up of smaller particles, and so on *ad infinitum*; so one must expect to find that as we analyze deeper we shall gradually get away from matter altogether in the direction of that thing or those things of which matter is composed. We reach things that have less of the properties of matter and appeal to fewer senses, perhaps only the sense of sight; things that seem to be all light and nothing else; things that seem to be all motion. Ultimately there must be some rudiment that cannot be perceived at all and has none of the properties of known matter.

The introduction of geometrical and dynamical ideas such as are born *solely* from a study of the properties of matter in the gross, into imaginary pictures of the invisible, leads to fallacies and dilemmas of the infinite and infinitesimal kind, and truth cannot be reached that way. But we can get working hypotheses, practical theories, formulae; and there will have to be a new system of chemical terminology to express and formulate the new discoveries in transmutation of elements and the new facts about ions and so forth — a kind of fundamental chemistry, so to say. STUDENT

### The "Indian Hamlet"

GERMAN poet and philosopher, Dr. Pfungst of Frankfort, has tried to work out a parallel and contrast between Shakespeare's hero Hamlet, and Arjuna of the *Bhagavad Gītā*. He thinks the parallel close enough to warrant the title of his paper, which is "Hamlet the Indian."

For the writer's part he cannot see anything but the contrast; the interest of the study, which is considerable, lies in the divergence.

The point from which the two lines diverge is the fact that both the young men confront a ghastly task. Hamlet has to kill his uncle; Arjuna a number of his kinsfolk arrayed for battle against him. Hamlet's objection seems to be that it is a dirty sort of thing to do, notwithstanding that it is a dirty sort of person to whom he has to do it. Arjuna's objection is that he loves his own people and would rather be killed by them than kill them. Moreover, the feuds of a family lower the moral tone of the whole tribe to which they belong. He takes very high moral ground; Hamlet usually takes no moral ground. Arjuna has very definite religious beliefs; Hamlet practi-

cally none. Arjuna is trying to find his *duty*; Hamlet is merely oscillating between desire to avenge his father — an action he only occasionally thinks is heaven-imposed — and repulsion from the murder which vengeance will involve. In his oscillations, any little belief in a divine ordering of things which he may have had, dissolves away:

How weary, stale, flat, and unprofitable  
Seem to me all the uses of this world.  
Fie on't! O fie! 'tis an unweeded garden  
That grows to seed; things rank and gross in  
nature  
Possess it merely.

But Arjuna draws back precisely because there is a divine order which he thinks the slaying demanded of him will affront and break. His is much the sweeter and higher nature. Both have fine intellects, but whereas Hamlet is speculative and destructive, Arjuna gladly receives and comprehends the subtle and spiritual philosophy presently expounded to him. Both are brave when it comes to a fight, but Arjuna would never have thought of suicide as a back-door retreat from his problem. Nor, if he *had* thought that his duty, would he have hesitated for fear of what might be beyond.

Hamlet dies with all his problems unsolved; it is as bleak a tragedy as literature contains. Arjuna lives to see his difficulties vanish in the light of the philosophy that is offered to him. Hamlet believes in some sort of inaccessible god, but nearly all he knows about his deity is that it has fixed its canon 'gainst self-slaughter. There is no hint that he thinks it approachable or willing to afford him any help. He believes in the attainability of heaven, but has no idea of attaining it himself. What little religion he has hardly touches his thought and not at all his conduct.

The framework of Hamlet is really a juxtaposition of two elements that contrast — the old Greek and the modern; and it really throws a lot of light upon Shakespeare. On the Greek side there is the scenic Nemesis (of the tragedy); the murderer must meet his self-prepared fate. Such is the decree of the gods, and Hamlet is speaking in this spirit when he tells his mother that he is an agent of heaven. And there is the ghost that cannot rest until it is avenged. It is a Greek, not a latter-day shade. Had it been conceived in the modern spirit, it would never have been made to come — as do all Shakespeare's ghosts — from *Hades* — the Underworld. They do not say so but they have all the setting.

On the modern side there is just a god and his heaven, nothing more. Shakespeare's previous incarnation must certainly have been as a Greek dramatist, and his memories are here very evident. Hamlet is a magnificent half-echo of Orestes. But the place of Apollo has to be vacant; the Furies haunted him at the mere *thought* of a deed he did not do; and had he done it there could hardly have been an Athena. But the main conception is nevertheless Greek. The curious pathos of Hamlet is that he is an Orestes in the Modern Era, and between the two influences he cannot choose. He is a sort of Rip Van Winkle, and there is the solution of the Hamlet problem. Arjuna's situation is another matter altogether. There may be a Hamlet in Indian drama, but it is not he. C.

### The Revolution in Persia

A MEMBER of the American Presbyterian Mission at Urumiah, Persia, writes to the London *Spectator* on the revolution in Persia. Few people are aware, he says, of the extent and import of the revolution that is taking place. The change in Government, in that the Shah has been compelled to resign the idea of ruling as an absolute monarch and to become a constitutional monarch, is not a mere episode in the uncertain politics of a decadent nation, the result of wire-pulling by a minority tinged with Western ideas; but is the outcome of a real change that has come over the people. Doubtless this change, so sudden and unexpected in its manifestation, is to be regarded as part of the general movement in the same direction now being manifested in other Oriental countries, such as India, China, Japan, and Egypt; and the defeat of Russia by Japan may have a good deal to do with it. In Persia however, it is a reaction against the prior long-borne abuses of administration; but the remarkable thing is that this spirit of protest should have been aroused among a people who until recently were enduring the abuses with calm resignation. While a few years ago it was difficult to find any traces of patriotism and there was plenty of religious fanaticism and fatalistic contentment, now the complaints are loud and bitter and the literature of reform considerable. Russian occupation of Azerbaijan was expected and even welcomed as a possible relief. It is said that women were selling their daughters in order to pay taxes, and that the landlords took most of the crop from the peasants, leaving others to eat up the remainder.

But now there are movements everywhere among the people, movements for constitutional government on the European pattern, strange as that may seem; and a comic paper with cartoons is mentioned. In cases where some of the nobles and wealthy merchants have combined to put down this movement, the result has been strikes and capitulation on the part of the former. There seems to be divided opinion as to the fate of Islām under the new era of constitutionalism; and while there are some who think that the religion can be maintained, pointing to the fact that Islām in its origin was democratic, the majority seem to think that Islām and constitutionalism are incompatible.

Certainly, as Islām in its present usual state seems to be allied with the forces of despotism and retrogression, as is the way with religions that have degenerated into dogmatism, it will have to be reformed into something very different, and its upholders will have to make clear that the religion as held by them is entirely dissociated from the degenerate forms. In short, they will have to revert to its origin (beyond Mohammed) as a branch of the parent Wisdom-Religion.

But surely the characters of the two predecessors of the present Shah must have had something to do with the change. For while Nazr-ed-Din was cruel, extravagant, and a regular "Oriental despot," Muzaffar-ed-Din was humane and fond of modern improvements. He took an interest in education and practical science, so that Teheran is a city of electric lights, telegraphs, banks, etc. It was he who initiated the change in constitution which his successor inherits. T.



# Some Views on XXth Century Problems

## The White Peril

WHILE we talk (though not perhaps as much as we did) about the Yellow Peril, our vanity fails to appreciate that to some other races we may be a formidable *White Peril*. Roughly speaking, our civilization consists of three elements—our religion; our arts, philosophies, literature and science; and our commercial modes of activity. There is also our governmental system, but that, though it touches and has benefited India, will probably never touch Japan and China. To those two countries our civilization means our commercial presence and methods; our science, which they are making their own; and our religion. Its finer flower, art, literature, philosophic thought, is almost entirely unknown in China, known only to a class in Japan. Our religion they judge by its results, by the armies and navies of Christian countries, by the wars and the costly preparedness for war, by the difficulty they have in protecting themselves against the theft of their territory by Christian Powers, and by the contending varieties of Christianity itself which are offered them by the salaried and gunboat-protected missionaries.

So they know our civilization on its worst side, the side of trading, fighting and quarrelling. Why should we not be to them the *White Peril*?

On the other side of the case, what do we know of them? We know that they do not know us; that though they have as many traveler's pictures of us and our ways and life and thought as we of them and theirs, they have little or no understanding of our better selves, of our non-commercial consciousness, of our higher keynotes; that they have never entered the spirit of our real thought and feeling embodied in art and poetry and literature. Why should we suppose that we know them any better? We have never reckoned the inner consciousness of an alien nation to be worth sympathetic knowing; have never yet learned that other nations have any inner consciousness. Yet the further from our own *flavor* is that of another nation, the better it would be for us to linger with it and assimilate it. Lafcadio Hearn partly did it for Japan; there has been no Lafcadio Hearn for China, none for Persia, really none for India.

"The Yellow Peril" was an utterly mischievous cry. It was the slogan of unbrotherhood. Talleyrand would have said that it was worse than unbrotherly; it was unphilosophical. The law of evolution is not blind; it does not develop diverse qualities of consciousness in the nations for nothing. In that age-long development a division of labor was going on. A preparation was making for a time now not so far away when the higher mind and spirit of each nation should be suddenly enriched and incredibly stimulated by a touch from the mind of every other; when the nations, evolved into *gentlemen*, should forthwith become comrades, each giving to and taking from all the rest; a condition only possible through sympathy.

The aim of the "Yellow Peril" cry was to

unite the Western nations in aggression against the Eastern, or some of the Eastern. The scheme would have ended in a worse disunion of the Western than has ever been seen. A bond of union between men which depends on hostility to other men, contains the principle of its own dissolution. And when that moment comes the process extends to any other real bonds which might have previously existed. Unity is the one basis of all possible future human progress. STUDENT

## The Mechanisms of Expression

THE highest truths have often the very simplest verbal expression as they come from the truth-seer. We are deceived, and may refuse to give them mental harborage, or fling them into some unnoticed corner.

Yet the simple expression is likely to be the essential condition of their deliverance.

When one thinks in the ordinary way, and writes, there is a good deal of mechanism between the thought and its final expression on paper. The thought crawls down the arm and pen with much difficulty and loss of time. If it crawls down the arm and through the keys of a typewriter, the time is less but there is a wild clatter of keys and a still worse chatter in the brain as it picks them out.

But when the soul wants to deliver its direct intuition of truth, there is still another obstacle—though also necessary instrument—the mind, the first garment of the soul. The simplicity of the expression of the highest truth is due to the soul's attempt to minimize the clatter of the mind, to get the message through in the easiest way. If the truth-seer stays to mentally elaborate and intellectualize his message, it may get torn to pieces; the seeing has to stop while he does so; and when he has done so the mind of the ordinary man may not understand.

Suppose he perceives at some high moment the truth that "the Kingdom of Heaven is within." To elaborate that—and it is of course capable of infinite intellectual elaboration—he must come out from that inner "Kingdom," cease to breathe its air and learn more and more of its contents, and proceed to wrestle with the complicated mental machinery outside.

It is pure waste of time. The mental machinery of no two men works alike. Their evolutionary and spiritual status is different. They had much better take the truth in its simplest form and fit it to their own mental setting. As they progress they will do better with it. It is always beyond them, though they will be always getting nearer to it. In its fulness it is beyond everybody. But their mental conception will be on their own level.

There is of course always the danger of dogma. A dogma is a mental conception of a spiritual truth, persisting beyond its natural lifetime. But the danger of dogma would become a certainty if the truth, as primarily seen, were fitted out with an elaborate intellectual setting. The learners' minds would have to crystallize on to that setting.

Spiritual truth never does properly go into

words. Words are but the first step of the path to it. All the quarrels of the dogmatists have resulted from their attempts to find the whole truth in the words, instead of using the words as preliminary expedients by which the state of mind in which the truth may be seen, is reached. The meaning of the statement of a spiritual truth was never got by argument.

So for all reasons the Teachers have always used for the people their simplest mental processes and verbal dresses. STUDENT

## The Ethics of Style

AN English critic speaks of "the indefinable something called style." But is it so indefinable? Is it not the intimate expression of individual thought and feeling? Some men have little of either; they have pretty much the thought and feeling of the day, and when they write, express it in the current phrases of the day. They have no style. But the moment a man tries to express exactly what he himself actually thinks or feels, he is beginning to show a style. It must be different from every other style in proportion to his success in escaping from the hypnotic weight of current thought and feeling, because no two men are alike.

There may be thought, or feeling, or both, to express. The styles of Herbert Spencer and John Stuart Mill were mainly expressions of abstract uncolored thought, and because they took care to express their own exact thought in the closest fitting garb, are very marked. Carlyle had a great volume of feeling to express and his attempt to do so resulted in his style. Walter Pater had an altogether subtler, certainly thinner, but very constant strain of feeling. It was much more difficult to word; but he gave great care to the task, and so we have his curious subtle style.

The gamut of styles is very wide. If the thought is *really* abstract, absolutely uncolored by feeling, we get something like Euclid's style. At the other end is poetry, where feeling is at its height. The moment he moves up from Euclid, the writer's personality begins to come in; feeling shows itself; style proper begins.

But there is another kind of style in which there is not only the attempt to convey feeling, but, in addition, to call attention to the style itself. The words are really false coin. The man is not using the hammer simply to drive the nail in, but trying to show how gracefully he can wield it. In its extreme form this is "Preciosity," Euphuism, and so on. Perhaps the style of Pater stands about midway between honest writing—which may of course be of exquisite beauty—and Preciosity.

It follows that every writer ought to try to acquire a style, not resting content with the thought or phrases of the day. If an easy phrase comes into his mind, let him stop and ask himself whether that covers exactly what he has to say. And after that, he should remember that his final duty in writing his thoughts is not to play upon other people—the reward of which, in the end, is always contempt—but to express his best. STUDENT

# Archaeology

# Palaeontology

# Ethnology

## The Normans in Sicily

THE Normans settled in Sicily in the 11th century and started a line of Norman kings there. When they came, there was no real Sicilian nationality, but a mixture of Christian Greek-speaking and a Mussulman Arabic-speaking people, the latter of which formed the ruling class. Both races, together with Italians and Jews, flourished under the rule of the alien princes. The Normans built in the Saracenic style; and their adaptability is shown by their having here used the pointed arch, while in England they preferred the semicircular Romanesque form; but in both there is the same square massiveness. STUDENT

## The Ancient Civilizations of Crete

IT is now some seven years since Dr. Evans published the first report of his excavations at Knossos in Crete, and from a recent book by Prof. R. M. Burrows of London we learn that the work has been going on since without any abatement of the interesting nature of the finds. The discoveries show that Cretan civilization may have lasted until as late a period as 1000 B. C., but its real fall took place about four hundred years before that, when Crete was conquered and Knossos sacked, we are not told by whom.

Before the sack of Knossos there were nine periods of culture, nine successive layers of Minoan civilization, one beneath the other as Dr. Evans has dug them out, going back to "Neolithic times." The most modest and grudging computation of the rise of the earliest of these puts it at 10,000 B. C., which is about six thousand years before the Creation of the World, as we were taught only a few decades ago.

Long before the fall of Crete her light had been slowly waning, and it was during this period of Cretan decline that the so-called Mykenaeen civilization of the Hellenic mainland flourished, which itself preceded, and had become half mythical to, the Attic civilization that for us almost covers what we mean when we use the term "Greece." Yet we cannot doubt the oneness of these later

Attic and Peloponnesian peoples with that earlier Mediterranean race which centered in Crete and spread out over South Russia and Central Europe, as well as over the Aegean. Through the discoveries in Crete we seem to be on the high road to facts that will prove startling to those who still believe that our modern supreme civilization descends through the savage from the monkey; and we may yet grow accustomed to hearing of the prehistoric civilizations of Europe. STUDENT

## Buried Pueblo in Texas

THE vast and largely unexplored tracts of Texas undoubtedly conceal many archaeological treasures which the future may bring to light. As in Central Asia, accumulations of sand effectually hide the traces of past civilization, while at the same time preserving them. The ruins are completely covered up, and the drifts form so gradual an ascent that not even a mound is discernible. The most

easterly of the buried cities of the Southwest so far discovered is one recently found in the Texas Panhandle, by an explorer who went to explore a group of mounds in Ochiltree county. His theory that these were buried ruins was confirmed by the discovery of a large pueblo house like those in New Mexico and Arizona, with rooms built in tiers and entered from above by scaling ladders. This one covered several acres and had walls enormously thick and hundreds of rooms, the usual traces of human occupation being found. The Pueblo Bonito, 200 miles west of this, had accommodation for 3000 persons.

STUDENT

## The Turfan Frescoes

THE remarkable discoveries made by a German expedition at Turfan, an oasis in Eastern Turkestan, were mentioned in the CENTURY PATH, number 29 of this volume. In addition to the numerous manuscripts in so many different languages, there were discovered frescoed paintings on the walls of the buried temples and palaces. The colors are well preserved. The decorations include figures of men and animals, conventionalized

plants and symbolic figures. The discoverers place the period in the seventh, eighth and ninth centuries of our era, and describe it as a mixture of Buddhistic, Indian, New-Persian, Christian and Chinese. They find marked affinities to both the Hellenistic style on the one hand, and the Chinese and Japanese on the other. Result:—the missing link between Eastern and Western art has at last been discovered, and East Asiatic art is traced back to Grecian sources, as they always said it would be. But the sands of Central Asia conceal cities far older than the period of Hellenistic art; the remains of an old civilization which sent branches in all directions. Greek, Japanese and Indian have each preserved a remnant. What would Chinese and Japanese scholars say to the idea that their art was derived from the Greeks by a route only a few centuries old? These savants have not paid enough attention to archaeology as a whole and would clash with other savants. STUDENT



Lomaland Photo. and Engraving Dept.

NORMAN-SARACENIC WORK: PALERMO

# ✻ The Trend of Twentieth Century Science ✻

## Geometry and Geography

**P**LATO was perhaps the first great teacher whom we know to have combined geography and geometry, or to have transcendentalized geography. He made the earth a dodecahedron, and from that day to this none of his commentators has explained what he meant—mostly perhaps for a simple reason which it might be discourteous to them to put into words. But the very last word of geology is the statement of a modern attempt to do exactly what Plato did, geometrize geology and geography. It was spoken by Professor Love at the recent meeting of the British Association. He showed that according to the laws of spherical harmonics it was possible to geometrize the surface of the earth, even to explain *old* geography, the geography of the time when the Atlantic contained a continent and the Pacific was shallower. He has not, however, gone back to the time when the Pacific too contained a continent.

The laws of spherical harmonics relate to the deformations of a sphere. The sphere in question is of course the earth, part of whose surface is water. The factors concerned are given as rotation; the moon; the earth's axial obliquity, and the known non-coincidence of the center of gravity with the center of figure. With these factors the Professor thinks that the relative distribution of sea and land for the present and the past can be accounted for, a set of geometrical patterns either succeeding each other or coexisting; and that geometry thus really underlies the present apparent confusion and anyhowness.

The *first* case of spherical surface deformation is due to the eccentric position of the center of gravity and would, if acting alone, result in one hemisphere being land and the other water. The *second*, due to the moon, once much closer than now, would result in the ellipsoid shape, water being drawn about the equator and the two poles being left dry land. The *third* case of spherical deformation is more complicated. The first *subcase* of it is due to rotation. It has been shown that when a sphere full of water containing heavy particles is rotated, the particles take up a position at the two poles and along two zones somewhere between the poles and the equator. In the case of the earth the zones and the poles would present land, whilst water occupied the rest. We get "a division of the surface into two polar caps and two zones by means of the Equator and the parallels of latitude about 51° north and 51° south." The second subcase—whose physiology the Professor does not explain—

gives us a division of the surface into six half-zones by means of a complete meridian circle and the parallels of latitude about 27° north and 27° south. . . .

The third type (sub-case) of harmonics of the third degree . . . gives us a division of the surface into octants by means of the Equator and two complete meridian circles. . . . The fourth type of harmonics of the third degree . . . gives us a division of the surface into six sectors by means of three complete meridian circles.

The Professor divided the surface into 2592

small areas, showing that by the above processes in succession or conjunction their present condition as land or water can be accounted for; that the once presence of a continent in the Atlantic can be accounted for; and that the deepening of the Pacific, especially southwards, can also be accounted for.

The theories may or may not stand; the causes may turn out inadequate. They seem in fact quite obviously so. The really interesting point about it all is that it is the first attempt of science to geometrize the earth.

STUDENT

## Bee and Nectary

**P**ROBABLY most of the organs of plants discharge other functions than those we know of. Nature is an economist and does all that is possible with each of her products. The nectary containing the syrup which bees digest into honey is generally treated in popular botany books as having been evolved with a sole eye to the visits of these insects.

But there was a time in the history of plant life when each flower was self-fertilizing and needed no help at all. The nectary was at first not a nectary, not a special little organ or sac, merely an engorgement of sugars at the base of the flower. Starch and sugar are chemically almost identical, but starch is insoluble in water. When a plant needs to carry it from one part of itself to another it throws it into solution, that is to say, changes it into sugar, dissolves it and transports it, and then if it is to be stored changes it back into starch and places it on the cupboard shelves. So the store of sugar at the base of the petals is for the nourishment of the stamens, pistils, and ultimately the seeds. But it has another use. The anther cannot open and discharge its pollen until it is quite dry. How then does it manage to do so in moist weather? Says M. Bonnier, a French botanist:

Burck found that in most species, the dessication of the anthers is little affected and their opening little retarded by covering the plant with a bell-glass and keeping the air wet. The water in the stamens and anthers is absorbed by the sugar in the nectary.

Sugar is very avid of water and we thus have the second use of the nectary.

Various insects, especially ants, of course knew all about this store of sugar, and it was desirable to protect it. But there was one insect which came for pollen as well, and since he carried away some of it sticking about his person, distributed it to other flowers, and thus promoted cross-fertilization, *his* (or rather *her*) visits were very desirable. In order to ensure them, a part of the sugar was stored in a special organ, the nectary, put as far as possible out of reach of other insects, within reach of the bee, and in such a place that on her search for it she should anyhow get herself dusty with pollen.

At one time, when all plants were aquatic, the pollen, or what corresponded to it, swam through the water to the part of the plant that was preparing what corresponded to seed. Some plants still remember those days and

provide a little store of water for the same purpose, being self-fertilizing. For a higher level of evolution, cross-fertilizing is necessary and the pollen must somehow go through the air. So the plant made the bee-visits, which may possibly have been annoying, useful. Nature takes one step with her right foot, and then one with her left to balance it. She aims at a harmony of interdependence, and in a far-hence universal Garden of Eden may somehow achieve it.

STUDENT

## Possibilities of a Formula

**B**Y cutting off corners the Mississippi shortens its length every year by some few miles. A great scientist of our time, Mark Twain, applying well known and respected scientific methods, has calculated that ten thousand years ago the great river stuck out several miles over the Gulf of Mexico like a fishing rod; while ten thousand years hence it will be but a hundred miles or so in length.

Similar methods, applied to certain facts in human life, have, in the hands of a French and a German biologist (the latter being a woman) yielded no less remarkable and even brilliant results. To follow the argument it is only necessary to consider man as an animal. The point to be determined is the future of Woman as compared to that of Man. A contemporary thus sums up the reasoning of the two investigators:

In the lower forms of animal life the female is always the center and bond of the family down to those primitive organisms where the male is reduced to a purely supplementary rôle. The longer the union between male and female, the greater becomes the importance of the father, and the less the authority of the mother. Among men, who of all animals show the longest duration of the marital state, the paternal authority has risen to an unprecedented point. But evidently we have reached the highest pitch of development in that direction. The trend has distinctly set in towards an abbreviation of the length of the marriage relationship, the growing phenomena of divorce simply foreshadowing a state of things that must soon become common. Inevitably, therefore, the mother must reappear more and more definitely as the center of the family group.

One of the two professors, with the modern passion for pictorial formulae, has made a picture of these striking conclusions: thus  $P = WC \div M$ , where  $P$  stands for maternal authority and social weight,  $W$  for the number of mothers in any community,  $C$  the average number of children to each mother, and  $M$  the average duration of the marriages. As  $M$  decreases,  $P$  increases. When  $M$  reaches zero,  $P$  reaches infinity! We know that  $M$  *will* reach zero, because "the trend has distinctly set in." But we have learned lately that another trend "has distinctly set in," namely for families to become smaller. This also must of course go on until  $C$  reaches zero. Society will then become extinct, but just before it does so the formula will curiously represent the infinite maternal influence of a number of women who are not mothers!

Mark Twain has to sing small when German biologists take to casting the phenomena of human life into formulae.

But his is *conscious* nonsense. STUDENT



# Nature

# Studies

## Controlling by Kindness

A DEALER in whips says there is a great change as to the number of whips that are now sold to drivers. "Many owners of horses now never carry a whip. I know men in this country who always have horses and who never strike them. Many people hold that if a horse is properly reared from colthood up it will never need a whip. *What are called the bad traits of a horse are usually the fault of the people who have handled them.* Some bad traits are hereditary, but they trace back to bad management of the ancestry. The more good sense a man has, the less punishment his team will need. It is practically all a matter of good common sense."—*Orchard and Farm*

Kindness to animals is one of the bright and hopeful spots in our life, proving that the eternal Spirit of Life still shines in the human breast amid much that might lead a pessimist at times to fear the contrary. It is a real heart-force, a manifestation of that Soul-Wisdom, ever allied with mercy, which is a truer guide to right action than any quantity of cold calculation. The best interests of the race are served by listening to its voice, even when it contradicts the voice of sciences in which mercy does not play a part. He who is merciful to his beast not only benefits dumb nature but nourishes the Soul-Life within him and so enriches his nature in every way.

To a student of Theosophy, the value of self-control as a means of controlling the wayward impulses of other beings is even more apparent than it is to most people. For he knows that the wayward forces in his nature are not himself, but that they are cosmic forces; and if he can conquer them in himself, he can conquer them wherever else he may encounter them—in his horse, in his fellow man. And he who gives way to anger yields to these forces, and so is attempting to conquer Satan by the power of Satan. The awakening in ourselves of the sweet strong influences of the Soul kindles the same influence in other natures, enabling them also to control themselves; and thus violence is obviated.

STUDENT

## Can Trees be Acclimatized?

AN instance of the difficulties in the way of establishing a law of continuous variation in specific qualities among plants, dependent on the influence of external conditions, is found in the case of trees. So far from adapting themselves to new climatic conditions, they refuse to thrive where their accustomed circumstances are not found; and even the patient efforts of man can only succeed in enabling them to grow in these strange

conditions so long as his cultivating hand is not withheld.

Trees seem to be inflexible in their habits, and authorities declare that they cannot be acclimatized. By surrounding them with artificial devices it is possible for a time to delude them into the idea that they are at home; but no sooner is the protection withdrawn than they languish and die.

This fixity of habit has, however, a good side; it is sure that given the right conditions of soil and temperature a given species will thrive in any locality; so it is safe to introduce it. Again, if a forester knows what trees grow in a certain place, he knows what the climate of that place is; the presence of a tree is equivalent to a complete record of meteorological averages.

There is a relation between soil and weather conditions, in connexion with trees. Given a good soil, the tree will stand worse weather conditions, and given suitable temperature and moisture it will thrive on a poorer soil.

Trees are grouped, not by altitude, but by temperature; for those that are mountainous in hot climates will grow on the level in cooler climates. The same principle accounts for the

way in which they are often distributed in patches over a region, choosing those positions where latitude and altitude combine to produce the requisite atmospheric conditions. STUDENT

## The "Marble Halls of Oregon"

IN Oregon, near the California border and in the neighborhood of Kerby, there is a certain wonderful cavern, which although known for some time, has recently been more fully explored. It is in a mountain 6000 feet high, and has four levels of floors, 600 feet from the lowest to the highest, and connected with each other here and there. These halls cover about a township and there are not less than twenty miles of halls and chambers. It is a wonder of marble and crystal beauty, and has been given by one of the explorers the above name. T.

## Making Sugar from Peat

IT is stated in the California papers that a Los Angeles inventor has discovered a method of making sugar synthetically, and on a profitable scale, from its components carbon and water. He proposes to utilize local peat beds for his supply of carbon and to produce sugar at one cent a pound, for which undertaking a company is said to have been organized. The details of the process are not explained; it is stated that the inventor himself does not understand part of the process.

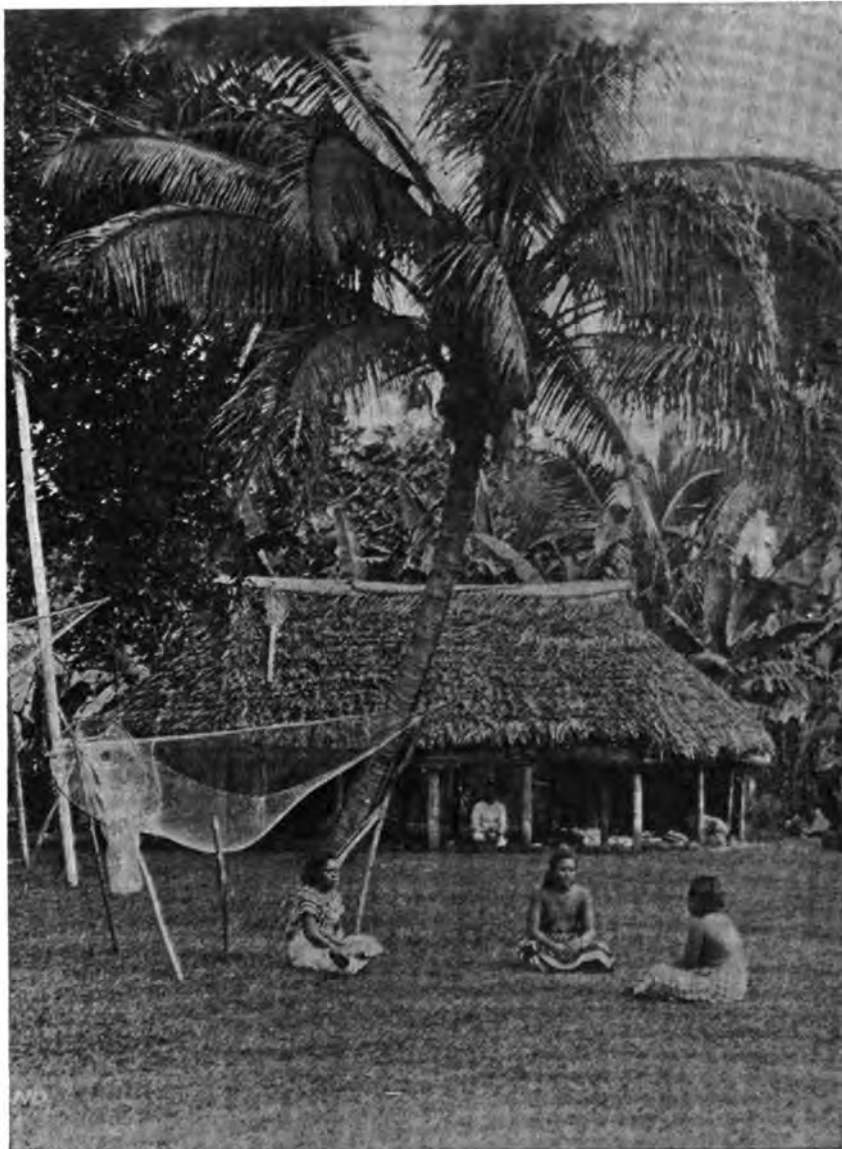
The synthetic production of sugar as a chemical curiosity and through several intermediate steps has of course long been known.

STUDENT

## Rooks and Wire-worm

A VICAR in Breconshire, England, had on his glebe-land an acre which had become coarse, and he was advised to plow it up and sow wheat. When the wheat sprouted, a few rooks trespassed, and one particular mother-rook was there all day, her nestlings close by. The vicar became enraged, and though, we are told, he had never shot a rook before, he took his gun and killed the mother. He expected to be justified in the examination of his crop, which indeed he found to be full—but not with grain; it was filled with wire-worm and contained very little grain. He now says that he will never again shoot a rook.

People should certainly study the habits of animals a little, before proceeding to violent measures based on unthinking impulse; for, in most cases at any rate, it is usually possible to find a peaceable *modus vivendi* between man and his friends of the animal world. STUDENT



TREASURE ISLAND



### The Woman's Theosophical Tour

THE Woman's Tour, its members being Katherine Tingley, Miss Herbert, Mrs. Hanson and Margaret Hanson, the latter a representative of the Râja Yoga School and Academy, left Point Loma July 28th, followed by the waving of good-byes and the farewell songs of the children.

Los Angeles was reached at dusk and the party spent the night at the Alexandria, Mrs. Tingley occupying the same suite of rooms as before, at the time that *Midsummer Night's Dream* was presented by the Râja Yoga children in that city.

At ten o'clock Monday morning we boarded the Los Angeles Limited for Chicago. The first few days were warm, but when Wyoming was reached the scenery compensated for the previous discomfort. High mountains surrounded us on all sides, some covered with luxuriant foliage, others bare save for most peculiar and wonderful rock-formations.

An injured man was brought on the train on a stretcher, almost totally paralysed from a severe fall in the mines. His wife was taking him to Denver. Mrs. Tingley, of course, went immediately to see what could be done for him. From her own traveling bag she supplied things she thought he ought to have and before many hours he was able to move his head and seemed appreciative of the crushed ice, etc. At her own expense she secured the drawing room for the tired wife to rest, and saw that the invalid was fanned and taken care of during her absence. At dusk he was taken into the drawing-room and the change seemed very

### THE MERRIMACK

By JOHN GREENLEAF WHITTIER

From records of Sieur de Monts, 1604: "The Indians speak of a beautiful river, far to the south, which they call Merrimack."

STREAM of my fathers! sweetly still  
The sunset rays thy valley fill;  
Poured slantwise down the long defile,  
Wave, wood and spire beneath them smile.  
I see the winding Powow fold  
The green hill in its belt of gold,  
And following down its wavy line,  
Its sparkling waters bleed with thine.  
There's not a tree upon thy side,  
Nor rock, which thy returning tide  
As yet hath left abrupt and stark  
Above thy evening water-mark;  
No calm cove with its rocky hem,  
No isle whose emerald swells begem  
Thy broad smooth current; not a sail  
Bowed to the freshening ocean gale;  
No small boat with its busy oars,  
Nor gray wall sloping to thy shores;  
Nor farm-house with its maple shade,  
Or rigid poplar colonnade,  
But lies distinct and full in sight,

Beneath this gush of sunset light.  
Centuries ago, that harbor-bar,  
Stretching its length of foam afar,  
And Salisbury's beach of shining sand,  
And yonder island's wave-smoothed strand,  
Saw the adventurer's tiny sail,  
Flit, stooping from the eastern gale;  
And o'er these woods and waters broke  
The cheer from Britain's hearts of oak,  
As brightly on the voyager's eye,  
Weary of forest, sea and sky,  
Breaking the dull continuous wood,  
The Merrimack rolled down his flood;  
Mingling that clear pellucid brook,  
Which channels vast Agiochook  
When spring-time's sun and shower unlock,  
The frozen fountains of the rock,  
And more abundant waters given  
From that pure lake, "The Smile of Heaven,"  
Tributes from vale and mountain-side---  
With ocean's dark, eternal tide!

grateful to him. This was the beginning of the good work that always follows wherever the Leader goes.

Chicago was reached at noon on Thursday, and we were met by two Swedish members who were of great assistance in helping us transfer to the 20th Century Limited for New York. This train runs along the shore of the lakes, has all the modern improvements and equipments, as well as holding the record for speed, making the trip from Chicago to New York in eighteen hours.

Friday morning found us in New York at the Park Avenue Hotel. Arrangements for steamer, and other business matters, kept us busy until our departure for Boston on Sunday noon. We all looked forward with great interest to the Boston trip on account of the asso-

ciations of Mr. Judge in that city. We were driven immediately to the Parker House—that old and refined hotel, which was the Headquarters of our members at the great convention of the Theosophical Society. At eight Mr. Somersall came to escort us to 24 Mount Vernon Street, to reach which we passed under the arch of the State House. The Boston headquarters stands on a high eminence and from its roof is obtained a magnificent view of the city and surroundings.

All the members were present and we had a very delightful meeting. Many familiar faces greeted us and there was that feeling of unity which only exists among men and women who have stood shoulder to shoulder in conflict and fought a common enemy.

Mrs. Tingley gave one of her splendid, inspiring, and encouraging talks and said she would like to take greetings from Boston members to the different countries. These had scarcely been formulated when a cablegram was handed her from England, containing greetings to the Boston members from their Comrades abroad!

At noon on Monday we left for Newburyport, the scene of Mrs. Tingley's childhood days. It is a delightful place, quiet, refined and with an air of culture. Great horse-chestnut, elm, and maple trees meet overhead in high arches on every street, and ivy clings closely to the brick houses, giving the impression of green everywhere. We stopped at Wolfe Tavern, an old Inn which still hangs out the tavern sign of 1762. Here George Washington stayed in 1765.

After tea many friends of Mrs. Tingley's

father called to pay their respects. They had many interesting stories to tell about Captain Westcott and expressed the greatest love and admiration for him, as a wonderful orator and a man of most unusual courage—a man of great influence, loved and revered all over the state. While they were relating incidents about him, we plainly saw from whence the Leader gets much of her determination to stand up for what she professes, and her power to move people by her words.

Next morning at nine, in the midst of a shower, we went to the library, a historical old red-brick building where Washington once stayed and brave and generous Lafayette was entertained. In the "historical room" was much of interest which brought the early days of the pioneers very close to us. The old spinning-wheel, the flax-crusher, the wampum necklace of 1665, the long seven-foot gun which always required a rest. This especial one has a history, for it was once used by a New England woman when she saw a hostile Indian approaching, by placing it upon the window sill. Tradition says she shot straight and killed the Indian!

There were portraits of men familiar to two continents in the early days, men of strong character and dauntless courage. Before long we will see in some of the buildings at Point Loma a duplicate of the old fireplace of that room, with the arched windows on either side.

Mrs. Casey, an interested friend of Mrs. Tingley's, accompanied us on the trip from Boston to Newburyport. Later in the morning the party started in two autos for "The Laurels," driving first the length of High Street down to the Green and Parker Rivers and passing the monument crowned with a bronze ship which marks the spot where the Pilgrims first landed. We also saw the house of Lord Timothy Dexter, whose name to this day provokes a smile.

We passed the chain bridge, the oldest one in this country. The road led by the banks of the Merrimac and every mile was a delight to the eye—rolling hills, high bluffs and beautiful trees. The entrance to the private ferry of "The Laurels" is marked by a rustic gate under a magnificent willow tree. The winding up-hill road to the house is bordered on either side with great pines and poplars, planted many years ago by Captain and Mrs. Westcott. The limbs of the pines sweep the ground like great plumes and the sunlight filters through, gleaming in golden flecks amidst the almost green-black foliage and shadows. It was entrancing.

On the brow of the hill is situated the old lodge house and from here we had a view across the river. A steamboat was tossing up its white foam, and other small river craft were lazily riding on the blue bosom of the

water. A broad grassy slope extends many acres in front of the house and is bordered at the foot and sides by splendid trees. At the rear is the orchard where choicest fruit trees of all kinds were planted years ago. At the foot of this is a great pine tree with its low outreaching branches like great protecting arms—as if protecting and guarding all the secrets it has heard. Here Mrs. Tingley, as a little girl, sat and dreamed her dreams and pictured in imagination her schools and her institutions, which are now living realities. A place, truly,



DIANA

to dream in—to make plans for the magic realization that will bring back to hungry hearts the philosophy of a life of real and lasting joy. Nature is so lavish here, so beautiful, that one feels as at Point Loma, the absolute necessity of man's being a part of it, an addition—not a blot. The beautiful river, the great trees, the confiding little blue-bells and the feathery ferns, the birds—all seem to tell a story of life and peace. Not a sound broke the stillness. What a place for a Râja Yoga School!

When the tide is out one can call across the river to Amesbury—Whittier's birthplace. Near us was the tree under which Whittier used to sit with Mrs. Tingley's old grandfather and listen to the dreams. Here the Leader read his poem which has immortalized

"The Laurels" and the one written on "The Merrimac," while we breathed in the odors of pine and spruce.

The ending came all too soon. A long delightful drive through West Newbury brought us back in time for Mrs. Casey to catch her train to Boston.

More friends called in the evening, among them a gentleman who has recently visited Point Loma. He expressed his admiration and astonishment at the wonderful things that had been accomplished at that wonderful place, and his thanks for the courtesies shown him while there. The next morning, when we went into some of the stores, we found old acquaintances of the Leader's, who spoke of the pleasure they derived from reading the CENTURY PATH, which has often been handed around from one to another until it is worn in tatters. They were all eager, all anxious to know about her plans—particularly whether she really was going to establish a Râja Yoga school in New England. When we arrived at the hotel again, there were cards and newspaper representatives, some of whom had come down from Boston; but there was only time for one short interview as we were leaving so soon.

At half after two we left, reaching the Parker House about four. There was a meeting at eight at Mt. Vernon Street at which the Providence members were present, and one from Maine.

On returning to the hotel we found cards and several newspaper people again waiting, although it was eleven o'clock. Mrs. Tingley declined to be interviewed, although more cards were sent up at twelve by others who had been waiting for her return.

She was called out of bed early Thursday morning by a representative of one of the most conservative and best newspapers in New England—giving her greetings as a daughter of New England. Telephone messages, messengers, stenographers, newspaper

representatives, etc., kept the whole party busier than the proverbial bee. The courtesy of the representatives of most of the Boston papers, men and women, was very unusual and it was due to this that the Leader decided on Thursday that she would give them answers to some questions and also give them some of the pictures taken in Newburyport. We had expected to leave at five, but at four all were so overwhelmed with work that it was decided to stay until next morning.

We left at half after seven, however, the next morning and arrived in New York at one, beginning immediate preparations for leaving—the trunks being repacked to be ready to go to the steamer that night. The newspapers discovered that the party was in New York

(CONCLUDED ON PAGE 17)



# OUR YOUNG FOLK

## President Diaz

ONE of the most enlightened rulers in the world today is President Diaz of Mexico. Over fifty years ago he began to fight for liberty and unity and progress in his country and for the last thirty years he has stood at its head, the father, guide, protector and friend of Mexico.

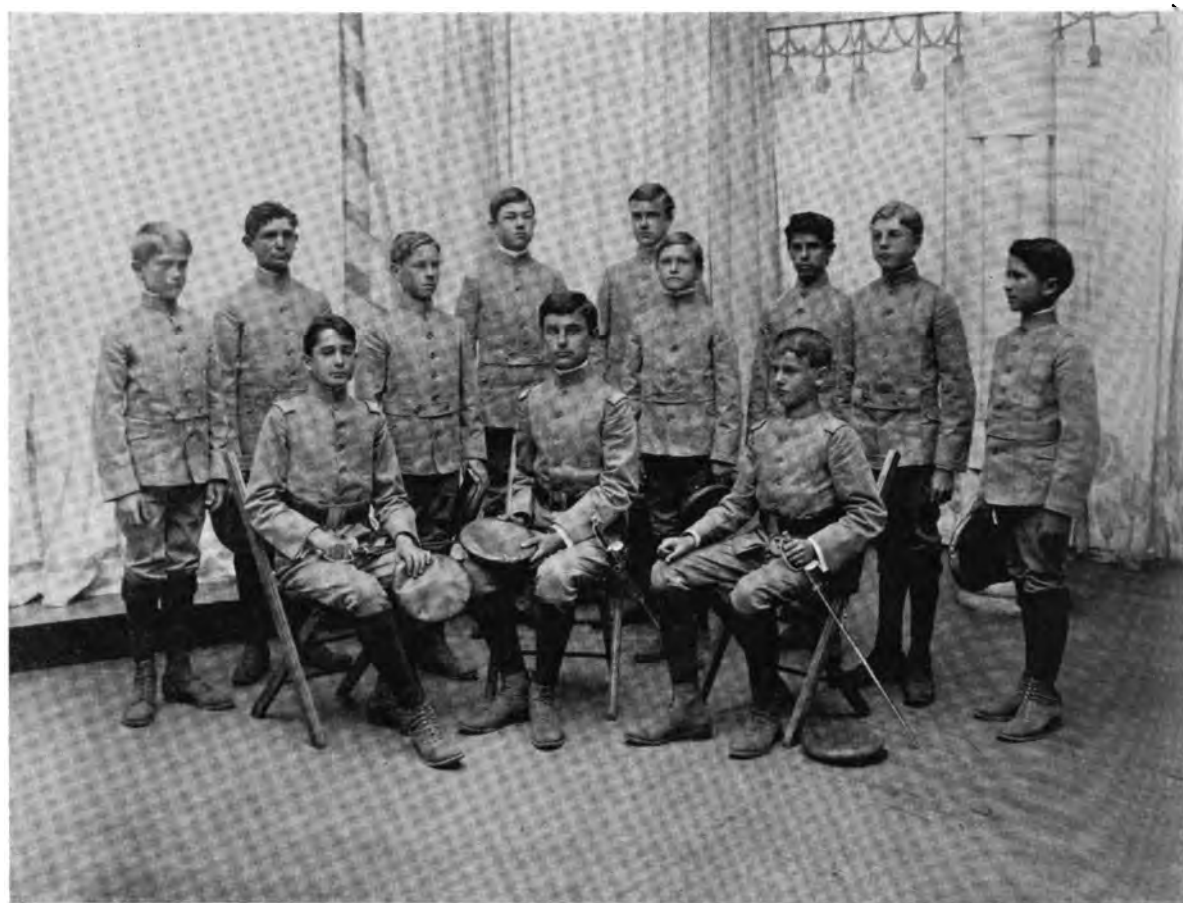
Porfirio Diaz was born in Oaxaca in 1831 on September 15, the day before the 20th anniversary of Mexico's Independence Day. His parents were poor and he had a hard struggle to get an education. The study of law and military tactics interested him more than the Church, for which profession his parents intended him; and his indomitable perseverance and his ability as a student won him friends who opened up opportunities to him and who would have helped him to push forward even by granting him his degree before he had completed his full term of study, had Diaz not declined this offer, preferring to work in the face of every obstacle and win it by the usual means.

At this time Mexico was in the unsettled state that lasted for many years. There was no steady government; in 1846 the country had five presidents in one year, in 1847 five more, and even in 1855 there were as many as four. There was no commerce; towns and villages were almost as much cut off from one another as if they were foreign countries. There was no feeling of security anywhere; for even in the cities brigands were always active in feud and plunder.

In 1854 Porfirio Diaz, then a professor of law in Oaxaca, joined an uprising of the Liberals. From that time his life was that of a patriot enduring, braving all in the service of his country's cause. He was chosen at once for offices of trust. He was given the task of reorganizing the National Guard, the military support of the Liberal party in Mexico. From Colonel, Deputy to Congress, Brigadier General, he rose to the rank of "General of Division," and became the most influential man in the State.

In more than fifty battles did Porfirio Diaz fight like a hero. His life reads like a story of adventure. Only a charmed life could have been led through such perils as he faced fearlessly. Invited to a parley by his enemies, he was shot at by concealed men, but turned and galloped away unharmed; imprisoned in a dungeon, he dug his way almost out, but in the end escaped by dodging the turnkey and climbing over a wall. Two days afterwards he had gathered a force and stormed a garrison! Proscribed by his enemies, driven out of Mexico, driven overboard from a ship upon which he was returning, he was saved by a life-preserver thrown him by a friend, and lived for days concealed in the very room where his enemies were plotting against him.

General Diaz was like all other great mili-



Lomaland Photo. and Engraving Dept.

A GROUP OF RAJA YOGA BOYS AT POINT LOMA, CALIFORNIA

tary leaders — full of resources. He would interest his raw recruits in gymnastics, and even dances, and hold them until he had thoroughly trained them. He moved swiftly, generally marching at night and attacking in the morning — it is said no enemy ever got up in time to be too early for Diaz. Sometimes when his force was small he had his men drag branches after them as they marched to raise a big cloud of dust and conceal from the enemy the number of his army. Merciful always, loyal to those in authority, strong in protesting against wrong done anywhere, full of hope for Mexico, iron in his determination to lift her into peace and prosperity, is it any wonder that Diaz became the most beloved and trusted man in Mexico?

Even during the stress of civil war, General Diaz was intensely interested in education. He would stop during a campaign to establish a school! As a very young man he was planning better government in the town where he was mayor. And in the last thirty years his guiding hand has brought Mexico to the fore as a united, prosperous, progressive nation. He transformed the brigands into rural police; he did away with the tolls which prevented trade and traffic between the towns and cities; he has founded schools of every kind all over the country, until now Mexico has a fine equipment of free public, as well as agricultural, industrial and normal schools. Railroads, telegraphs, lighthouses, wharves, bridges, magnificent public buildings — all these has the beneficent rule of Diaz brought to Mexico.

In 1910 on September 16, the 100th anniversary of the independence of Mexico will be celebrated, and President Diaz has suggested that a series of extensive improvements be commenced on that day in more than 900 cities and towns. The nature of the improvements would be in the line of public buildings and public service, and all of these will undoubtedly be carried out.

With all the executive work that President Diaz has done, resulting in such great things for Mexico, he is said to be growing younger every year; so that the people of Mexico may pass many more happy years under their enlightened president — whose life is so full of shining service because it has been, from the beginning, pure and true and full of the love of serving humanity. GENCIANA

THE history of words and the changes which have taken place in our language are very interesting. One of the words which has broken away from its old moorings is "build," which originally meant in Anglo-Saxon, a house. Now it has come to mean the establishment of something. We would not think of saying we could build a hole in the ground, and yet we speak of building a canal, and every one understands thoroughly what is meant. Often when we dig we build, so it would not be wrong, in view of the later meaning of the word, to speak of building a well or a ditch or any other thing which requires digging and labor of a constructive sort. Words change as men and conditions change, and their uses broaden to meet the changing needs. STUDENT

# THE CHILDREN'S HOUR

## Vidar

IN the Scandinavian mythology Vidar is one of the Asa gods. He is the son of Odin (All-Father) and Grid, a giant-woman. He is called Vidar, the Silent, and at Valhall he modestly takes his seat at the bottom of the table of the gods. He is often ordered by Odin to rise and fill the horn for the others, even for the detestable Loki. Vidar never seems to be offended by this, and when Loki showers his abuse on the other gods, he never turns against Vidar. Calm, silent, and ready to help, Vidar always follows his father Odin. He seems to have mighty strength, but few know how mighty it really is, for he is next to Thor the strongest of all the Asa-gods. Still fewer know that it is this silent hero who in the Ragnarök-battle shall avenge the death of his father Odin.

When the time comes for this last great battle between good and evil, the gods assemble to hold their *Thing*, or council, and decide which part each one of them is going to take in the battle. But Vidar, the Silent, does not come to the *Thing*; he is on his own ground Vide (which is part of the great plain, named Vigrid, where the battle is going to be), preparing for the battle. He saddles his horse, he puts on his armor, and ties on his left foot a strange shoe on which invisible hands have been working through the ages. About this shoe the following story is told:

"Our ancestors made a law that whenever shoes are made, pieces of the leather shall be cut off both at the toe and the heel, to be given to the poor. Each one who does this gives at the same time an invisible material for that shoe which shall cover Vidar's foot, when, in the coming battle with the Fenrerwolf, he puts it into the gaping jaws of the monster. It depends upon the strength of the shoe and its impenetrability to Fenrer's teeth and to the poison and the fire of his mouth whether Vidar will come out of this battle alive. The least work of charity thus will be to the advantage of the gods and their cause at the day of final adjustment."

When the battle begins, Vidar is ready to take his place in the battle array next to his father, Odin. Odin, riding on his eight-footed horse Sleipner, turns to fight the terrible Fenrerwolf, but sinks before its fire-spitting mouth and is devoured, horse and all. Vidar at the same moment springs from his horse, puts his left foot on Fenrer's lower jaw, takes strong hold of its upper jaw and runs his sword through the heart of the monster. The god keeps the point of the sword there until the wolf rolls over on its side dead. Vidar the Silent, thus avenges the death of his father Odin. He has grown in silence strong, strong enough to strike the last blow in the great battle against evil and yet *live*.

This strong and modest Asa-son rides unhurt through battle smoke and flames out from the burning battle-field, and enters, living, the Land of Dawn where from the castle Bredablik, Balder shall step forward in light and rule the new world.

SAGA

## THE WAY TO ARCADY

HENRY CUYLER BUNNER

OH, what's the way to Arcady,  
To Arcady, to Arcady;  
Oh, what's the way to Arcady,  
Where all the leaves are merry?

Oh, what's the way to Arcady?  
The spring is rustling in the tree—  
The tree the wind is blowing through—  
It sets the blossoms flickering white.  
I knew not skies could be so blue  
Nor any breezes blow so light.  
They blow an old-time way for me,  
Across the world to Arcady.

Oh, what's the way to Arcady?  
Sir Poet, with the rusty coat,  
Quit mocking of the song-bird's note.  
How have you heart for my tune,  
You with the wayworn russet shoon?  
Your scrip, a-swinging by your side,  
Gapes with a giant mouth hungry-wide.  
I'll brim it well with pieces red,  
If you will tell the way to tread.

Oh, I am bound for Arcady,  
And if you but keep pace with me  
You tread the way to Arcady.

And where away lies Arcady,  
And how long yet may the journey be?

Ah, that (quoth he) I do not know—  
Across the frost, across the flowers—  
Through summer seconds and winter hours.  
I've trod the way my whole life long.

And know not now where it may be;  
My guide is but the stir to song,  
That tells me I cannot go wrong.  
Or clear or dark the pathway be  
Upon the road to Arcady.

But how shall I do who cannot sing?  
I was wont to sing, once on a time—  
There is never an echo now to ring  
Remembrance back to the trick of rhyme.

'Tis strange you cannot sing (quoth he),  
The folk all sing in Arcady.

But how may he find Arcady  
Who hath not youth nor melody?

What, know you not, old man (quoth he)—  
Your hair is white, your face is wise—  
That Love must kiss that Mortal's eyes  
Who hopes to see fair Arcady?  
No gold can buy you entrance there;  
But beggared Love may go all bare—  
No wisdom won with weariness;  
But Love goes in with Folly's dress—  
No fame that wit could ever win;  
But only Love may lead Love in  
To Arcady, to Arcady.

## The Whispering Path

THERE is, at Point Loma, a long narrow path that lies by the side of the public road, but quite apart from it. It is such a friendly path you could never feel lonely there, for the mulberry trees that shut it in on either side are always whispering, whispering to each other—and to you, too, if you are a friend of the fairies.

As I told you, on one side runs the broad public road, and over it travel wagons and carriages and tally-hos full of people going

up to the Râja Yoga Academy, and automobiles rushing by—but our friendly path is quite hidden from all that and in a different world, for the hedge of mulberry trees that grow inside the fence stand up very close together and very tall, and they spread their leaves so that no one on the outside can know what is going on, or find out the secrets that are whispered there.

But that they could never do, not even if they came in at the gate and walked down the path as you or I would do; for the wind and the mulberry trees know who is near when they whisper, and if it's one of those people who do not believe in fairies and who do not love children, they just mix things up, and the person thinks it's only a noise and doesn't pay any attention to it. But people like that do not come there often, and the trees and the wind and the grasses open their arms to you and the ground you walk on makes you feel that it is glad that you have come.

For you know it is a very friendly path. And you find out so many things as you walk along, for I haven't told you nearly all that is there—there are birds and sunbeams and wild flowers sometimes, and nice smooth stones, and ever so much else; and they whisper to you these lovely secrets as you go on, till you come to the very nicest part of all where the ground is the lowest and the trees are the highest, and there you are almost in the woods, and you have to walk on some planks over a hollow place, and it is so cool, and you see the shadows dancing under the trees that are in the field, and the whisperings are such lovely music that your heart begins to sing and sometimes your feet to dance—and then you will know that that's the place where the fairies dance when the moon comes up. And you whisper back, "O you happy world, how I love you and all that is yours—all your lights and shadows, your sounds and silences, and your many, many kinds of children everywhere!"

And every time you go over that dear, friendly path, you love it more. CHIRICAUN

## Bird Friendship

AMONG the South American islands which are seldom visited by man, the wild birds have not learned to fear, and those who are interested in natural history have a great opportunity to watch the habits of the wild creatures.

It is not generally known that many of the wild birds mate for life, and those who have seen some pairs separated have noticed much distress displayed by the birds in consequence. At one time a species of wild duck was caught and brought on shore, and immediately the mate followed it at some distance, seeming much disturbed. After a little, the captured bird was given its freedom. The two birds flew to each other at once and swam off together and showed plainly their joy at being together again. Many such instances have proved the great companionship that exists between birds as well as other animals. E. N.

# The Theosophical Forum in Isis Theater

S a n D i e g o C a l i f o r n i a

## The Land of Mystery

BY H. P. BLAVATSKY

(Reprinted from *The Theosophist*, vol. 1)

(CONTINUED FROM LAST ISSUE)

TWO distinct styles of architecture are found in these relics of Lake Titicaca. Those of the island of Coati, for instance, bear every feature in common with the ruins of Tiahuanaco; so do the vast blocks of stone elaborately sculptured, some of which according to the report of the surveyors, in 1846, measure "3 feet in length by 18 feet in width, and 6 feet in thickness"; while on some of the islands of the Lake Titicaca there are monuments of great extent, "but of true Peruvian type, believed to be the remains of temples destroyed by the Spaniards." The famous sanctuary, with the human figure in it, belongs to the former. Its doorway 10 feet high, 13 feet broad, with an opening 6 feet 4 inches, by 3 feet 2 inches, is cut from a single stone. "Its east front has a cornice, in the center of which is a human figure of strange form, crowned with rays, interspersed with serpents with crested heads. On each side of this figure are three rows of square compartments, filled with human and other figures, of apparently symbolic design. . . ." "Were this temple in India, it would undoubtedly be attributed to Shiva; but it is at the antipodes, where neither the foot of a Shaiva nor one of the Naga tribe has ever penetrated to the knowledge of man, though the Mexican Indians have their Nagal, or chief sorcerer and serpent worshipper. The ruins standing on an eminence, which from the water-marks around it seem to have been formerly an island in Lake Titicaca, and "the level of the Lake now being 135 feet lower, and its shores 12 miles distant, this fact, in conjunction with others, warrants the belief that these remains antedate any others known in America." Hence, all these relics are unanimously ascribed to the same "unknown and mysterious people who preceded the Peruvians, as the Tlhuatecas or Toltecs did the Aztecs. It seems to have been the seat of the highest and most ancient civilization of South America and of a people who have left the most gigantic monuments of their power and skill." . . . And these monuments are all either *Dracontias*—temples sacred to the Snake, or temples dedicated to the Sun.

Of this same character are the ruined pyramids of Teotihuacan and the monoliths of Palenque and Copan. The former are some eight leagues from the city of Mexico on the plain of Otumla, and considered among the most ancient in the land. The two principal ones are dedicated to the Sun and Moon, respectively. They are built of cut stone, square, with four stories and a level area at the top. The larger, that of the Sun, is 221 feet high, 680 feet square at the base, and covers an area of 11 acres, nearly equal to that of the great pyramid of Cheops. And yet, the pyramid of Cholula, higher than that of Teotihuacan by ten feet according to Humboldt, and having 1400 feet square at the base, covers an area of 45 acres!

It is interesting to hear what the earliest writers—the historians who saw them during the first conquest—say even of some of the most modern of these buildings, of the great temple of Mexico, among others. It consisted of an immense square area "surrounded by a wall of stone and lime, eight feet thick, with battlements, ornamented with many stone figures in the form of serpents," says one. Cortez shows that 500 houses might be easily placed within its enclosure. It was paved with polished stones, so smooth that "the horses of the

Spaniards could not move over them without slipping," writes Bernal Diaz. In connexion with this, we must remember that it was not the Spaniards who conquered the Mexicans, but their horses. As there never was a horse seen before by this people in America, until the Europeans landed it on the coast, the natives, though excessively brave, "were so awestruck at the sight of horses and the roar of the artillery" that they took the Spaniards to be of divine origin and sent them human beings as sacrifices. This superstitious panic is sufficient to account for the fact that a handful of men could so easily conquer incalculable thousands of warriors.

According to Gomara, the four walls of the enclosure of the temple corresponded with the cardinal points. In the center of this gigantic area rose the great temple, an immense pyramidal structure of eight stages, faced with stone, 300 feet square at the base, and 120 feet in height, truncated, with a level summit, upon which were situated two towers, the shrines of the divinities to whom it was consecrated—Tezcatlipoca and Huitzilpochtli. It was here that the sacrifices were performed, and the eternal fire maintained. *Clavigero* tells us, that besides this great pyramid, there were forty other similar structures consecrated to various divinities. The one called *Tescacalli*, "the House of the Shining Mirrors, sacred to *Tezcatlipoca*, the God of Light, the Soul of the world, the Vivifier, the Spiritual Sun." The dwellings of priests, who, according to Zarate, amounted to 8000, were near by, as well as the seminaries and the schools. Ponds and fountains, groves and gardens in which flowers and sweet smelling herbs were cultivated for use in certain sacred rites and the decoration of altars, were in abundance; and, so large was the inner yard, that "8000 or 10,000 persons had sufficient room to dance in it upon their solemn festivities," says Solis. Torquemada estimates the number of such temples in the Mexican empire at 40,000, but *Clavigero*, speaking of the majestic *Teocalli* (literally, houses of God) of Mexico, estimates the number higher.

So wonderful are the features of resemblance between the ancient shrines of the Old and the New World that Humboldt remains unequal to express his surprise. "What striking analogies exist between the monuments of the old continents and those of the Toltecs who . . . built these colossal structures, truncated pyramids, divided by layers, like the temple of Belus at Babylon! Where did they take the model of these edifices?" he exclaims.

The eminent naturalist might have also inquired where the Mexicans got all their *Christian* virtues from, being but poor pagans. The code of the Aztecs, says Prescott, "evinces a profound respect for the great principles of morality, and as clear a perception of these principles as is to be found in the most cultivated nations." Some of these are very curious inasmuch as they show such a similarity to some of the Gospel ethics. "He who looks too curiously on a woman commits adultery with his eyes," says one of them. "Keep peace with all; bear injuries with humility; God who sees, will avenge you," declares another. Recognizing but one Supreme Power in Nature, they addressed it as the deity "by whom we live, Omnipresent, that knoweth all thoughts and giveth all gifts, without whom man is as nothing; invisible, incorporeal, one of perfect perfection and purity, under whose wings we find repose and a sure defence." And, in naming their children, says Lord Kingsborough, "they used a ceremony strongly resembling the Christian rite of baptism, the lips and bosom of the infant being sprinkled with water, and the Lord implored to

wash away the sin that was given to it before the foundation of the world, so that the child might be born anew." "Their laws were perfect; justice, contentment, and peace reigned in the kingdom of these benighted heathens," when the brigands and the Jesuits of Cortez landed at Tabasco. A century of murders, robbery, and forced conversion was sufficient to transform this quiet, inoffensive and wise people into what they are now. They have fully benefited by dogmatic Christianity. . . . Peace and glory to your ashes, O Cortez and Torquemada! In this case at least, will you never be permitted to boast of the enlightenment your Christianity has poured out on the poor, and once virtuous heathens!

The ruins of Central America are no less imposing. Massively built, with walls of great thickness, they are usually marked by broad stairways, leading to the principal entrance. When composed of several stories, each successive story is usually smaller than that below it, giving the structure the appearance of a pyramid of several stages. The front walls, either made of stone or stuccoed, are covered with elaborately carved, symbolical figures; and the interior divided into corridors and dark chambers, with arched ceilings, the roofs supported by overlapping courses of stones, "constituting a pointed arch, corresponding in type with the earliest monuments of the old world." Within several chambers at Palenque, tablets, covered with sculptures and hieroglyphics of fine design and artistic execution, were discovered by Stephens. In Honduras, at Copan, a whole city—temples, houses, and grand monoliths intricately carved—was unearthed in an old forest by Catherwood and Stephens. The sculpture and general style of Copan are unique, and no such style or even anything approaching it has been found anywhere else, except at Quirigua, and in the islands of Lake Nicaragua. No one can decipher the weird hieroglyphical inscriptions on the altars and monoliths. With the exception of a few works of uncut stone, "to Copan we may safely assign an antiquity higher than to any of the other monuments of Central America with which we are acquainted," says the *New American Cyclopaedia*. At the period of the Spanish conquest, Copan was already a forgotten ruin, concerning which existed only the vaguest traditions.

No less extraordinary are the remains of the different epochs in Peru. The ruins of the temple of the Sun at Cuzco are yet imposing, notwithstanding that the destructive hand of the Vandal Spaniard passed heavily over it. If we may believe the narratives of the conquerors themselves, they found it, on their arrival, a kind of fairy-tale castle. With its enormous circular stone wall completely encompassing the principal temple, chapels and buildings, it is situated in the very heart of the city, and even its remains justly provoke the admiration of the traveler. "Aqueducts opened within the sacred enclosure; and within it were gardens, and walks among shrubs and flowers of gold and silver, made in imitation of the productions of nature. It was attended by 4000 priests." "The ground," says La Vega, "for 200 paces around the temple was considered holy, and no one was allowed to pass within this boundary but with naked feet." Besides this great temple, there were 300 other inferior temples at Cuzco. Next to the latter in beauty was the celebrated temple of Pachacamac. Still another great temple of the sun is mentioned by Humboldt; and "at the base of the hill of Cannar was formerly a famous shrine of the Sun, consisting of the universal symbol of that luminary, formed by nature upon the face of a great rock."

(TO BE CONTINUED)



# Art Music Literature and the Drama

## The Passing of Josef Joachim

EVEN our daily papers, no less than journals not wont to give especial attention, outside of advertising columns, to art, music or the drama, have recently contained lengthy accounts of the great violinist, Josef Joachim, who passed away last month at the ripe age of seventy-six. The Nestor among modern violinists, he was unique in being one of the very few among genuine "*wunderkinder*" who fulfil in adult life the promise of their youth. Beginning the study of music when but five years of age, Josef, or "Pepi," as he was called, made his formal debut when but seven, in the difficult Double Concerto by Eck, his teacher playing with him. Mme. Viardot-Garcia, Schumann, Mendelssohn, Ernst and Ferdinand David were among his cherished friends in later life; and Joachim himself, educated in the sound principles of Corbelli and Tartini, of Rode and Viotti, came honestly by his unswerving loyalty to the classic in violin art. The following, clipped from a recent daily, cannot fail to interest all young students who have ever studied a Viotti Concerto, for one of Herr Joachim's favorite concertos was the Viotti 22nd (the *A minor*), which he studied when little more than a child under his first great master. He held this, simple as it is, to be an exposition of the soundest violinistic principles, and in both treatment and motive correct and beautiful to a degree. The clipping is of some moment, also, in showing the interest of even the daily papers in musical matters, for the writer of it has taken pains to consult some recognized biography, to say the least.

As a player, it was said of him [Joachim], as it was said of Liszt, that he not only interpreted but recreated the music of the great masters. His work was remarkable for masterful repose, dignity, breadth and flawless finish. . . . It was his aim to interpret only the best in violin literature in absolute accordance with the intentions of the respective composers, and as an exponent of the classic he stood unrivaled in his peculiar domain, though the more brilliant and fiery playing of some other virtuosi was more effective under certain conditions. His classic aims made him the foremost quartet player of his time, and the organization known as the Joachim Quartet, consisting of himself, De Ahna, Wirth and Hausmann, stood for years as the greatest quartet of modern times.

Unlike the average musician—excepting the greatest, and not excepting all of these—Joachim was highly educated along scholastic lines. In 1887 Glasgow conferred upon him the degree of LL. D., Oxford did the same the year following, while his Doctorate of Music he owed to the University of Cambridge.

To Theosophists, however, it is the character of the man that appeals, his generosity—for,

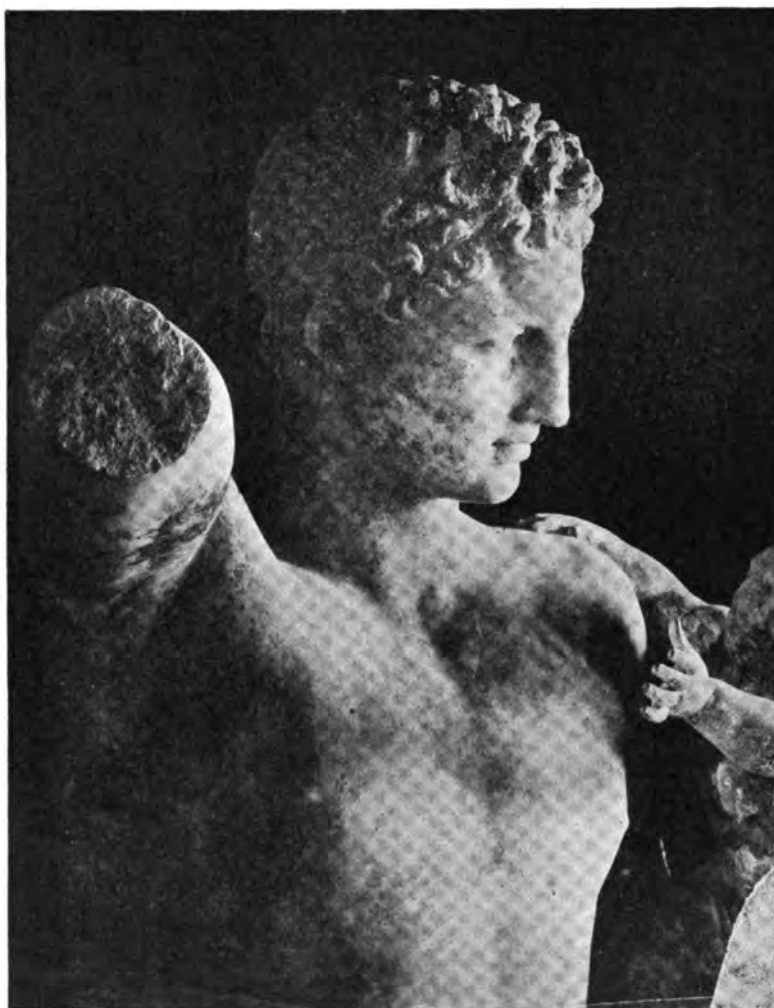
unlike too many musicians, he was never known to speak unkindly of a brother artist; his freedom from envy or jealousy, and his wonderful self-poise. At one time, when a lad of but twelve, he appeared in a concert in Leipzig, with Clara Schumann, Pauline Viardot-Garcia and the immortal Mendelssohn, the latter playing the boy's accompaniments. Suddenly, during the violin solo, the fire-alarm was heard. The smoke rolled out and the audience started, panic-stricken—but Joachim and Mendelssohn played on. Their calm-

but always in proportion as they have held to classic ideals, have they acknowledged their indebtedness to this artist, who slaved, toiled and renounced, in all sweetness and gentleness of spirit, that he might make easier the musical path of those who should follow him. If all that he did had been proven wrong musically, we should still owe something to the utterly generous spirit in which he did it, for the path of violin art is but newly opened up, comparatively speaking, and there is still plenty of room for pioneers. But as what he did

has not to be undone, as what he stood for and fought for, lived for and died for, were the golden and classic ideals that have endured and will endure, the ideals, for instance, of Bach and Beethoven, of whom Joachim was acknowledged in his prime to have been the greatest living interpreter among violinists; and as to all this he added the genuinely sweet and Theosophic spirit which the world needs so much, one cannot let him pass without a word of acknowledgment. His absolute freedom from sordid aims—not because he did not know the value of money, for he did, nor because he was an unsophisticated dreamer, for he was not—but because he loved art above all things save his fellow men—marks Joachim as a musician and a man apart. His salary as teacher in the *Hochschule* for a whole year amounted to less than he could have made in a week had he accepted solo engagements, a fact often commented on by his brother musicians, for Joachim was not wealthy, but had to earn money from year to year in order to live. Some years since he celebrated his "Sixtieth Jubilee" as a public performer, in a great London concert in which he appeared. Yet from choice he gave the best of his long life to his pupils. For playing in private he invariably refused to accept money, and for private instruction, often so freely given, he would never, under any circumstances, accept a fee. He taught for love of it. Whim or principle let this be called

according to the view of the critic; to Theosophists it indicates a deep and clear-flowing stream of brotherliness and honor in the life itself, and presents a marked contrast to the sordidness of some who call themselves musicians today.

There is something greater than the ability to perform prodigious technical feats, and it is *the life*, a fact that cannot be too strongly emphasized. Here one would merely accentuate the fact that the world is richer for another life lived in constant aspiration towards noble ideals, in constant helpfulness to others, and the additional fact that is so accentuated by Katherine Tingley: that life and art, *true art*, are and must forever be, one and inseparable. A LOMALAND STUDENT OF MUSIC



Lomaland Photo. and Engraving Dept.

THE HERMES OF PRAXITELES  
SOMETIMES CALLED HERMES CARRYING THE INFANT DIONYSOS  
FOUND IN THE HERAION, OLYMPIA

ness was infectious, the audience became quiet, dispersed in order, and a panic was averted.

The child was then known mainly as "the protégé of Mendelssohn," who loved him devotedly and whose friendship was unbroken during his whole life. To this young boy Schumann later dedicated his Symphony in D minor, and Ernst, who often played with him, *ensemble*, declared him the musical genius of the century.

It is noteworthy that those who were or are themselves great lights in the musical firmament stand together as a unit in praise of the high ideals and the rare musical and interpretative genius of this artist. Younger teachers and players have come to the front since this man's greatest work was done, of course,

# THE UNIVERSAL BROTHERHOOD and THEOSOPHICAL SOCIETY

FOUNDED AT NEW YORK CITY IN 1875 BY H. P. BLAVATSKY, WILLIAM Q. JUDGE AND OTHERS  
REORGANIZED IN 1898 BY KATHERINE TINGLEY

C e n t r a l   O f f i c e   P o i n t   L o m a   C a l i f o r n i a

The Headquarters of the Organization at Point Loma with the buildings and the grounds pertaining thereto, are no "Community" "Settlement" or "Colony." They form no experiment in Socialism, Communism, or anything of similar nature, but are what they stand for: the Central Executive Office of an international organization where the business of the same is carried on, and where the teachings of Theosophy are being demonstrated. Midway 'twixt East and West, where the rising Sun of Progress and Enlightenment shall one day stand at full meridian, it unites the philosophic Orient with the practical West

## Philosophers Guessing about Human Nature

WE cannot, as a civilization, lay claim to any superfluity of wisdom when we consider the vast amount of wild speculation which is indulged in on such vital subjects as the nature of children and how to rear and educate them, how to deal with disease and crime, the marriage question, and so forth. All these questions, so closely interwoven with human life, so intimate and world-old, ought, one would think, to have been put on a satisfactory basis by this time in a civilization that has made such strides in scientific and religious thought. But we find that they are being discussed almost as if they were new questions and had never before engaged attention.

The child-study and the woman-study that occupy the attention of learned philosophers, amount to little more than a cataloging of certain facts in human nature, in describing things as they are, but as they need not be. The behavior of the animal nature and instincts of a child are observed, and this is made the basis of theories of education which recommend taking these instincts into account as things to be humored and respected. Or some philosopher comes forward with his investigations into the nature of "Woman," and says that he has discovered that she has such and such characteristics. Most of it amounts to re-stating in academic terms familiar facts which practical philosophers take into account instinctively without talking about them. The fallacy of this kind of philosophy lies in its way of taking human nature, as found in the rough, to be something unalterable, and in accentuating weaknesses and ungoverned propensities. The result of a given philosopher's personal observations of human nature may lead him to pessimistic ideas about it, and theories that women are undeveloped men, and children monkeys. One may ask whether our future social economy, jurisprudence, education, etc., are to be based on the crude theories of these naïve philosophers who study human nature as if it were a new discovery.

By them human nature is resolved into a bundle of tendencies, but with no controlling power, except possibly a blind "self-interest" and some impulses which act in defiance of it. The controlling power in human nature is not known to modern science. As to theology, it positively takes man's Soul away from him —

## MEMBERSHIP

in the Universal Brotherhood and Theosophical Society may be either "at large" or in a local Center. Adhesion to the principle of Universal Brotherhood is the only prerequisite to membership. The Organization represents no particular creed; it is entirely unsectarian, and includes professors of all faiths, only exacting from each member that large toleration of the beliefs of others which he desires them to exhibit towards his own.

Applications for membership in a Center should be addressed to the local Director; for membership "at large" to G. de Purucker, Membership Secretary, International Theosophical Headquarters, Point Loma, California.

or tries to — and undertakes to do the controlling itself. We want to know more about the possibilities of human nature and what men and women and children can become. If a child exhibits the instincts of an animal, there is no reason why these instincts should be allowed to dominate, or why they should be made way for and worshipped as something sacred. And why need we always accept human weaknesses as inevitable facts and make allowances for them as if they were never to be mastered?

If a philosophy of human life is to have any practical value it must recognize the existence of the Soul — by which is not meant some misty theological idea, but the central controlling power of human life, the independent Will, the unfettered Intelligence. This needs to be recognized and studied — practically. What can be done in human nature, especially in children, by calling out the true Self and making its existence a working reality in the life, is known to those who have seen in operation the *Rāja Yoga* teaching of the UNIVERSAL BROTHERHOOD AND THEOSOPHICAL SOCIETY under the leadership of Katherine Tingley. It has been a revelation to them. They did not know before that such things could be brought out in human nature, and by such simple means. These means are merely a practical working belief in the truths of Theosophy, and an application of the sublime teachings about the nature of man — his Divine nature. If the men and women in the world were living in this faith in their own divinity and endeavoring to realize in themselves the best in their nature, we should have some new types for the philosophers to study. As it is, the philosophers are studying undeveloped specimens, people who are only half awake, and who are drifting aimlessly.

To repeat: It is only too evident from a study of the articles in the magazines and papers, that the philosophers are at sea without a helm; and that all these wild theories about insanity and neurosis and so forth, and the equally wild schemes of reform, are not to be

trusted. There are far too many of them, if that were all. It will be found that Theosophy has the only consistent and workable philosophy; it is not the crude guessings of yesterday and today, but the wisdom and experience of the ages. It starts with a truth that has been recognized in all ages — that of the perfectibility of man, or that man as he is

now is imperfect. It does not regard knowledge as being attainable by the inductive method of Aristotle, or Bacon; but as coming from the *awakening faculties* of man's higher nature — an illumination from within. It believes that the controlling power in human nature is not the personal self, but something superior thereto; or, more correctly, that the real Self is not that which we believe to be our real self. Hence men are urged to find their real Self; this "finding of the Self" was the great quest of ancient philosophy. The unrestrained passions and the delusions of the imagination are the great obstacles to progress and enlightenment, and these can only be overcome by the application of a philosophy that contains the truth and is not mere guess-work. Theosophy may be said to be scientific truth about the nature of man; and the application of this truth leads to self-mastery, equilibrium, and knowledge. It will soon be found by experience that this philosophy alone can give the world what it stands so much in need of, certainty in belief and in action; controlling power.

STUDENT

## Library Progress in England

THE English *Literary World* takes note of the steps of progress in public-library matters during the past nine years. The number of libraries has increased from 350 to 520, and some of the old ones have so greatly improved and enlarged their quarters as almost to entitle them to rank among the new ones. The librarians are mostly of much higher standard. The system of open shelves has spread very widely. The percentage of fiction circulated has steadily declined, while there is marked growth in the general circulation. There is a tendency to limit the supply of newspapers and to exclude those which publish betting news. And lastly there is better provision for children.

We take leave to add another item: More and more of these libraries are taking the CENTURY PATH, and some have found it necessary to take two copies because the constant wear and tear was too much for one. H.

Students'



Path

## THE HARP

SIR WALTER SCOTT

**H**ARP of the North! that mouldering long hast hung  
On the witch-elm that shades Saint Fillan's spring,  
And down the fitful breeze thy numbers sang,  
Till caving ivy did around thee cling,  
Muffling with verdant ringlet every string,—  
O Minstrel Harp, still must thine accents sleep?  
Mid rustling leaves and fountains murmuring,  
Still must thy sweeter sounds their silence keep,  
Nor bid a warrior smile, nor teach a maid to weep?  
O wake once more! how rude soe'er the hand  
That ventures o'er thy magic maze to stray;  
O wake once more! though scarce my skill command  
Some feeble echoing of thine earlier lay:  
Though harsh and faint, and soon to die away,  
And all unworthy of thy nobler strain,  
Yet if one heart throb higher at its sway,  
The wizzard note has not been touch'd in vain,  
Then silent be no more! Enchantress, wake again!

## The Judgment of History

The evil that men do lives after them; the good  
Is oft interred with their bones. . . .

**B**UT is this right? Should it be so? Let us remember that Mark Antony of the drama was a wily astute politician and diplomatist and that this statement marked but one step in the accomplishment of his purpose — to inflame the mob who were listening to him.

If we take actual facts and inquire whether it is by the good or the evil that we judge the lives of most men, we shall find, I think, that our estimate is in general most incomplete, and that too often we judge men and women from hearsay or from some prominent act that comes before our notice, without knowing its significance. In other words we have to confess ourselves very incompetent in forming just estimates of character.

And when we turn to history we are still more in danger of making false estimates, for we look through the eyes of others, the historians, and these through the eyes of still others and others from whom they in turn have derived their information. Thus if we desire to judge rightly we must investigate first of all natural, educational and traditional bias. All these must be taken into account.

How much wilful misinterpretation of facts has been put into our "histories" perhaps we shall never know, but in some instances, thanks to the lovers of justice, many popular misconceptions that have held sway are giving place to juster ideas, and we are beginning to get a clearer insight into the real character of some of the world's heroes. Of these we will here mention two: Jeanne d'Arc, and Thomas Paine.

More slowly, but none the less surely, is coming the vindication of H. P. Blavatsky, William Q. Judge, and Katherine Tingley, and also the vindication — at least in motive if

nothing more — of that great trio of the end of the 18th century, Count St. Germain, Cagliostro, and Mesmer.

And when this vindication comes, the evil that has been said of them, the evil that has been imputed to them — workers in the world's work and in the Cause of Humanity — will be found to be in some cases perhaps the result of ignorance, but mostly the evil imputations of those who were themselves not guiltless, and who hated the Light and the Light-bringers, because their own deeds accused.

With our limited knowledge we may judge perhaps imperfectly, in that we cannot measure the height and grandeur of another's soul; but if we let the heart speak there will be no uncertainty in the gratitude we shall render. Jesus of Nazareth in his day was by some classed with the malefactors, but today we know he was one of the world's saviors. So too with many others whose names we might give. The judgment of history is and must be ultimately just, for justice is at the very foundation of the Universe, and the world of men is not exempt from nature's laws. But it rests very largely with us that those who now, or but lately did, live with us shall receive their due recognition *now*. Or shall the history of the future record that we failed to avail ourselves of the opportunity?

STUDENT

## Cast Out Fear

**O**NCE let fear be driven out of men's hearts, will it then be possible to force them to profess a religion or to declare themselves followers of Christ through fear of death, fear of Hell or fear of anything? And — the question is *apropos* at the present time — what must be the nature of that conversion which is induced by fear, or, which comes to the same thing, by hope of reward; by fear of death and hope of immortality — just as if the real inner man were not immortal; by fear of Hell, and hope of Heaven — just as if men did not have heaven or hell in their own hearts, and could find heaven there if they only would?

How may we gain the heights on which we desire to stand? By casting out fear, and in its place planting love, courage, trust and joy; by living in that part of the nature which has nothing to do with fear. And that does not imply any terrible struggle, or effort, or sacrifice or nervous strain, as some people seem to think; it is as easy as the sunrise. No mighty celestial battle heralds the opening of each day, the day just comes; light just is, and darkness is no longer. It is as easy as that. Yet the very simplicity of the process persuades many that it cannot be the right one. Like Naaman of old, how many turn aside from the true, seeking for something more difficult and farther off!

STUDENT

## FRIENDS IN COUNSEL

**W**HEN a seed is put into the warm wet ground, its dim consciousness must break into something very like pleasure. For life begins to stir in it and pulse outwards along the rootlets which it throws in every direction into the soil. It is in the dark, but it does not know of any light. Nor does it know of any other pleasure than that of touching and embracing the earth that walls it in all around. It is utterly content to push into that, deeper, and deeper; there is its pleasure.

But after a while one of these delicate filaments comes up into the sunlight as a tiny leaf. And now there is a new life altogether for the seed that has now become a root. It must not any more throw out filaments into the darkness of earth for its mere pleasure, but only that with them it may feed the little germinating green shootlet that has begun life in the sunlight. Though it goes on throwing them out, it does so for an entirely new reason. It may be that there are some forms of plant disease in which the roots go on throwing out shoots for the mere fun of it, keeping for themselves, instead of passing upward, the nourishment they extract, so that the top dies. But it is certain that in human life this does take place, and that many lose themselves in the lower life of the gratification of the senses.

The birth of a child into the world of its body is the seed placed in the dark earth. The rays of its consciousness penetrate all through its body and get the pleasure of sensation. Very soon a little filament is thrown up into the sunlight of its soul, and if that were seen and attended to by parents and teachers, all would go well. But usually it is not, and though usually it does not die it does not greatly grow. The rootlet-seed hardly knows of that little green point; it thinks life is for itself as a root. So it goes on throwing more and more filaments of its consciousness into the body, aiming at getting more and more of the sensations that the body can give. Some of these sensations would be very well if they were used to feed the green shootlet up above in the spiritual sunlight. It is very well to have pleasure in the touch and scent of the wind, in the sight of the sea and the sunsets, in the pure grace of flowers, in music, in poetry. But none of these will yield their full meaning unless they are used and drawn from *in order that* the extracted essence may feed the soul.

But the whole thing is translated a step higher even than that when we begin theosophic work. After some of that kind of work, the listening to music and the brushing of night winds, and the reading of poetry or anything else that our own aesthetic soul may be fed goes on giving pleasure; but a slight guilty flavor of dissatisfaction begins to mix in with the pleasure. For we are more than trees, and have another duty than feeding our *own* green shootlet. The sense of guilt and soul-smallness grows, and though all the pleasures actually remain the same, are actually just as desired by a part of consciousness, they are utterly overshadowed by this sense of guilty neglect. *Another and higher shootlet in a yet higher light is now forming*, though at first we do not know it. It demands our whole efforts to feed it, and the sense of solitariness, and of subtle guilt, come from our continuing wish to go on feeding our individual soul. Now anything that centers around our mere unit self, any attempt at self-culture for self's sake alone, becomes an affront to the new sense of duty. The last bud has pushed itself into the intense world of humanity's common consciousness. In it is the new life born of our work. In its growth, in the service of it by the rest of our nature is now our only possibility of self-respect, of peace, of joy, and of growth. It is a new source of strength in all the old conflicts with ourselves which we have waged for ages.

STUDENT



## THEOSOPHICAL FORUM

Conducted by J. H. Fussell

✽

**Question** I recently read a newspaper article on Reincarnation, bringing forward many objections; calling it for instance: "That ancient and hideous doctrine," and "This hope-destroying doctrine." The writer then goes on to say: "If I am correctly informed on the subject, Theosophy teaches that Karma—a supposed natural law of progression—sends people back to earth for an experience they require for their spiritual growth; that they must return to earth hundreds, or perhaps thousands of times, or until they have experienced every agony and every happiness and have committed every crime in the calendar."

"Now this being true, any work of charity would be nothing less than a sin. To help the widows and orphans, the blind and helpless, would be only to cheat them out of their wretched but necessary experience, and thus drive them back to earth."

The writer, a woman by the way, further says: "And a mother could never know if she were singing her lullaby to some Fiji Islander, Hottentot, or murderer, or rocking to sleep a Shakespeare, Columbus or a cannibal." The article in question is too long to quote in full, and while I do not agree with the statements of the writer, it has come to the attention of some of my friends who are not sufficiently informed to see its error, and I therefore ask if the matter may be taken up in the Theosophical Forum?

**Answer** First let us call attention to one little remark of the writer of the article in question. She says: "If I am correctly informed on the subject"—No, Madam, you are not correctly informed; furthermore, you have not grasped the first principles of Theosophy nor of the great teachings of Karma and Reincarnation. There would be little need to discuss the absurd and wholly unwarranted position taken, were it not for the fact that many people who have not studied Theosophy for themselves permit themselves to be influenced by any statement against it that may appear in the public press, without noting the bias so plainly evident on the part of the writer. We can come to no other conclusion but that the writer of the article in question has not taken up the subject with any idea of getting at the truth, but only of presenting a travesty of it. It is true that the doctrine of Reincarnation is very ancient and has been held by the majority of the human race from time immemorial, but no one can study this teaching without realizing that it contains the only hope for the regeneration of humanity. How often has it not been said: "Oh if I could live my life over again and undo the mistakes of the past!"? And here Theosophy comes and teaches again the ancient doctrine that each one will live—not the old life over again—but a *new life*; to take up the experiences of earth-life where they have been laid down.

It is true that the teaching of Theosophy is that we must incarnate until we have learned all the lessons of earth life, but nowhere does Theosophy teach that in gaining experience and learning the lessons of earth life must one commit all the crimes in the calendar, or even commit a single crime. Indeed, the whole tendency of the teaching of Theosophy is so to purify human nature that crime shall not be committed. And yet one's sympathies must be so widened that one's compassion goes out to even the greatest criminal; knowing that

even he is a brother man and needs our help, and that because he is a brother we cannot separate ourselves from him, but must help to bear the burden with him.

The state of mind of the writer of the article in question is much confused, and from one aspect one cannot help being amused. We read, as said above: "If I am correctly informed," and in the next sentence we are told: "Now this being true," . . . etc.

Let us consider for a moment the statement that to help others would interfere with their Karma. It may be quite true, and indeed must be, that the suffering which anyone undergoes is the result of some previous cause and therefore is, as said, one's Karma. But if I, or you, or anyone is in a position to relieve that suffering that opportunity is also my or your *Karma and duty*. Wise indeed would that man be who could say that to render help would interfere with Karma! Theosophy teaches that the law of Karma can only act through agencies, the chief of which is man himself, and the opportunities that come to man are the means by which Karmic law may find expression. The whole trend of Theosophy is that we may give expression to the higher side of our natures, to exercise all the nobler and higher qualities, to fulfil the injunctions of all the great Teachers of all the ages. Among these is the injunction to render help to those who are in need. If we do our part in purifying and ennobling our lives and in making actual the brotherhood of man we need have no fear that the laws of Karma will be interfered with. Not to render help where we can would be a neglect of duty, and a failure to accept the opportunity that Karma has given us.

The logical outcome of such a supposition—that by helping others we may interfere with their Karma—is absolute inaction. We must not move, or think, or even breathe for fear we shall be interfering with the Karma of somebody or something. The whole matter if pushed to its limit is ridiculous in the extreme, and as said, a travesty upon the teachings of Theosophy.

One other point: Theosophy with all its teachings forms one grand whole, and one teaching or one phase of its doctrines cannot be taken and completely understood without the consideration of the other teachings. Let us then consider what it is that causes an Ego to incarnate in any particular family. It is because, generally speaking, in that family it will find the best means for its further progress, the means which will provide it with the lessons it needs and to which it is attracted, and where it has the greatest affinities. If a mother is in her soul, so to speak, a Hottentot or a cannibal or a murderess, however covered up it may be, would it be any wonder that she should attract to her an ego of like nature seeking incarnation? But if on the other hand, mother and father are pure minded; high principled; self-controlled; with noble ideals, it is unthinkable that any ego but one of like nature would seek for incarnation through them. It is not necessary to say more on this subject.

In conclusion one might ask; what was the motive prompting the writing of such an article? For we fail to find in it any evidence of a desire really to get at the truth, and after all, we think there is no fair-minded man or woman who would fail to recognize the state-

ment of Theosophy therein set forth as a gross misrepresentation. J. H. FUSSELL

**Question** Please state in the columns of the Theosophical Forum the difference between reward for unmerited actions in Devachan and Karmic reward. The word "unmerited" as mentioned by Madame Blavatsky conveys to my mind some circumstance not controlled by our previous acts. If we deserve such and such, why should we be rewarded for taking our medicine?

**Answer** First let us quote the passage from H. P. Blavatsky's *Key to Theosophy*:

Our philosophy teaches that Karmic punishment reaches the Ego only in its next incarnation. After death it receives only the reward for the unmerited sufferings endured during its past incarnation. The whole punishment after death, even for the materialist, consists, therefore, in the absence of any reward, and the utter loss of the consciousness of one's bliss and rest. Karma is the child of the terrestrial Ego, the fruit of the actions of the tree which is the objective personality visible to all, as much as the fruit of all the thoughts and even motives of the spiritual "I"; but Karma is also the tender mother, who heals the wounds inflicted by her during the preceding life, before she will begin to torture this Ego by inflicting upon him new ones. If it may be said that there is not a mental or physical suffering in the life of a mortal which is not the direct fruit and consequence of some sin in a preceding existence; on the other hand, since he does not preserve the slightest recollection of it in his actual life, and feels himself not deserving of such punishment, and therefore thinks he suffers for no guilt of his own, this alone is sufficient to entitle the human soul to the fullest consolation, rest, and bliss in his *post-mortem* existence.

It is clear that we must take Karma in its wider meaning, not simply as a law of cause and effect, which considered alone might lead us to conceive of it from a merely mechanical standpoint, but as the adjuster, the law that tends ever to restore harmony and balance. From this aspect it may be seen that for those sufferings due to the actions of others for which we ourselves may not be directly responsible, *i. e.*, which may not be directly the result of any previous acts of ours the action of the law may be looked upon as being more in the nature of restoring a balance than the reaping of a harvest resulting from seeds sown. We may well suppose, where the Ego considers that the suffering which it has to endure while in earth life is wholly unmerited, that unless there were the healing of the wound by the hand of Karma in Devachan, the future life might be totally embittered by the recollection of the apparent injustice.

Thus we can understand the statement that Karma is also "the tender mother who heals the wounds inflicted by her during the preceding life before she will begin to torture this Ego by inflicting upon him new ones." To me it does not seem so much that we are rewarded for taking our medicine, but rather that after having done so, Nature mercifully gives us sweet rest in order that we may be prepared to pay in the next life the debts we still owe. Were it not for these intervals of rest, what soul could stand and bear the burden of its past misdeeds? STUDENT

No nobler feeling than this, of admiration for one higher than himself, dwells in the breast of man. It is to this hour, and at all hours, the vivifying influence in man's life.—*Carlyle*

## The Destructive Forces in Civilization

MANY influential voices are heard drawing unfavorable distinctions between our efficiency and that of rising Oriental nations, showing that we have not the physical hardihood, the self-restraint, the self-suppression in co-operation, and other qualities which they have. Armies have been contrasted, with the purpose of showing that our soldiers need more comforts and cannot endure such privations, our supply system is liable to suffer from dishonesty in contracting, and so on.

A case has recently come to light in one country where the naval contractors are said to have supplied to the naval authorities, for a great battle-ship, a propeller which was dangerously defective; it had a crack, and it is reported that the contractors had concealed this crack by electric welding performed at a secret conclave of workmen called by the contractors on Sunday. Thus, they had imperilled the lives of hundreds of their countrymen and endangered the safety of their country.

From another country a report comes to hand in regard to the alleged sale, by a powder manufacturing concern, of defective powder to the government for use on battle-ships. The tedious and somewhat expensive process of washing out the acid from the cotton is, so it is alleged, shirked, and the powder thereby rendered not only subject to deterioration but liable to explode prematurely. The past has shown us cases where defective boots, ammunition, food, etc., have been supplied to brave soldiers by their fellow countrymen, and where large profits have been reaped by contractors of horses and other war supplies.

The subject of our treatment of trees, buffaloes, wild birds, etc., has often been ventilated. On this subject a writer in *Mines and Minerals* said recently that we shall go down to posterity as the most extravagant nation that ever existed. We commenced by almost, if not entirely, exterminating the Indian. Next we turned our attention to the buffalo and exterminated that. Then came the forests, which we have nearly eliminated. But these things are not altogether beyond repair. There is another thing, continues this writer, that we are doing, which is beyond repair. In our haste to get rich, *we are skimming the cream of the mineral riches with which the land has been so plentifully endowed; and are destroying at least fifty per cent of everything we can lay our hands on.* Nothing but the richest gold mines are worth looking at, and the same thing applies to all the mines of precious minerals and jewels. Of our iron deposits nothing but the richest of the ores is shipped away, the leaner ore being wasted and much of it destroyed for ever. The Geological Survey has proved that forty per cent of the magnificent anthracite deposits in Pennsylvania, the duplicate of which cannot be found on earth, has been lost for ever. Fifty per cent of the bituminous coal area that has been worked over has been destroyed, estimates the writer, and adds that the man who tries to conserve the mineral wealth of his country is looked upon as a fool. The man who cannot produce a ton of coal cheaply is, in the estimation of some people, not a miner at all; and they gage his ability by the cost at which he produces a ton, no matter if he destroys ten tons for every one he gets out. So says our informant.

This country spends \$6,000,000,000 (six

billions!) annually on the criminal, pauper, and vicious classes, and the annual increase of wealth is only \$5,000,000,000 says a lecturer who has made a careful study of his subject and challenges critics to disprove his figures. It seems a large figure, but perhaps not too large when *all* the indirect expenses, waste and losses are taken into account. He adds:

Disease as the result of vicious habits is on the increase; suicides are increasing six times as fast as the population and murders three times as fast; insanity is also increasing faster than the population. We are maiming and killing in accidents caused by our industrial enterprises as many persons as were killed in an average year of the Civil War, the Philippine War, and the Japanese-Russian War combined. . . . We have 4,000,000 paupers in the country and 10,000,000 persons are on the ragged edge of pauperism.

Against all this idleness set off the fact that Mexico is in dire need of laborers for planting and all kinds of development that are going on in an enormous scale in that republic; that Germany has such an acute labor famine that peasant girls are being employed as plate-layers and repairers on the railroads; and it is obvious that pauperism is not caused by the non-existence of work but by the idleness and inefficiency of the people who should work, or by the inefficiency of a social system which keeps work and workers apart.

Alcoholism continually increases, as the statistics show, though there may be more abstainers. And, in addition to the diseases it engenders, it is probably to be held responsible for the tendency to violence which is observed breaking out everywhere. People talk about strikes and lynchings, but these are merely chance indications. Industrial disputes can be carried on without dynamite, and justice can be done without lynching. When selfishness and the spirit of Mob Rule exist, they seize any excuse to shelter behind. A violent assault is committed in the street, the public tries to lynch the perpetrator, fails, and then wreaks its vengeance on somebody else who has no connexion with the matter. Drug habits of numerous kinds are constantly increasing, showing weariness of life and loss of self-control.

Everybody seems to know that all these symptoms are the result of a lack of ideals and principles; everybody seems to wish that we had such ideals and principles; yet all attempts to revive the old forms which enshrined them are useless. What can the churches ever hope to do in the face of such a problem, the churches who are themselves among the worst sufferers from lack of interest and from too frequent inefficiency? We feel that our race is a strong and noble one and contains within it somewhere the seeds of a mighty progress that will carry it far beyond the level of the older races now so severely competing with it. But we look in the wrong place for our virtues. We boast of our material prowess, but is that after all the thing for which we are best fitted? It is being shown every day that these Asiatic races have more of the qualities necessary for success along those particular lines than we have; and if we continue on those lines we shall be beaten by them. What could our workmen do against the countless millions of Chinese now being rapidly educated in Western knowledge—among the biggest brained men on earth, and quite the cleverest and most patient?

We must look elsewhere for our best qualities and for the promise of our future. We have great energy and *great qualities of heart*, but both are being wasted along unprofitable lines. The forces of the lower nature seize upon them and fritter them away, rendering them destructive and wasteful. There is no need for pessimism, though plenty for reflection; the symptoms should warn, not discourage. If our civilization can stand against the fearful obstacles caused by discord, it must have elements of great vitality in it. Therefore, if these obstacles can be overcome, what a glorious future must await our civilization!

Force, wealth, population, and such things, have been the standards of what we have called progress; in all of which we bid fair to be overmatched by the sleeping nations whom we have awakened. And these very forces have reached such a momentum that they threaten us. New standards are needed, another ideal of life and of progress. We sorely need to regard life from the viewpoint of the eternal Soul, with its endless rebirths, instead of as a single period of seventy years; and we need to enlarge our views beyond the limits of personality, and live for larger interests. This terrible clinging to the present and to self dwarfs our life and sets us all at mutual variance. He who gives up his life gains a larger Life; *for the real life is not in the personality.* And our career is eternal. The broad and lofty truths of Theosophy must replace the feeble doubtings of ecclesiasticism and the wild guesses of science if we are to have a basis on which to build a faith that can cry halt to all these destructive forces. E.

## Size of Molecules

ACCORDING to a recent estimate, given in a book on spectrum analysis, the number of molecules in a drop of water is so great that if the drop were magnified to the size of the earth, we should see them as 9,556,000,000,000,000,000,000 in number, and of the size of tennis balls. Each of these is divisible into three atoms, one of oxygen and two of hydrogen; while in each atom of hydrogen there are now said to be 1000 electrified corpuscles. A calculation will show that the computer has packed his tennis balls as close as they will lie together; but if they are separated, as the theory demands, by relatively large interspaces, we should have to imagine something different from a heap. STUDENT

## The Woman's Theosophical Tour

(CONCLUDED FROM PAGE 9)

and many sent cards and notes, some of the reporters going down to the steamer, thinking Mrs. Tingley would spend the night on board.

We left at five Saturday morning and were no sooner on deck than four press representatives found out the party. Mrs. Tingley will not encourage yellow journalism, and says that undoubtedly her refusal to be interviewed against her wishes will cause more scandalous reports from certain quarters.

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# CENTURY PATH

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Edited by KATHERINE TINGLEY

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Truth Light and Liberation for Discouraged Humanity

No. 46

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### The Bible and its Origin

PROBABLY no one now believes that the world was created in 4004 B. C. That date is not to be found in the bible, but only in the margin, where it was placed by some unknown person on the authority of an Irish archbishop of the 17th century, who knew nothing about antiquity and arrived at that date by adding up the ages of the patriarchs as given in the bible. Those who believe in the extant faith would probably now think it irreverent to suppose that the world was "created" so recently, and would say that we have no ground for such a belief except our own past mistakes. Concurrently with this broader and more just idea of the bible has come the idea that divine revelation was not confined to the Hebrew nation nor to the particular epoch when that nation flourished, but that "revelation" has been made to other nations and at earlier ages. Of course these broader ideas do not in the least disparage Christianity, but on the contrary merely serve to show that it is a more ancient and a greater religion than had been supposed.

### Pre-Christian Christianity

Those scholars who are studying the earlier history of the Christian religion, in the reverent attempt to find out more about it, but who nevertheless have been so unjustly criticised by some as destroyers of religion, have traced the bible narratives not only of the Old but also of the New Testament, in the religion of the Babylonians. It is well that all should know these facts, since they are of the greatest importance to all Christians, whether the intention be to accept them or to refute them. An ignorance of them would put a Christian desirous of combatting the opinions of the scholars at a serious disadvantage. It is therefore a good thing that the newspapers are spreading far and wide accounts of the results obtained.

Pastor Paul Fiebig points to the facts that Isis, the mother of Horus, was called a sacred virgin, and that many ancient Babylonian kings claim to have been born of virgin mothers, their mother being the goddess Ishtar; and connects these facts with the astronomical facts that the virgin is one of the signs of the zodiac, and that the constellation of the virgin rises at midnight on the 25th of December. And he might, had his studies extended farther, have given almost innumerable other instances of alleged virgin birth, as for instance Krishna and Gautama the Buddha in India, Fo-hi in China, many instances in Greek mythology, and Quetzalcoatl in the New World. It is

clear that the immaculate conception of Jesus was no new idea, whatever may be the significance of that mystery.

A newspaper says the following:

The whole Christian narrative has remarkable parallels in Babylonian literature, including the massacre of the children and the story of the three wise men, and the promise of an abundance of blessings in connection with the coming of the Redeemer King.

The healing miracles of Jesus can be paralleled to a phenomenal degree in Babylonian literature, more particularly in the accounts of the sun god of the Babylonians.

The mocking of Christ before his death has a parallel in a peculiar rite of the Saccian festival during which the god of the year is mocked in the semblance of a slave. The two thieves have their counterparts who constantly deride the king of the year.

The resurrection of Jesus after three days recalls the great resurrection festival of the Babylonians in Nisou, which was celebrated at the same time as the death of Jesus. The period of three days, the resurrection of Jesus, the celebration of the Lord's day, the eclipse of the sun at the death of Jesus, the appearance of the angels, and circumstances pertaining to the resurrection, even Jesus' description of himself as the Son of Man, all can be traced to Babylon.

All these latter day discoveries which weld the bible with other sacred scripts and Christianity and Judaism with the other religions takes not an iota from them, but adds much to them; laying their foundations in farther away ages than men had dreamed; disseminating them literally the world over; indicating that revelation has been made to each man, to each country, to each age, according to their capacity.

Professor Jensen of Strasburg has studied the epic of Gilgamesh, part of which is as follows. Gilgamesh, king of Erech, compels the people to build him a palace. The gods heard the cry of the people, and the goddess Anuru was instructed to create a rival to Gilgamesh.

She kneaded clay with her hands and formed a half man and half beast, Ea-bani. His body was covered with hair and his food was the grass of the field. One of the courtesans of Ishtar was sent to entice him, and when he returned from her, the beasts of the field fled from him in terror because *he had become a man knowing good and evil*. Ea-bani then becomes reconciled with Gilgamesh and the two heroes go through various adventures.

Then there is the story of Xisuthros who built a boat for safety from a flood which had been sent to destroy the world on account of sin. In this boat were stored all sorts of provisions, the "seed of life," the "cattle of the field, wild beasts of the field, and the sons of

the craftsmen." The storm lasted seven days and nights. Xisuthros opened his window, the ship grounded on the mountain Nizir, he sent forth a dove which returned, then a swallow, and finally a raven which did not return. Then Xisuthros opened the door, came out, and offered sacrifice. This story too, as is well known, is found over and over again in the religions of the numerous ancient American tribes.

**Universal  
Flood-Stories**

There is also the story of the Tower of Babel. As to the Creation, Adapa was the first man, with a history like that of Adam. Parallels are drawn between Solomon's temple and the Babylonian temples, between Jehovah and Baal, and in many other ways.

Professor Edgar J. Banks says:

The Hebrews were but a colony of Babylonians, who left their mother country and settled in Palestine. They were Babylonians in blood, in language and in religion, until they were later influenced by other tribes. Even the Babylonians were not the first to live in Mesopotamia, for excavations have revealed the ancient and advanced civilization of the Sumerians, who occupied the country for thousands of years before them. We now know that the original home of the Semites was not in the Euphrates valley; some time about 4000 B. C. they left their unknown home, in Central Arabia or in the mountains of the north, and like the hordes of barbarians who later overran Europe, they overran Mesopotamia and adopted the older civilization.

**Civilization  
Beyond  
Civilization**

And he adds that the first known Semitic king, Sargon, 3800 B. C., was said to have been born in secret; and to drown him he was placed in a basket of reeds, but the river bore him along until a farmer rescued the child and adopted it. Under Sargon the Semites conquered Babylonia —

Yet the world was already old, and a civilization as advanced as any in the modern Orient had been developed. At Bismya, on the desert level, beneath thirty feet of ruins, the upper strata of which dated from 4500 B. C., were pottery fragments of the first settlers in Babylonia of more than 10,000 years ago. Even at that remote age civilization was advanced. The Semitic Sargon of 3800 B. C., and Abraham of 2000 years later are comparatively modern.

Thus the Hebrews borrowed from the Semitic Babylonians, and the latter borrowed from the Sumerians; and the Sumerians, as also the Hindûs, Chinese, Americans, etc., all derived their religions from the parent source of religions, the Wisdom-Religion of a still greater antiquity. And in each case the pure teachings have undergone various local modifications in coloring and doctrine. The teachings contained between the cover of our bible in its latest and present form are therefore the final product of siftings, filterings, additions, and modifications innumerable. But still the eternal Truth remains the same, and man is still the same "son of God," with inner faculties that are the gateway to knowledge.

**Eternal Truth  
in many  
Forms**

The connexion of religious symbology with astronomy has been mentioned, and there are some scholars who make the ridiculous claim that the whole of religious symbology — found in almost identical form in every quarter of the globe — was invented solely for the purpose of describing astronomical facts! This

foolish statement is not altogether consistent with the claim that religion is exalted by being traced to Babylonian sources. One might just as well argue that because everything in

**Universal  
Symbolism  
Can only be**

nature shows unmistakable signs of proceeding on mathematical principles, therefore all history is merely a method of recording the properties of numbers and magnitudes, a kind of poetical mathematics in fact. The Wisdom-Religion taught the fundamental axioms and principles that underlie all manifestation. Such fundamental axioms are of course of an extremely abstract kind and necessarily required, for their discussion, a special symbolical notation. It was impossible to treat of the fundamentals of creation in language of ordinary words; hence the symbol language. To learn this symbol-language, initiation was required. The teachings were recorded in that language; and, when the clues were lost, it became a puzzle to later peoples, who misinterpreted the symbols, created dogmas and superstitions. Again, we have equally superstitious scientists who think that the symbols are purely and solely astronomical, because the Sun, Moon, Signs of the Zodiac, etc., were among the symbols used.

**explained by  
Universal  
Unity**

The "Sun" represents one of the fundamental axioms or principles spoken of in the Wisdom-Religion. To attempt to explain what it is would require volumes, and then an adequate idea could not be given. The class of ideas which such symbols denote belong to a department of experience into which man's ordinary pursuits do not carry him; they are beyond the ordinary layers of his mind. But the time is coming when people will begin to learn again how to read these ancient bibles now so mysteriously and opportunely coming to light in every quarter.

STUDENT

### Old Libraries

A CONTEMPORARY contains an interesting account of the destruction or disappearance of the great historic libraries of Rome and Italy. Nearly all of the noble Houses had their libraries of books and manuscripts, the latter being of course mostly of the greater value; and the religious Orders have or had theirs. Rome has been several times sacked, burned, and pillaged; some of the Houses have ceased to exist or have sold or even lost their libraries; and the libraries of many of the religious establishments have been variously scattered. In many cases the fate of the books and documents is known; they have been bought by the State or by the Vatican; they have been burned; they have been amassed in some one place, forgotten, and then sold by the hundredweight as waste paper; they have been exported, and in one case at least, the ship bearing them went to the bottom of the sea. But in some other mysterious cases they have simply disappeared, leaving no discoverable trace behind them. As to matter, they are of course very various. Besides those of pure literature, they deal or dealt with the inner and outer history of the great Houses, of the Popes and the Roman Hierarchy, and of the State and Republics. Others were purely religious.

One's attention naturally rests most reflect-

ively upon those collections which have tracelessly disappeared, and upon the vanished parts of existing collections? Would there be a reason for the disappearance? Might they have dealt with parts and scenes of history which some would prefer to remain a little in obscurity? There are plenty of obscure places in Italian history, especially in connexion with the Church. Indeed, there are centuries when Italian history is the history of the Church. Very many of these collections have found their way into the great Vatican library. Some of the Popes were praiseworthy eager collectors and buyers. The last Pope, for the benefit of historians and the learned, threw this library open. It is believed, however, that there is a part reserved, of which nothing is said. Why?

What is the nature of the interest of the average man when he hears of the search for or discovery of ancient manuscripts? He is interested and he is expectant, but he does not know what he expects. He does not care about the possibility of one more crime being added to the Borgia list or one more bit of evidence coming to light on the False Decretals. He has a sense that some really important piece of knowledge may be forthcoming, but he does not clearly define to himself what piece of knowledge would be important.

Perhaps in most cases he is more or less consciously thinking of the bible and more particularly of Jesus Christ. He is really hungering to know something more of the latter than is between the covers of the New Testament. He has a deep feeling that somewhere in the world more knowledge is to be had. And this hunger is perfectly compatible with an utter weariness of the average pulpit atmosphere about the whole matter. He is hoping for a new start outside of that atmosphere. He is right in his expectation; somewhere in the world the key he is looking for does exist. Whether from Rome, Egypt, or Syria, it will sometime come. And the time may not be very far off.

STUDENT

### Thomas Paine on International Arbitration

THAT ideas are presented to the human mind in regularly recurring cycles of time until the psychologic force of their repetition induces adoption and practical application, may be seen in the following quotation from the *Rights of Man*, written by Thomas Paine in 1791-2, as it applies directly to the Hague Conference.

C. T.

It is attributed to Henry IV of France, a man of an enlarged and benevolent heart, that he proposed, about the year 1620, a plan for abolishing war in Europe. The plan consisted in constituting an European Congress, or as the French authors style it, a pacific republic, by appointing delegates from the several nations who were to act as a court of arbitration in any disputes that might arise between nation and nation.

From what we now see, nothing of reform in the political world ought to be held improbable. It is an age of revolutions, in which everything may be looked for. The intrigue of courts, by which the system of war is kept up, may provoke a confederation of nations to abolish it; and an European congress to patronize the progress of free government, and promote the civilization of nations with each other, is an event nearer in probability than once were the revolutions and alliances of France and America.

# Some Views on XXth Century Problems

## Mental Waste-Products

SEVERAL of the principles of agriculture appear to be fully applicable to human nature. "Mind," says a Theosophical axiom, "is like a mirror; it gathers dust while it reflects; it needs the gentle breezes of soul-wisdom" to blow away that dust.

But we can vary the symbol, and then the agricultural analogy becomes very clear. The agriculturist finds that if he is to continue to make his land productive, he must either rotate his crops, use fertilizers, or give his land rest. Fertilizers somehow act by making what is already present, available; or by causing the disappearance of poisonous waste products.

Neither mind nor soil becomes exhausted. It has recently been shown that soil considered impoverished by long bearing, contains in full degree everything that crops can need. The diminishing yield is due to the accumulation of excretion products of preceding crops. But these products excreted from the roots of one sort of crop are not injurious to—may even be beneficial to—another. After three or four years the original crop can be grown again. The old excretion products are all gone. They will also go if the ground is turned up to the sun and air and allowed to lie fallow, or allowed to lie fallow without being turned up.

This last process nature compels us to adopt anyhow. The modern theory of sleep is that it is due to accumulation of waste products in the brain cells: that all fatigue, whether of nerve or muscle, is accumulation of waste products: that even death is the same, carried to a maximum.

But sleep is the lying fallow of the soil without any necessary cultivation and turning up to the sun. By doing them the effects can be much bettered. How, for the mind, are they to be done? What is the harrow?

The rotation of crops is easily managed. Take up some other form of mental activity. The minds that have done most work in the world have been those capable of doing this most thoroughly: for example, the minds of Gladstone and Napoleon.

Fertilization consists in taking in the thought of others by reading or by hearing. Soil is not passive to fertilizers; most vigorous chemical interaction at once occurs. Healthy minds are not passive to what they read or hear. Fertilization may also be done by digging in one's old crop of opinions so that a new and better one may come up.

The mind has its sun just as land has—the soul. The problem is to turn it up so as to let the sunlight in. The process is meditation as distinct from thinking. Many people *burrow* in their minds, burrow amongst old memories—dead roots—without exposing anything to the sun. The mind must upturn itself, and so other names for meditation are aspiration and true prayer. The harrowing is a change of feeling. To hear music is to call in external aid—often very valuable and necessary.

It would seem then that neither mind nor brain *should* ever wear out; certainly not mind,

and brain not until a very far epoch. If brain sleeps and dies because it is killed or poisoned by waste products, and we learn how to form them in much less quantity, to get rid of them easily, to make them innocuous, and even to use them: then we ought sometime to know how to keep it alive. The death of living matter does not seem to be necessarily in nature's plan. One-celled organisms are immortal. From time to time they subdivide and thus renew their youth, each of the daughter cells containing a still living portion of the parent. We have living matter in our bodies that dates back to the origin of life on the earth.

The *mind* does not really lie fallow in sleep or death. They are both opportunities for rotation of crops. In death the opportunity is taken. If we go to sleep still thinking the thoughts of the day, still trying to grow more of the day's crop, the sleep opportunity is partly lost. Poisons are accumulating. We should turn the soil up before sleeping. Then the sunlight gets in, and the night crop is not only very fine in itself, but gets away with the day's poisons or waste products. STUDENT

## The Buried Secret of Astronomy

SOME of the most inconspicuous work in astronomy is inspired by a quietly and almost unconsciously performed feat of imagination which is in some respects greater than that required by the most brilliant speculation. There are astronomers who devote their lives to making star catalogs for which there is practically no present use, nor, in their lives, will be. They are working for future generations. Observation of present star arrangements gives us information as to the now; it concerns the anatomy, not the physiology, of the universe. Changes in the star pattern are very very slow, changes due to the proper stellar motions, and changes due to *our* motions through space (towards a star in Hercules, at the yearly rate of about four times the earth's distance from the sun). In a hundred years there will be some differences in the pattern; but if the astronomers of that time have not the picture as it is today they will be no better off than we are. The astronomer who gives his life to the making of star catalogs is thinking of his successors and of results *they* will get because of his labors. He has forgotten himself in them. He will gain no honor from the public, not a great deal from those who understand the worth of his work.

His imagination is also at work in another way, perhaps also below the level of his consciousness. He is convinced that there is something to be discovered. Could he work if he thought that in a thousand years there would be another pattern, and in another thousand years another, and in another thousand another; and that those successive patterns would have no sort of relationship to each other, would merely happen to be different—and so on forever? He is convinced that in the successive arrangements some sort of plan, geometry, idea, is working itself out, and that

if some few of them are determined the whole trend may become clear.

It is well known that if a man wants to put a lot of beads all over the surface of a great sheet of paper absolutely without arrangement, he cannot do it by placing them there one by one. There will be an arrangement. By careful examination it will be found that in spite of all his efforts to do it anyhow he has gotten some sort of pattern concealed in the apparent confusion. His mind has worked according to a law. The only way to avoid an arrangement is to toss the beads on to the paper from a little height and without looking.

What astronomer would study the heavens if he thought they were on that planless plan? He is at the trouble of accumulating facts because he is sure that they will be found to have a meaning, will be related in some comprehensible way. And if he will look deep enough into himself he will find his inner surety that the arrangement and movements have *intelligence* behind them, that he is witnessing the great game of a conscious player. Perhaps if the pulpits had talked less nonsense about the player the astronomer would have less difficulty in admitting to himself his own faith, the faith that sustains him in his work, the faith that never wavers a moment, the faith that is one with knowledge. The great game on its purposive side may be utterly beyond his (and our) present intelligence, to say nothing of being beyond induction from present stores of facts; but the faith that it is in progress, that it is divine, that it is linked with our highest and least expressible aspirations, cannot fade.

Perhaps we do really know it, without knowing that we know. If we hear a piece of music that utterly satisfies and contents aspiration and imagination, we both knew, and did not, know, it before the hearing. We knew because we recognized its correspondence with feelings we had before; it merely expressed to us our feeling. We may ultimately find the universe, in its stupendous progression of changes, to be the interpreter to us of innermost, highest, transcendent feelings—our own. STUDENT

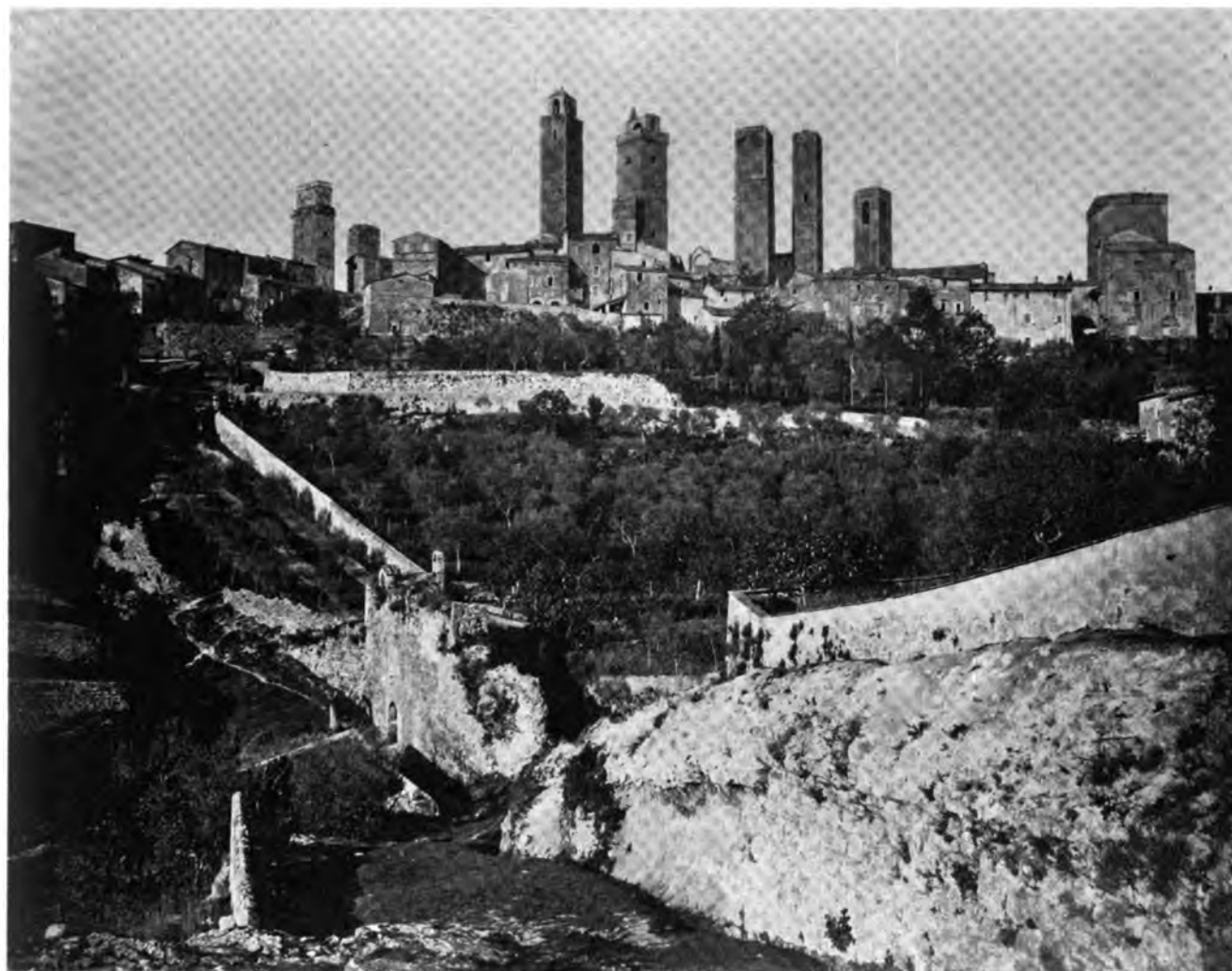
## A Work-Cure

THE papers report some interesting experiments conducted at a curative institution in Austria, which have completely demonstrated the great value of work, steady, congenial, and largely open-air, as a means of healing in various forms of chronic illness, especially in mental and nervous disorders, alcoholism and epilepsy. At this institution all the patients work, some at gardening, some at dairying, some at mechanics, some at newspapers, and so on.

It is interesting to observe how truths that have been known for ages gradually reach the plane of scientific demonstration. Among the people it has ever been a maxim of proverbial wisdom that work cures sickness, especially mental sickness. But now it is no longer a mere item of proverbial wisdom, it is a scientific fact, demonstrated by experiment and endorsed at last by scientific men. STUDENT



# Archaeology    Palaeontology    Ethnology



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HOUSEHOLD DEFENSE TOWERS OF THE MIDDLE AGES: NORTHERN ITALY

## The Search for "Primitive Man"

THE following is a typical instance of newspaper science on the antiquity of man:

During the last month an almost unparalleled interest has been aroused among scientists in the problem of the antiquity of man. A discovery of a supposed primitive human race has been made in Nebraska; an important expedition was sent out by Harvard University to look for traces of the first appearance of man in South America, and the Berlin Academy of Science will send a party of explorers to the island of Java to resume the search for the pithecanthropos, or missing link.

What a graphic picture of brainy scientists rushing to the world's ends with their spades to dig for their worthy ancestors!

In Nebraska the Valley of the Missouri is bordered by high bluffs giving a section some hundreds of feet thick of the soil of that region. Burrowing into this, sundry explorers have found human bones, the property of peoples that dwelt there at various ages. These bones are those of men low in the scale of humanity, such as are to be found in all parts of the earth in similar locations; peoples who buried their dead roughly or left them unburied. Higher races, when they did not cremate the dead, buried them in more elaborate tombs. Yet these remains are heralded as those of the ancestors of present humanity, from which we have developed. Of course they are the re-

mains of degenerate tribes on their way down towards extinction. Some skulls belonged to the modern Indian type; and the Indians, as a race, are dying out, though the Egos inhabiting their bodies may incarnate in other races; they are the descendants of past civilizations, not the forbears of new ones. Other skulls resembled the type shown by the Australian aborigines, another dying race.

Java is believed by a certain Professor to be at the center of a submerged continent on which the first act of the human drama was supposed to have been opened. . . . This old continent included Southern China, India, part of Tibet, and extended to Australia and Alaska.

Scientific opinion regards the remains of this vanished continent as the oldest existing land, and hence in the search for the beginnings of human and animal life it is to this region that the explorer naturally turns.

The existence of the ancient Lemurian continent has long been admitted by some scientists, and it has been frequently mentioned in this Review in connexion with the Theosophical teachings regarding it. It was the home of a mighty civilization. This civilization, however, had its rise, its culmination and its decline in accordance with cyclic law; for it is a law that while the indwelling Soul, which is the real Man, progresses, his material habitations, the races, obey the material law of ebb and flow. The type degenerates, the forms

being inhabited by Egos of a lower kind; while the advancing Egos, no longer able to find suitable conditions in their own race, incarnate in the next evolving race. So with Lemuria; though of course its history is immensely complicated, since the term "Lemurian" refers, not to what we usually understand by a race, but to a whole humanity, entirely removed, both in character and time, from the humanity with which we are familiar from the pages of history.

In the surviving isles of ancient Lemuria, then, we may expect to find greatly degenerated descendants of that old humanity, the very last and final remnants of races whose day is long gone by. Some of these may have arrived at an almost bestial stage and thus afford valuable evidence of the "Missing Link"!

The British Museum contains a mummy with the inscription, "Body of a man who was buried in a shallow grave hollowed out of the sandstone on the west bank of the Nile in Upper Egypt." The body was treated with bitumen and buried with flint knives and a number of vases.

It belonged, it is said, probably to a fair-skinned, light-haired race, "which may be regarded as one of the aboriginal stocks of Egypt." This again is supposed to be the primitive type from which the Egyptians "evolved."

An antiquarian in Australia has discovered a native with feet like hands, and the blacks say there are others like him in the interior.

In the Philippines and in Central Africa are found pigmy tribes, low down in the scale, of which we have lately heard a good deal.

How does science account for the fact that these "primitive" races have now lost their faculty of developing? Why did some develop and others continue undeveloped? Theosophy would say that they have not the "Spark," and hence can never evolve; but whatever it is that they have lost, which they once had, it is clear that they *have* lost it; and it would surely be more worth while to study the derivation of that wondrous power which could cause human evolution, than the dead husks thrown off from the process. What is it, one wonders, that causes the scientific mind to tend so frequently in the direction of animalism? What is to be thought of the reasoning that leads us so often to theories that can scarcely be taken seriously, so far removed are they from all that savors of the reasonableness and sanity of truth? Cannot scientific thought be led into higher grooves and cease to identify "practicality" with animalism? STUDENT

# ✻ The Trend of Twentieth Century Science ✻

## The New Agriculture

THE science of agriculture is moving so fast that those who have the ideas of a very few years ago are today behind the times. More behind the times, curiously enough, in their conceptions of fact than in their practice. Upon the belief that after repeated growths of some one crop, soils become exhausted of some one or more ingredient, rests the practice of fertilizing or manuring. The practice is all right, though it is not yet known why; but the belief is wrong. A recent agricultural bulletin describes a number of careful experiments extending over several years which effectually overturn the old theory. The experiments definitely show that soils never become exhausted and that all soils contain in sufficient quantity at all times all that the plants need for their growth — phosphates, nitrates, and the rest — derived from disintegrated and in part decomposed rock. Plants will grow in the watery extract of any soil whatever, and as long as any soil remains at all, enough of it will dissolve in water to feed any plant.

To what then are due the phenomena of apparent exhaustion? To the soil becoming charged with excretion products of the plant's roots. These ultimately exceed the soil's power of destroying them. The process of destruction depends upon oxygen and humus. Humus, which is the last and almost fixed stage in the soil-degeneration of vegetable matter, plays two parts: First to keep the soil light, and porous so that air can get in; second, to act somewhat like charcoal in absorbing, fixing, and probably oxidising the plant's excretion products. But its work requires time, and there may not be enough of it. When soil is turned up to the air and left to lie fallow, the humus gets more time and more humus forms from the vegetable matter present in the soil.

But instead of letting the "exhausted" land lie fallow, rotation of crops may be practised. The success of this depends mainly on the fact that the excretion products of one plant are usually not harmful to another. The effects of scientifically practised rotation are the same as those of fertilization. A certain piece of land under experiment has yielded a full and undiminishing return of wheat through fifty years, rotation being exclusively relied upon. As long as any soil remains at all, there will be all that crops need.

But in what then consists the known value of fertilizers? The point is at present very obscure. Some of them, especially fresh green matter, pass quickly into humus. Some seem to neutralise or hasten the oxidation of excretion products, or dilute them. They may encourage the passing of the soil into solution, make it more alkaline or acid, or make the plant's work easier. Plants like to have, in the solutions into which their roots dip, more chemical foods than they actually take up.

The report shows that nature is infinitely more bountiful than we knew. The crushed stone is ever ready to become the plant. We can reasonably hope that when the possibilities of rotation are more fully worked out the fertilization question may lapse. A little organic

matter dug in for the formation of humus will be all that is necessary. The rotation question is in its infancy. Though we have more than 400 different types of soil, the rotation list we draw from contains but eight or ten staple crops. Consequently we spend any amount of money in fertilization, and the price of food is many times what it need be and will be.

STUDENT

## Live Candy

WHY should we not have all of the fresh fruits and all of the fresh vegetables all of the time? Why should we not all have an anti-consumption diet? Why, if we are to have candies, should they not be beneficial instead of harmful to us?

These questions really hang together. It has been found that a diet containing the juices of fresh vegetables and some fruits, obtained by crushing, is of great value in consumption. The essential food-part is thus administered without the useless fiber, and in a small bulk the patient gets in a form requiring little digestion all that is of value in a mass of vegetable matter for which he could hardly find even interior room.

If this fresh juice were immediately evaporated to perfect dryness *in vacuo* it would still be fresh juice; it would not have been raised to a cooking — that is to say, a killing — temperature; its albumen would not have been coagulated. It would be eminently transportable, of very small bulk, need contain no anti-septic whatever, and water would restore it to its original condition. Whilst quite dry it would keep indefinitely. In the case of fruit juices, simple or blended, we should have a very agreeable and beneficial candy, a food that would be as desirable an addition to meals as the fresh fruit from which it came — provided no sugar had been added.

There seems but one objection to the plan. The small bulk of these tablets or powders would cause them to be eaten in excessive quantity and between meals. C.

## The Alcoholic Legacy

A COURAGEOUS biologist, with more regard for a theory than a fact, has been denying the hereditability of the wide group of maladies and conditions summed up in the word alcoholism. We have learned, he says, of late years that acquired characteristics are not transmissible; and alcoholism is a set of acquired characteristics. Therefore the children of alcoholics are as likely to be born healthy as any other children — though of course their bringing up is likely to be of the worst sort and to have the worst results.

The argument is *a priori*, and its other leg is also wanting. For alcoholism is not a set of acquired characteristics, of additions: but of lacks, failures, absences. Every cell of the body is in a more or less degenerate condition, including those cells which lay the foundation of offspring. These, when they come to develop, can only do what is in them to do. They cannot make a complete brain, a complete solar plexus, complete ganglia. According to an eminent French physician, writing in *La Revue*

*Scientifique*, these lacks predispose their victim to an infinity of secondary trouble which would not touch the complete and healthy organism. It is these secondary troubles that go down in the statistics and death-certificates, which are consequently, because incomplete, quite misleading and even worthless.

One cannot be, with impunity, the son of an alcoholic. Alcoholism begins with the father and strikes down his children; and generally its action continues, until, in the fourth or fifth generation, it has destroyed the family. But before this final result is reached the alcoholics and descendants are, according to circumstances, hurled into disease, madness, or crime, filling our hospitals, asylums, and jails.

And yet, such a heredity is not insurmountable. We assert that if children are reared and trained rightly, all the worst of its effects can be warded off and at last undone. Some of the work of Katherine Tingley has proved it. Nor need those who are older be without hope of untwisting the chain. The path lies in that full and balanced exercise of the three parts of the nature, physical, mental, and spiritual, upon which the CENTURY PATH has so often insisted. That will make any necessary recourse to wise medical help tenfold more effective. M. D.

## Plant Manoeuvres

THE roots of plants are ingeniously protected against being poisoned by their own excretion products. It is now known that they have to seek and follow the moisture in the sub-soil. This does not, as was formerly thought, rise to meet them, or only slightly. Their growth involves the production of excretion matters from their cells. These they must on no account absorb. But yet they must absorb food matters in solution. How do they separate one from the other?

All the absorbing is done by the extreme tip, a fraction of an inch. As the tip grows to follow the retreating moisture, the absorbing cells are superseded in three or four days by the new ones formed in front of them. These old ones are surrounded by their excretions produced whilst they were actively at work and from which they must protect themselves. Now that they have in a great measure retired from work they accordingly put on a coat of dry cork, non-absorbent cells full of air. Thus protected, their only duty is to transmit the nutritive matters absorbed by their successors at the extreme growing tip. It is the preservation of these tips that necessitates the care in transplantation. Enough of them must be left, or the re-planting will be a failure. STUDENT

## Charting the Sky

ASTRONOMERS all over the world, stimulated by Professor Kapteyn, are proposing to league themselves in work for a great common object involving the separate study of every visible star in respect to its proper and radial motion, spectrum type and so on. By this they hope, within a moderate number of years, to know what, if any, is the plan of organization — in fact what cosmos is doing. STUDENT

# Nature

# Studies



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SAILBOAT IN SYDNEY HARBOR, N. S. W., AUSTRALIA

## The Earth's Interior

IN speculating as to the condition of the earth's interior, the movements taking place in its crust, and its past geological history, scientists arrive at conclusions widely different from each other. Certainly, if in speculating along purely dynamic lines we take into due consideration the enormous size of the earth, we must arrive at results very different from those usually accepted. As an instance of this take some calculations made by Hudson Maxim in *Success*.

He points out that the question whether the interior of the earth is solid or liquid does not much matter, since at the depth of only fifty miles the pressure would be so great that all solids, even granite, would have lost all their rigidity and would flow like wax. So, whatever difference there might be between the solid and the liquid states, this difference would not affect the mobility of the interior, which would be practically the same in either case, for earthquake purposes. And the same calculations as to pressure prove, that if the earth is filled with air or some other gas, this gas must have a density greater than that of gold; which leaves open to conjecture the question as to how far the physical properties of such a condensed gas differ from those of a liquid or a plastic solid. Again, if we imagine two balls, each the size of the earth, made of the hardest steel, and simply placed together in

space, the attractive force between their masses would cause such a pressure that all their rigidity would be destroyed and they would coalesce like two drops of water. If we had a tank, 500 miles high, filled with cannon-balls, hard files and steel rails, the pressure due to the weight of such a tall pile would render the steel at the bottom fluid enough to be drawn out through a faucet. From these considerations, which appear to follow quite correctly from calculations purely dynamical, it is evident that the distinction between solid, liquid and gas (at all events so far as this distinction involves the distinction between rigidity and mobility) becomes futile; all substances being at a depth of fifty miles alike mobile, dense and hot. One conclusion drawn from the fact of this mobility is that there are no grounds for the theory that earthquakes are caused by sudden settlements of the crust, while it adapts itself to the contraction of the interior mass; for the interior mass is so mobile and under such enormous pressure that it would adapt itself instantly and quietly to every slightest shrinkage, like so much putty.

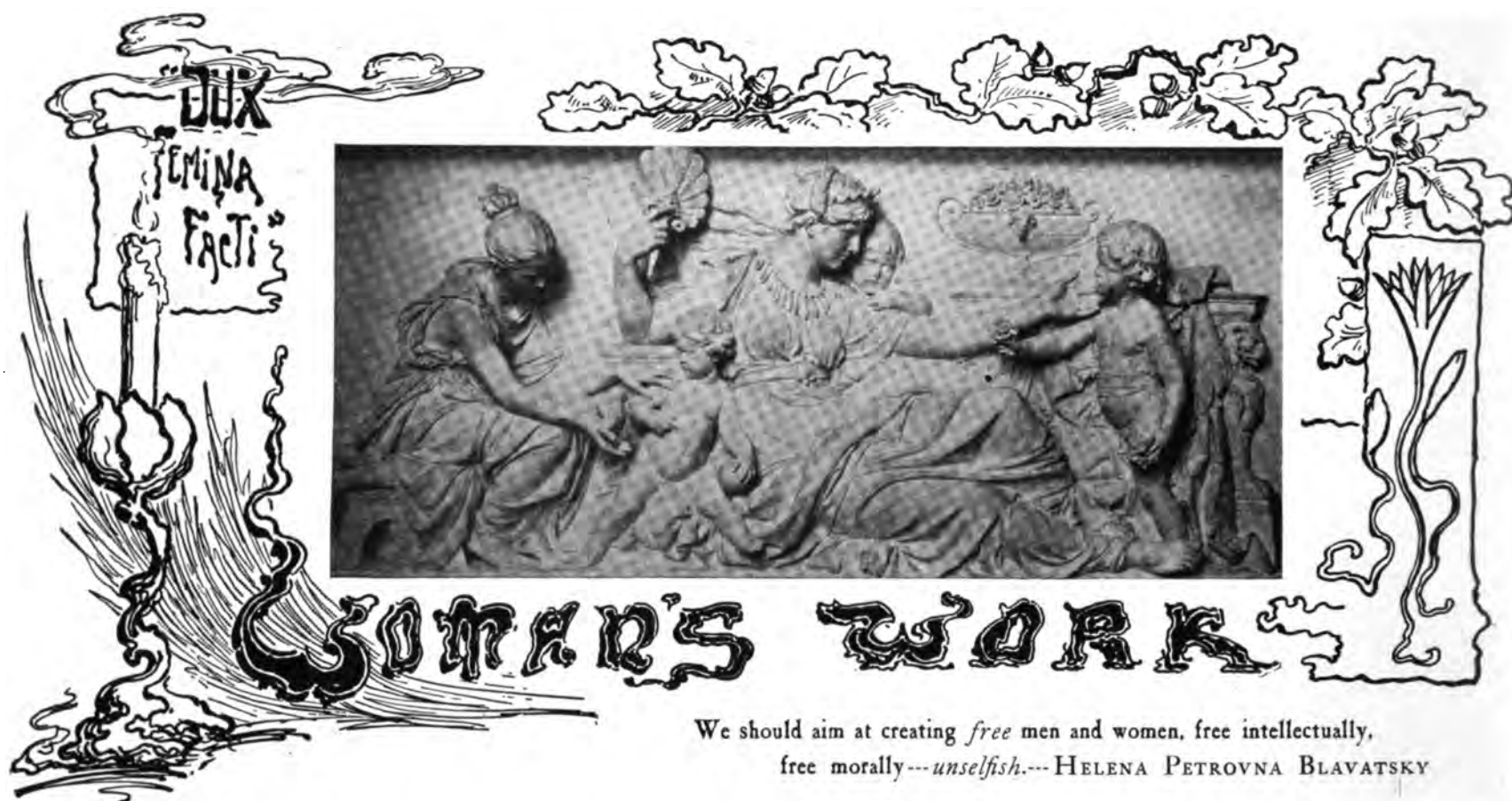
It has been thought that there might be so much pressure generated by the explosive liberation of gases in the interior that not only would earthquakes be caused, but planets might even sometimes be blown to pieces; and it is believed that some planets actually have been so blown to pieces. But the pressure below

the crust must, on dynamical principles, be far greater than that of gases, however heated and confined; and Mr. Maxim says that even were the interior filled with nitro-glycerin, and this exploded, the force would not suffice to lift the crust. (He here seems to mean the force due to the tension of the gas generated, and we do not gather whether the additional force due to the *energy* liberated and its impact is included in the calculation.)

Next, speaking about water, it is shown that it would be heated by pressure to incandescence, and yet by the same pressure kept liquid; so that we would have white-hot water, energized by its enormous tension, percolating about in the interior with a force equal to that of the highest explosives and a chemical power almost unlimited. The presence of such an agent in the earth's interior is more than sufficient to account for any changes wrought. Escaping through cracks it would be capable of producing all the phenomena of vulcanism. In past ages, thinks the writer, the earth was too hot to hold any water on its surface, and the ocean hung in the air like a huge cloud. As this cloud radiated heat rapidly into space, cooling took place and torrents of rain fell upon the surface during long ages; and, as this rain was incandescent, owing to the enormous pressure of the then atmosphere, it eroded the earth on a colossal scale.

However these things may be, it is clear that in a body the size of the earth titanic forces are balanced against each other, in an equilibrium majestic in its silent power. If we are to take the purely physico-dynamic view of the universe and its human denizens, how insignificant must man appear! And if we are to regard these stupendous forces as being but blind forces, then indeed is all life and creation in the hands of irresponsible Titans and Cyclopes. The ultimate fact of the universe is an inconceivably vast crowd of atoms, each and all endowed with but one idea — the propensity to get near to each other — and by their united efforts to fulfil this propensity, producing pressures of unthinkable intensity. What a philosophy of life, if that were all! But there is Mind, and Mind contains forces on an incomparably greater scale of magnitude, so that it can set aside these gigantic physical forces. A single man is able to blow a mountain into dust by his genius. The collective power of human minds is greater, not merely in proportion to their number, but in a geometrical ratio. And as every atom is the embodiment of a life-monad, a center of mind, it is evident that the cosmic consciousness is on a scale comparable with that of the cosmic body. These dynamics are interesting, but need not make us anxious. STUDENT





THERE hangs today in the Library of the Doge's Palace in Venice a portrait upon which one may read the Latin inscription: IPSISSIMA P. PAULI VENETI VIRI AD MIRACULUM DOCTI INTEGRI JUSTI OBDORMIENTIS IN DOMINO EFFIGIES — "The true image of Fra Paolo of Venice, a man miraculously learned, pure and just, sleeping in the Lord." It is said that this inscription was added after Fra Paolo's death and by another hand than that of da Ponte, who is believed to have painted the portrait from life. But it is not that which is needed, nor is it that which we see. Even the deep scars upon right cheek and temple — made by dagger wounds and eloquent memorials of the means used by the ecclesiastical persecutors of this saintly follower of the true path — all these are forgotten in the atmosphere of peace and spiritual beauty which enshrines and enfolds this framed square of linen and pigment. Even a small reproduction gives forth something more than breathes usually from paint and canvas. Dressed in the simple garb of the Servite friar — for Sarpi, though leading Venice in its victorious battle against the Pope, never renounced the Servite vows, which to him were soul-pledges to serve humanity as he saw the light and received the guidance to serve it — from out the face shines the glow of self-mastery, the beauty of soul-repose, the strength of a lion-heart, withal a feminine sweetness and modesty that takes one in thought back to Sarpi's mother. It were folly to say, in spite of the recorded facts as to the wit, self-control, wisdom and beauty of his mother, that therefore Fra Paolo owed her all. Each soul climbs by its own efforts, but no plant can truly blossom in the chill of an unfortunate environment. This mother made an environment in which the beauty of this beautiful soul, in its strength and selflessness, might blossom as in summer and under a clear sky. It is her courage and loveliness that breathes through this portrait, no less than Fra Paolo's own. And still farther back we

## Fra Paolo Sarpi

feel the devotion of all that line of Great Souls who have stood for truth. Who dare assert that we live or work or die unto ourselves alone?

No apology can be in order for presenting still another brief glimpse of this wonderful life, in spite of the fact that both portrait and biographical sketch of Fra Paolo have previously appeared in these columns; for true

**THEOSOPHY** is that ocean of Knowledge which spreads from shore to shore of the evolution of sentient beings; unfathomable in its deepest parts, it gives the greatest minds their fullest scope, yet, shallow enough at its shores, it will not overwhelm the understanding of a child.---William Q. Judge

**I**N our protest against evil we should mark our lives in a new way. A deep heart effort should be made by all those who know the truth to more effectively protect the innocent, to more unselfishly live for truth and justice---that a larger discernment may be ours, that we may have the light that will serve us to judge justly.

—Katherine Tingley in a recent address

greatness cannot be too much accentuated. The briefest dwelling upon such a soul leaves one better, stronger, more purposeful for all time. The following, written by a Rāja Yoga student, is an eloquent commentary, read between the lines, upon Rāja Yoga ideals, though, if it serves to bring one great life a little nearer, that were enough.

STUDENT

FRA PAOLO  
STUDENT AND PROFESSOR

IN Venice on the 14th of August, 1552, was born one whose debtor humanity will ever remain, Pietro Sarpi, better known to us as

Fra Paolo, "the Greatest of the Venetians."

Before gathering up the threads in examining the design by which this great soul wove the garment of an unselfish life in service to Truth and religious liberty, and in order better to appreciate and understand Fra Paolo's remarkable life-work, let us take a hurried glance at the times — the middle of the 16th century. Europe has been convulsed by the Reformation begun by Luther; events are boiling in the caldron of the world's thought; the Council of Trent is in session, and the thought atmosphere seethes with startling discoveries, original ideas, hopeful and liberty-making ideals. The Church of Rome has been divided into two camps, Papal and Catholic. Luther himself is to die in the following year.

Circumstances are propitious. The world, no less than Venice, needs a fearless, strong, wise Leader, for a crisis is at hand.

Theosophy affirms that whenever a World Teacher or Leader is needed, such an one is forthcoming at the opportune moment. If you desire to verify this, you have but to study history; there are innumerable instances. But the one under consideration offers a larger significance than do the majority. Suffice it to say that it was at the conjunction of such influences and events as make and unmake worlds that a son was born to Francesco and Isabella Sarpi, residents of Venice.

The father died shortly after the birth of his son, leaving his widow and his two children in straitened circumstances. It appears to have been the plan of the Great Law that Pietro should early be left to the sole care of his mother, who was so rarely qualified, and became his first teacher. At all events, that is what happened, and, as has been the case with many other distinguished men of the world, Pietro owed more than is written in history books to the training of Isabella Morelli — a woman of no small ability when she married Francesco Sarpi, who came from a family of some distinction, and was far her husband's

superior in character and mental endowments. The records tell us that the mother of Pietro was tall, slight, fair, and of a gentle, devout, contemplative disposition; that she was reputed for her judgment and sagacity, and that the son resembled his mother markedly in body, temperament and mind.

As a boy the little Pietro's memory was phenomenal, he being credited while a mere strippling with having recited whole pages of the classics after but one reading or hearing. He mastered the most difficult studies with ease. Indeed, he appears to have entered the world in a very real sense already educated, even fitted for his far-reaching life work. He was no mere child, but a *soul* with a vast treasure-house of experience and knowledge behind it.

Two instances from these school days illumine Pietro's character: a common saying among the boys was, "All we others to our frivolities, and Pierino to his books." Again, gambling was common even among the youths of Venice, a pastime that Pietro did not hesitate to rebuke whenever he contacted it in the streets. On one such occasion he expressed his sentiment thus, "I cannot understand the taste of those who gamble, if they are not affected by avarice."

Don Ambrogio, his teacher, was at length obliged to send this little Solomon back to his mother *at the age of twelve*, with the message, "I can teach him nothing more." The testimony of a later teacher was, "I have learned not a little from Paolo in the very subjects I am teaching him"—this after he had become a friar, at which time he discarded his name Pietro and took Paolo instead.

A custom of that period was the periodical holding of public debates between the various religious Orders, assemblies which attracted distinguished and learned audiences from near and far. Fra Paolo, while yet a novice, for he entered his novitiate as a Servite friar, appeared at three of these as a representative of the Servites—once at Venice when but thirteen, and twice at Mantua, on the last occasion having just attained his eighteenth year. He astonished his audiences by his youthful appearance and his unassuming manner, and held them spellbound by the incredible knowledge he displayed and by his ability to handle any subject given him. For instance, at his last appearance in Mantua a list of three hundred and eighteen of the most difficult theological and philosophical propositions was handed him to defend, and it is recorded that his defense was so able that it won for him the chair of Positive Theology and Sacred Canons in the cathedral school, as well as the post of private court chaplain to the Duke Gonzaga of Mantua, whose court was one of the most illustrious and progressive in Europe, a center of learning and liberal thought.

Fra Paolo's removal thither was fortunate and timely. He was broadened and strength-

ened by contacting there worldly men and independent thinkers, but at the age of twenty-three he was back in Venice, enjoying his quiet cell and teaching philosophy in the very classroom he had so recently entered as a student.

When twenty-six he changed his chair for that of mathematics, of which science he was the acknowledged head in Italy, and in the same year the University of Padua made him a Doctor in Theology, the youngest scholar it had ever before so honored.

His wonderful memory has been referred to. His power of application was equally remarkable. He never delayed a moment in ascertaining a desired fact; nor would he drop a

came a fitting temple for the indwelling soul. That this was the case is self-evident when we consider his intellectual accomplishments. The variety and extent of his studies appals one; they seem incredible for the product of a single mind. For instance, in addition to the subjects already referred to, Fra Paolo *mastered* (mark the word) the following: history, astronomy, nutrition of life in animals, geometry (including conic sections), magnetism, botany, mineralogy, hydraulics, acoustics, animal statics, atmospheric pressure, rising and falling bodies in the air and water, reflection from curved surfaces, mechanics, civil and military architecture, medicine, herbs, and anatomy.

The last was his favorite study, after mathematics. Besides the classics, he studied the Oriental languages, and I venture to add, there were without doubt still other studies not mentioned by his biographer, the nature of which it would be intensely interesting to know, from the Theosophical point of view. I hope to show in a subsequent paper what use Fra Paolo made of his studies. Then, perhaps, we shall understand why he was able to acquire such a vast store of information, such as is vouchsafed to few.

But what of his life and character? One was as irreproachable as the other was spotless; one was purity and unselfishness, the other was nobility and uprightness, and both were consonant with the nature of the divine Man working through them. Notwithstanding his great intellect, he would not have been the Leader of the Venetians in their struggle for religious freedom without the moral character behind and above that intellect—great as it was. Fra Paolo was a *soul incarnate*. One of his brother friars said of him, "In my life I have never known any one more master of himself." His very presence commanded respect, and his mental atmosphere elevated that of his associates.

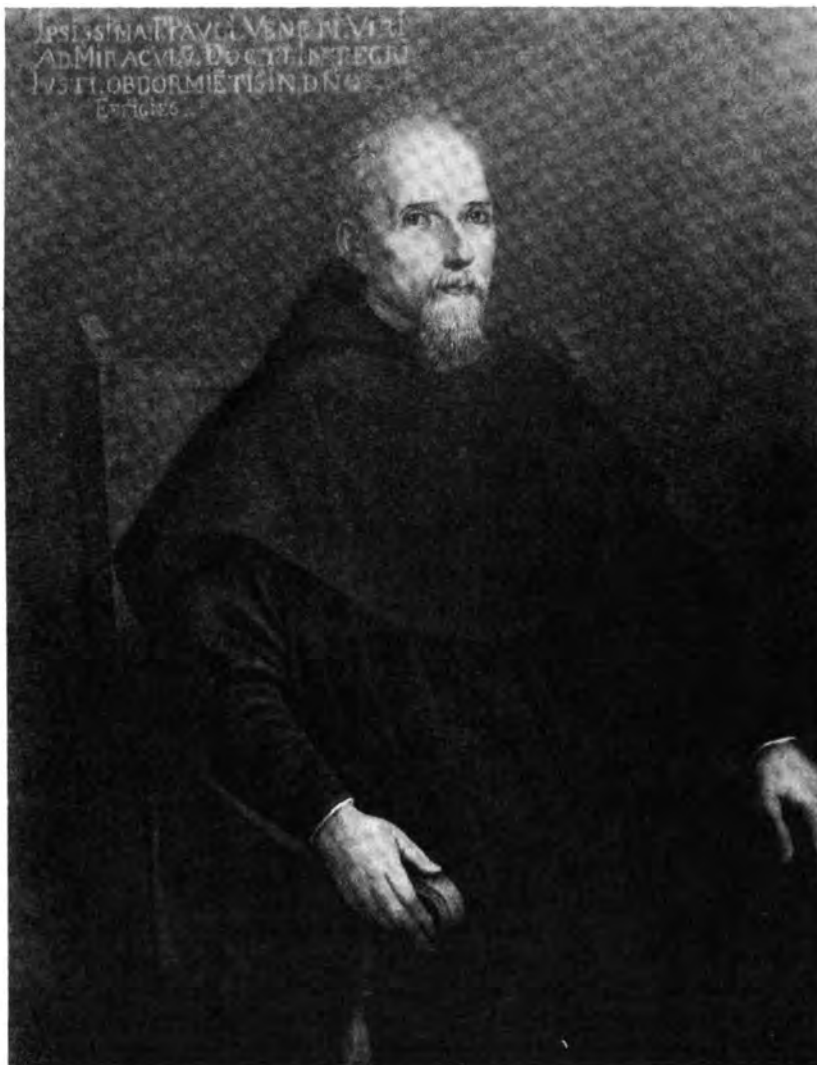
Contacting such a pure strong character as Fra Paolo's in that fetid Sixteenth Century atmosphere of immorality and selfishness, is like stepping from the

Black Hole of Calcutta on to some snow-clad mountain peak. Amidst so much dissembling it is refreshing to find one consistent life, one life greater than creed and dogma, one life untainted by hypocrisy or fear. For Fra Paolo practised what he preached, directing his life according to the principles inculcated by Christ, by all Great and True Teachers of all times.

To sum up this unusual life, *he lived a true Theosophist*. A STUDENT OF RĀJA YOGA

THE University of Jena, long the home of ultra-conservatism, has at last thrown its doors open to women in all departments, this being the eighth German university to take this step.

THE authorities of Johns Hopkins University have decided to admit women to all graduate courses. The university's high standing in the world of scholarship makes this decision likely to be far-reaching in its effects. H. H.



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FRA PAOLO SARPI

FROM THE PORTRAIT BY DA PONTE

subject until he could say, "I have vanquished it; I will now think of it no more."

As his constitutional weakness never left him, Fra Paolo realized the uncertainty of life as few do and worked unceasingly, making the most of every golden moment. Fra Fulgenzio, his biographer, tells us, "As no one is so old but that he thinks he might live another year, so Fra Paolo was never so young that he expected to live one."

Although Fra Paolo was frail physically, there was nothing weak about his intellect.

As though to make up the one deficiency, his other faculties were correspondingly sharpened. In fact, his slimness of figure gave not the appearance of weakness but of refinement; there was nothing gross or material about the man, the purity and intensity of his spirit had so purged his physical instrument that it be-

# OUR YOUNG FOLK

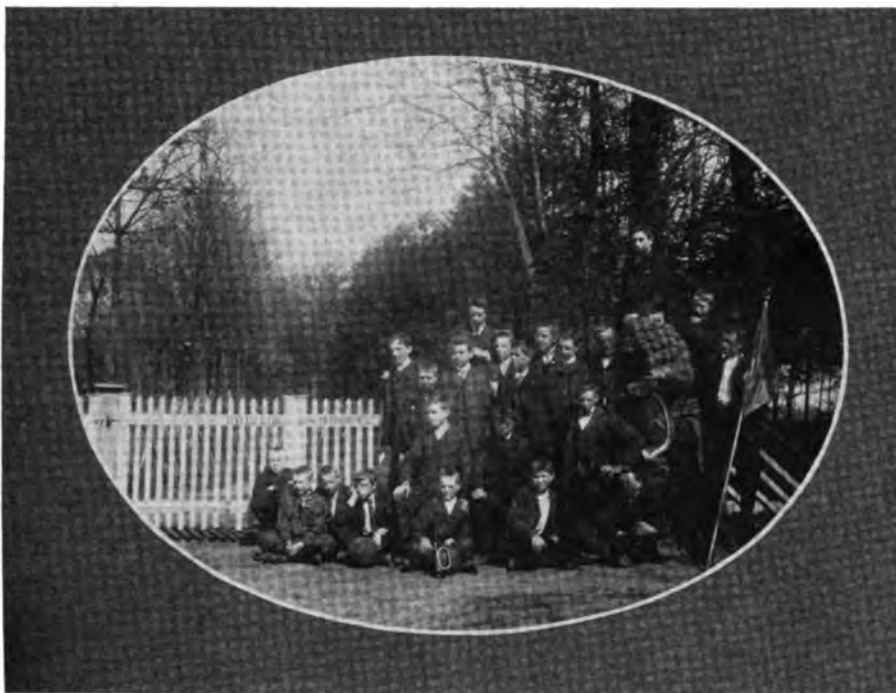
## Holland

THE people of this country have ever been brave, steadfast and liberty-loving. They have held the very land itself by persevering efforts against the onslaughts of the ocean, and this struggle has but given them courage and strength to stand firmly on their hard-won foothold, and maintain the liberty that has ever been so dear to them. In this heroic little country today there exists a band of young Râja Yoga warriors who are in the van of the great army of Brotherhood workers who will bring to every land the freedom that comes only when the Soul is acknowledged Captain of the whole nature. It was the desires of the lower nature, in the guise of ambition, greed, tyranny and intolerance that were the foes of liberty against which the Netherlands struggled so stoutly; and it is by teaching men to overcome these that Theosophy and Universal Brotherhood will bring the rule of peace on earth.

The brave spirit of the people of the Netherlands made itself known very early in history. We read that of all the vast number of Teutonic tribes, the Batavians were the bravest. "Others go to battle," it was said; "these go to war." When the Romans penetrated to this marshy corner of Europe, they recognized the spirit of the people, and exacted no tribute of the Batavians, except the furnishing to the Roman army the cavalry which became famous wherever the Roman army fought, and which won many a day for Caesar—who called the Batavians his favorite troops.

Even in these early times there arose a hero, Claudius Civilis, a Batavian noble, who had long served under the Roman generals, but who had patriotic feeling enough to attempt a union of all the tribes of his country. He actually succeeded in maintaining this unity for a short time, and this was the early dawn of the Batavian confederation. Civilis had however to yield to Rome, and in history we read that a bridge across the Rhine was broken in the middle, and from the broken ends of it Civilis and the Roman commander arranged their terms of peace.

The Batavians, these early ancestors of the Hollanders, later united with the tribe known as the "free Frisians." In the old records of the Frisians may still be read, "The Frisians shall be free as long as the wind blows out of the clouds and the world stands." As early as the thirteenth century Friesland was a republic in reality. The Frisians, it must be remembered, were closely connected with the Anglo-Saxons who settled in Britain; so, you see, the love of liberty that burned in these hearts so long ago, is what has given us many



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A GROUP OF MEMBERS OF THE BOYS' BROTHERHOOD CLUB, GRONINGEN, HOLLAND

**TO** be what thou would'st truly be,  
Be bravely, truly, what thou art!  
The acorn houses the huge tree,  
And patient, silent, bears its part,  
And bides the miracle of time;  
For miracle, and more sublime  
It is than all that has been writ,  
To see the great oak grow from it;  
But thus the soul grows, grows the heart.  
To be what thou would'st truly be  
Be truly what thou art.

champions of liberty in the old world and in the new, in America, in later times.

The figure which stands out boldly in Dutch history in the days when the cities and provinces of the Netherlands were struggling against foreign tyranny, is that of William the Silent. This prince was brought up at the court of Emperor Charles V; like Robert Bruce at the court of Edward I of England, or Philip of Macedon, a hostage at Thebes, learning military science from the great Epaminondas, William of Orange learned in the service of Charles V the strength and weakness of the Spanish who became such oppressors of his country. The story of how William gained the title, "the Silent," gives the key to his character, which was not in the least taciturn, but open and genial; though he had the greatest caution and reserve on occasions when these were needed.

When William of Orange was yet a young man he was sent to negotiate a peace with the French king. He had successfully arranged it when the French king in an unguarded moment revealed to the young prince the outrageously cruel plan he and Philip of Spain had agreed upon to stamp out Protestantism in France and in the Netherlands. Every convert to Protestantism was to be massacred. The Spanish troops were to carry out this plan

in the Netherlands. Imagine the horror of the young Prince of Orange! But he controlled his countenance and kept silent—hence his name. He realized that the knowledge he had gained of the hideous plot had given him a needed warning, and would help him to protect the Netherlands in the struggle. He determined to defend them; and the courage, persistence, unyielding determination and steady heroism with which he did this shines all through the terrible struggle that followed between the Netherlands and Spain.

Who can forget the tale of the terrible sieges, the humiliating experiences, the tortures of famine and bloodshed through which these Dutch cities passed? Haarlem, Groningen, Leyden, and many others. The University of Leyden is a perpetual memorial of the courageous resistance of the townspeople, for

it was granted to them as a recognition of their intense sufferings. It was in this town that the heroic burgomaster, Adrian van der Werf said to the people, some of whom were beginning to weaken in the midst of hunger and plague, "What would ye my friends? Why do ye murmur that we do not break our vows and surrender the city to the Spaniards? a fate more horrible than the agony she now endures. . . . I can die but once; whether by your hands, the enemy's, or by the hand of God. My own fate is indifferent to me, not so that of the city entrusted to my care. . . . Your menaces move me not; my life is at your disposal; here is my sword, plunge it into my breast, and divide my flesh among you. Take my body to appease your hunger, but expect no surrender so long as I remain alive." It was shortly after this that William the Silent ordered the dykes to be cut, and the ocean flowed in and carried, none too soon, the ships bearing food to the starving Leydeners, saving their lives, and compelling the besiegers to retreat before the flood.

The brave little country of Holland is thus a protest against tyranny. William the Silent's motto was "I will maintain," and it seems to speak for the people he led and inspired. The strong feeling of nationality and patriotism that has lived here, the strength to defend, will unite, in the future, with the great principles of Râja Yoga, and give the world defenders of the Right. The Boys' Brotherhood Clubs in Holland are the promise of the perfect bloom of Netherland nationality.

JACQUELINE

Doest thou feel the Soil of thy Soul stirred with tender thoughts? It is time for seeds to sprout. Disturb it not with speech; but let it work alone in quietness and secrecy.—*A Young Samurai's Diary Note*



# THE CHILDREN'S HOUR

## In the Garden in Lomaland

At last the day had arrived, the Century Plants' birthday; at least they called it a birthday, after they had been planted in a Lomaland garden seven years. This was a very important anniversary, and as they had been good plants, faithful to their duties, the Century Plants' fairy had gotten permission from the Fairy Queen of the garden to celebrate the occasion.

Everyone in the garden was invited, and all had their pictures taken, as you see. Of course the Râja Yoga tots in their sunbonnets belong with the fairies, so they had their pictures taken also.

You should have seen the great preparations which were made. The Century Plants had had to have their leeching-shoots cut off. That was an operation which required a great deal of courage and patience! but they knew that it was for the best, so when the doctor came with his instruments, garden shears and saw, not one of them objected or showed the least sign of fear. How could they?—they, who were destined to guard a Râja Yoga garden!

But their patience! Oh, how it was tried! As the days passed and still many of the brothers were not yet ready, a great deal of anxiety prevailed; but all got ready in time; the great day arrived.

First there was music by the general bird orchestra. Then followed a solo song by young Miss Mockingbird, which was much enjoyed by all. After that there were speeches and birthday greetings from several of the friends in the garden.

Yerba Santa spoke first of all on the meaning of a birthday. "It is a day when we should always start anew and grow better than the year before, more obedient to Mother Nature. This is what the Râja Yoga children use their birthdays for. If you do that, then when the century is full, your flowers will be of wonderful beauty. It is my private opinion, which is also shared by the Professors of this place, that your flowers will come out sooner than in a hundred years, in this sunny land."

Acacia said: "Many happy returns of the day! With your permission, good sirs, I will not speak long, but shall only say, I shall be very glad to share my dew with you any morning."

Then Messrs. F. Palm, D. Palm and Y. Palm (their first names were Fan, Date and Yucca) spoke; also Messrs. Pine, Cypress and several others, but as their speeches were rather lengthy we have to leave them out. Last Firtree spoke:

"Keep your eyes open! Points sharp! Look out for your heart-shoots! Good luck to you all!"

Next on the program came a solo song by



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## A NATURE FESTIVAL

the talented Sicklebills Thrush, accompanied by the bird orchestra. After refreshments, clear water, had been carried to all, the dance began, as you can see in the picture; there-after all chatted merrily together.

"I know where Mr. and Mrs. Quail have their nest; four eggs in it," said Rose Geranium.

"Tell us, tell us," begged several voices.

"By the foot of Pampas Grass, right on the bare ground," answered she; "it is just near the road, so that all who pass by can see it."

"Why, isn't that careless! And I thought Quail such a timid bird," exclaimed different voices.

"Well, it might seem so," said Sage; "but if we look into the matter we shall find that the Quail is right. No one would disturb a bird here."

"I know," said Cactus, "but it seems so strange to break with old customs so suddenly."

"Yes! they could at least show some distrust, even if they did not feel it, just for the sake of appearance," added Mrs. Weed.

"That is not the Râja Yoga way," said Yerba Santa; "but hush! I thought I heard Meadow Lark singing."

"No, that was our sweet little Heliotrope reciting some poetry," exclaimed a slender Reed. "Is she not a dear? No wonder that in olden times she was sacred to the gods."

"Where have the Linnet family moved to?"

"They have gone to one of the bungalows up in the Lotus Home grounds, and have built their nest just outside the door in a vine grow-

ing around the veranda. You see, the boys guard them," said Sage.

It was now growing late; refreshing dew, in little silver cups, had been carried around by the elves; Australian Daisies had excused themselves from the party and gone to sleep at their usual time; the Râja Yoga fairies had done likewise.

"What are you thinking about? Date Palm," asked Acacia.

"I was wishing to be big enough to have violets grow around my foot," sighed he.

"Ah, I was wishing to have a mocking-bird nest in my top," said Acacia. "Perhaps the fairies will grant our wishes if we keep cheerful and use our time well."

"Why is Lady Peppertree so quiet? Do you know?"

"She is very busy getting her clusters of red berries ready for the Thanksgiving decorations. I wish we could help her."

"So do I, but how can we do it? It is by help of sunshine that she is working. Let us ask the Century Plant!"

"If all the plants in the garden will help, I think that we can do it. I heard the Râja Yoga fairies say that 'heart-light makes sunlight,' so there you are," replied Century Plant.

All agreed to help, and so ended the festival day.

HELFRID

## A Râja Yoga Riddle

THE Râja Yoga tots had been learning about honor and had been trying to be honorable. They all know that one way to be honorable is to behave just as well when their teachers are absent from the room as when they are present, and they had been practising doing this very thing while their teacher left them for a few minutes, as she did every day at a certain time, after carefully putting each little girl on her honor.

One day the teacher said, "Of course some one is looking at you, even when I am gone. Does any one know who it is?"

"No, who can it be?" came in a chorus.

"See if you can find out while I am gone," said she.

A few minutes later when she entered the room she asked, "Well, has any one guessed?"

"Why, of course. We all know. We guessed right away. Why, there were seven people looking all the time."

"Who, then?"

"Why, we were all looking. There's always some one; because if Frances stayed alone, she would be looking, and she'd have to be honorable."

Little folks, have you thought of it in this way?

COUSIN JULIANA

A "RAILWAY BEETLE" is a strange looking little creature with a bright red light on its head, and eleven green lights on each side. It is a South American and lives in Brazil.

# The Theosophical Forum in Isis Theater

S a n D i e g o C a l i f o r n i a

## MEETINGS RESUMED

Two Addresses and a choice Musical Program Delight  
an Immense Audience

THE meetings of the UNIVERSAL BROTHERHOOD AND THEOSOPHICAL SOCIETY, which were adjourned six weeks ago for the summer vacation, were resumed last Sunday evening. There has evidently been no abatement of interest during the vacation, as every seat in the lower part of Isis Theater was filled, as was also a large part of the balcony, long before the meeting began. The following musical program was given by the Rāja Yoga orchestra: Overture, *Freischütz* (Weber); Violin solo with orchestral accompaniment, *Romanze* (Heitsch), by Master George Evans; *Romance* (Tschaikowsky); Orchestra selection, *Dawn Idyl* (A. E. Matt).

The opening address was by one of the boys of the Rāja Yoga school at Point Loma, his subject being, "The Best Things in Life." He said:

In all ages and in all lands we read of those whose lives have been given up to the search for truth—for that truth, which when found, would confer joy and knowledge upon the possessor. Many have been the paths followed, all varying with the nature and character of the traveler. Thus we read of the old alchemists searching for the philosopher's stone, and the means whereby the baser metals could be transmuted to gold. . . .

The best things of life are the great and noble things we feel within; all else is secondary to that. The noble heart-feeling that endows the whole nature with purity and joy, and attunes the soul to the great song of nature, is the only basis for human happiness. Theosophy teaches that it is we who reward or punish ourselves as we work with Nature or against her, and that if we suffer today it is because past-sown seeds of evil are bearing their proper fruit. Therefore all misfortune, failure, etc., should be bravely met as the result of our own previous acts, and as a debt to Nature.

What is it that gives the most satisfactory and lasting feeling of what is best in life? Shakespeare answers it for us in the words: "A peace above all earthly dignities, a still and quiet conscience." . . .

Assuredly, the best things of life must be permanent, immutable, omnipresent. True happiness has no connexion with the physical senses. Neither have the things which tend to create true happiness. . . .

In an admirable address on "The Nations' Needs," Mrs. M. Tyberg said:

The breaking down of physical barriers between the nations that has taken place in the last century, and the great thoughts that have been surging in men's minds since the impulse was given by the Helpers of Humanity at the last quarter of the century, have sent forth in the sea of human thought the idea of internationalism, as this has never been conceived before by the modern world. Say what you will, you who have narrow personal and purely local interests, the whole world is more awake, more conscious in its members; the idea of universality has been successfully launched, the idea of interchange, of reciprocity, has taken possession of human minds. If that idea can but be lifted from the fetch-and-carry realm of what appeals to the physical and mental wants of mankind, to the deep recognition

and mutual sympathy of soul-awakened international friendliness, what a great step might be taken by all the nations! If they could but be aware of the real tie that binds them, the common destiny which is that of all human beings, and secure in this knowledge eschew enmity toward all except evil, and grow in the sunlight of brotherhood! Then we should discover the meaning of true nationality.

The Theosophical Leaders have told us that the world has entered upon a new cycle in which wonderful progress may be made—in which some new element, unexperienced, undreamed of by the multitude, shall enter human life. They spoke of what they knew from those even greater than themselves, who know all that has been and is to be. They knew that the physical barriers were broken down and the sea of human thought was set surging, in order that the new time might come forth on earth, all the while. These helpers have been preparing the inner life of purity and light that will re-animate the framework of modern life, carry into it the pure impulses that shall redeem and change the whole spirit of it. The Theosophical teachers have gone hither and thither over the earth, carrying with them the mystic teaching that unbars all the secret sources of national strength and unity, the mystic teaching that all men are brothers, living under the one Great Law. They have visited in every land, every sacred place where the real work of binding men and nations in one brotherhood was begun in past ages. They have invoked the sacred influence in many spots.

Many hearts are ready to respond. It is a dawning time. The nations' deepest needs cannot be met by policies and legislation. To quicken the life of nations, to make it responsive to the higher impulses of sweet, pure altruism, is needed that which will touch the tenderest shoots of national life—the hearts of children. The physical barriers have been broken down on earth, the inner shining sheath of spiritual endeavor is firmly linking the nations' truest elements, the Master hand is extended; the hearts of the children are being opened through the magic of Rāja Yoga. Shall not the nations be blessed with knowledge of the Law?—Extract from the *San Diego News*

AMONG the ancient Incas in Bolivia property in land did not exist; the fields were allotted periodically and the harvests were divided into three parts, destined to the Inca, to the maintenance of worship, and to the public in general. The paternalism of the Incas went so far as to exercise a permanent vigilance over the private life, as their subjects were not permitted to have their doors closed. They had a tradition that some day men with beards would come from over the seas and take their homes.

Bolivia is one of the richest countries in minerals in the world, and it is affirmed that all the rivers in the vicinity of La Paz flowing from the Cordilleras carry gold. The area of Bolivia is 700,000 square miles, and its population is only 2¼ millions. The high plateau, 66,000 square miles, has a mean temperature of 50° F.

STUDENT

## Theosophical Meetings

PUBLIC Theosophical Meetings are conducted every Sunday night in San Diego at 7:30 at the Isis Theater, by students of Lomaland assisted by children of the Rāja Yoga School. Theosophical subjects pertaining to all departments of thought and all conditions of life are presented. Excellent music is rendered by students of the Isis Conservatory of Music of Lomaland, and Theosophical literature may be purchased.

## The Land of Mystery

(By H. P. BLAVATSKY)

(Reprinted from *The Theosophist*, vol. 1.)

(CONTINUED FROM LAST ISSUE)

ROMAN tells us "that the temples of Peru were built upon high grounds or the top of the hills, and were surrounded by three or four circular embankments of earth one within the other." Other remains seen by myself—especially mounds—are surrounded by two, three and four circles of stones. Near the town of Cayambe, on the very spot on which Ulloa saw and described an ancient Peruvian temple "perfectly circular in form and open at the top," there are several such *cromlechs*. Quoting from an article in the *Madras Times* of 1876, Mr. J. H. Rivett-Carnac gives, in his Archaeological Notes, the following information upon some curious mounds in the neighborhood of Bangalore.\*

"Near the village there are at least one hundred cromlechs plainly to be seen. These cromlechs are surrounded by circles of stones, some of them with concentric circles three and four deep. One very remarkable in appearance has four circles of large stones around it, and is called by the natives 'Pandavare Gudi,' or the temples of the Pandas. . . . This is supposed to be the first instance, where the natives popularly imagine a structure of this kind to have been the temple of a bygone, if not of a mythical, race. Many of these structures have a triple circle, some a double, and a few single circles of stone around them." In the 35th degree of latitude, the Arizona Indians in North America have their rude altars to this day, surrounded by precisely such circles, and their sacred spring, discovered by Major Alfred R. Calhoun, F. G. S., of the United States Army Survey Commission, is surrounded with the same symbolic wall of stones as is found in Stonehenge and elsewhere.

By far the most interesting and full account we have read for a long time upon the Peruvian antiquities is that from the pen of Mr. Heath of Kansas, already mentioned. Condensing the general picture of these remains into the limited space of a few pages in a periodical,† yet he manages to present a masterly and vivid picture of the wealth of these remains. More than one speculator has grown rich in a few days through his desecrations of the "huacas." The remains of countless generations of unknown races, who had slept there undisturbed—who knows for how many ages—are now left by the sacrilegious treasure-hunter to crumble into dust under the tropical sun. Mr. Heath's conclusions, more startling, perchance, than his discoveries, are worthy of being recorded. We will repeat in brief his descriptions.

"In the Jeguatepegue valley in Peru, in 7° 24' S. latitude, four miles north of the port of Pacasmayo is the Jeguatepegue river. Near it, beside the southern shore, is an elevated platform 'one fourth of a mile square and forty feet high, all of adobes' or sun-burned bricks. A wall of fifty feet in width connects it with another, 150 feet high, 200 feet across the top, and 500 at the base, nearly square. This latter was built in sections of rooms, ten feet square at the base, six feet at the top and about eight feet high. All of this same class of mounds—tem-

(CONTINUED ON PAGE 14)

\* *On Ancient Sculpturing on Rocks in Kumaon, India*, similar to those found on monoliths and rocks in Europe. By J. H. Rivett-Carnac, Bengal Civil Service, C. I. E., F. S. A., M. R. A. S., F. G. S., &c.

† See *Kansas City Review of Science and Industry*, November, 1878.

# Art Music Literature and the Drama

## In the Capitoline Museum, Rome

THE Capitoline Museum in Rome contains a collection of art treasures far smaller than that of the Vatican, but rich in antiquities. It seems a fitting thing that this museum, so full of the relics of old Rome, should stand in the most historic center of the ancient city, and that its entrance should be guarded by a bronze equestrian statue of the pagan emperor, Marcus Aurelius.

Entering and walking along the corridors of the ground floor, we look upon the wreck of the artistic labor of other centuries, the work of artists whose very names are forgotten and some of whose masterpieces are mutilated beyond restoration. Here we encounter Polyphemus the Cyclops, destroying his victim; colossal statues of Athena and of Mars; old sarcophagi whose occupants have crumbled to dust in centuries past, but whose bas-reliefs of Bacchanalian festivals or scenes from the life of Achilles, the Labors of Hercules or the old legends of Troy town, are preserved to us still.

On the first floor old friends familiar to us from childhood through photographs or plaster casts—the Dying Gladiator, the Faun of Praxiteles, Antinous, the Wounded Amazon and the famous Centaurs—await our recognition and acknowledgment. Other objects of new interest then arrest the attention; for example, an ancient altar with its dedicating inscription to Jupiter-Sol-Serapis; an old circular marble well-head with a procession of the twelve great gods and goddesses of the Romans in relief around it. One has but to stir the imagination to picture the scenes that occurred in bygone days around this altar and well.

There is a room called the Room of the Philosophers, which contains almost numberless figures and busts of the celebrated characters of antiquity. Another hall contains the busts of the Emperors, many of whom are represented as gods.

At last we come to the Room of the Venus, which seems the chief attraction of the Capitoline Museum, judging by the crowd of admiring sight-seers who cluster daily around its pedestal. One cannot help thinking that many of these tourists would scribble their names on the smooth marble surface of the statue, were nobody looking.

The Capitoline Venus is said to be undoubtedly of Greek workmanship, probably a late variation of the Aphrodite of Knidos, the original of which is known to us only in coins. Undraped, her robe thrown over the vase beside her, she stands on her revolving pedestal as fresh as if she were carved yesterday. One may turn her and examine at will the droop of the snowy shoulders, the curve of each satiny

limb. But one who has looked with seeing eyes at the majestic beauty of the Venus of Melos, mutilated though the statue be, and has felt the uplift and freedom of spirit inspired by her sublime strength and repose, will not be deeply moved by the Capitoline Venus. They represent two different phases of the Goddess of Love, and are no more to be compared than is the music of Wagner with that of Donizetti.

To look upon the Venus of Melos makes one

willing to strive for the higher things of the spirit; the soft loveliness of the Capitoline Venus is apt to make one satisfied to linger in "the pleasure grounds of the senses." One is a leader of men to freedom; the other would hold them in bondage. STUDENT TRAVELER

## The Flame Organ—a Recent Invention

SOME months since a group of Kansas City, Mo. (U. S. A.) students read from a text book a paragraph suggesting the possibility of making a musical instrument which would produce sound by means of gas jets in tubes. One of the number began to experiment, others assisted him, and as the result of their experiments the first "flame organ" ever constructed was recently exhibited and successfully operated in the auditorium of the high school building of that city.

In explaining it, the teacher of this ingenious group of students said:

And who knows but that as the result of this little experiment we shall hear at no very distant time our grand cathedrals filled with melody from a huge glass organ? . . .

This flame organ is a wonderful little thing, not as a mechanical construction, because it is simple—but because of the possibilities that lie within it.

At first glance the organ appears to be nothing more than an array of test tubes in a rack. It consists of nine tubes, ten inches to two feet long and of proportionate diameters. Inside these tubes, which produce the sound, are smaller tubes through which gas flows. The stops, corresponding to the keys from middle C to high G, are placed at the bottom of the tubes and are held in place by rubber bands. The sound is produced when the key is pressed down. This allows air to enter from the bottom and as it is warmed by the flame it passes upward. The expansion of the air by the flame causes a vibration which is communicated to the glass, producing the tone, the depth of which varies from high to low according to the length, diameter and thickness of the glass. Because of the crudeness of the experiment organ the operation is necessarily slow, but such airs as "Home, Sweet Home," "My Old Kentucky Home" and "America" are played without difficulty. In tone the organ recalls a child's calliope. STUDENT

FOR it is not meters, but a meter-making argument, that makes a poem—a thought so passionate and alive, that, like the spirit of a plant or an animal, it has an architecture of its own, and adorns nature with a new thing. The thought and the form are equal in the order of time, but in the order of genesis the thought is prior to the form. The poet has a new thought: he has a whole new experience to unfold; he will tell us how it was with him, and all men will be richer in his fortune. For the experience of each new age requires a new confession, and the world seems always waiting for its poet.—Emerson



Lomaland Photo. and Engraving Dept.

## THE CAPITOLINE VENUS

A Variation of the Motive of the Aphrodite of Knidos

## GREECE

Fragment from *The Litany of Nations*, Swinburne

I AM she that made thee lovely with my beauty  
From north to south:  
Mine, the fairest lips, took first the fire of duty  
From thine own mouth.  
Mine, the fairest eyes, sought first thy laws and knew them  
Truths undefiled;  
Mine, the fairest hand, took freedom first into them,  
A weanling child.  
By my light, now he lies sleeping, seen above him  
When none sees other;  
By my dead that loved and living men that love him;  
(Chorus) Hear us, O mother.



# THE UNIVERSAL BROTHERHOOD and THEOSOPHICAL SOCIETY

FOUNDED AT NEW YORK CITY IN 1875 BY H. P. BLAVATSKY, WILLIAM Q. JUDGE AND OTHERS  
REORGANIZED IN 1898 BY KATHERINE TINGLEY

C e n t r a l   O f f i c e   P o i n t   L o m a   C a l i f o r n i a

*The Headquarters of the Organization at Point Loma, with the buildings and the grounds pertaining thereto, are no "Community" "Settlement" or "Colony." They form no experiment in Socialism, Communism, or anything of similar nature, but are what they stand for: the Central Executive Office of an international organization where the business of the same is carried on, and where the teachings of Theosophy are being demonstrated. Midway 'twixt East and West, where the rising Sun of Progress and Enlightenment shall one day stand at full meridian, it unites the philosophic Orient with the practical West*

## The Land of Mystery

(CONTINUED FROM PAGE 12)

ples to worship the sun, or fortresses, as they may be—have on the north-erly side an incline for an entrance. Treasure-seekers have cut into this one about half-way, and it is said \$150,000 worth of gold and silver ornaments were found." Here many thousands of men were buried, and beside the skeletons were found in abundance ornaments of gold, silver, copper, coral beads, etc. . . .

"On the north side of the river are the extensive ruins of a walled city, two miles wide by six long. . . . Follow the river to the mountains. All along you pass ruin after ruin and huaca after huaca" (burial places). At Tolon there is another ruined city. Five miles further up the river, "there is an isolated boulder of granite, four and six feet in its diameters, covered with hieroglyphics; fourteen miles further, a point of mountain at the junction of two ravines is covered to a height of more than fifty feet with the same class of hieroglyphics—birds, fishes, snakes, cats, monkeys, men, sun, moon, and many odd and now unintelligible forms. The rock on which these are cut is a silicated sandstone, and many of the lines are an eighth of an inch deep. In one large stone there are three holes twenty to thirty inches deep, six inches in diameter at the orifice and two at the apex. . . . At Anchi, on the Rimac river, upon the face of a perpendicular wall 200 feet above the river bed, there are two hieroglyphics, representing an imperfect B and a perfect D. In a crevice below them, near the river, were found buried \$25,000 worth of gold and silver; when the Incas learned of the murder of their chief, what did they do with the gold they were bringing for his ransom? Rumor says they buried it. . . . May not these markings at Yonan tell something, since they are on the road and near to the Inca city?"

The above was published in November, 1878. When in October, 1877, in my work *Isis Unveiled* (vol. 1, p. 595) I gave a legend which, for circumstances too long to explain, I hold to be perfectly trustworthy, relating to these same buried treasures for the Inca's ransom, a journal more satirical than polite classed it with the tales of Baron Munchausen. The secret was revealed to me by a Peruvian. At Arica, going from Lima, there stands an enormous rock which tradition points to as the tomb of the Incas.

As the last rays of the setting sun strike the face of the rock, one can see curious hieroglyphics inscribed upon it. These characters form one of the landmarks that show how to get at the immense treasures buried in subterranean corridors. The details are given in "Isis," and I will not repeat them. Strong corroborative evidence is now found in more than one recent scientific work; and the statement may be less pooh-poohed now than it was then. Some miles beyond Yonan on a ridge of a mountain

## MEMBERSHIP

in the Universal Brotherhood and Theosophical Society may be either "at large" or in a local Center. Adhesion to the principle of Universal Brotherhood is the only prerequisite to membership. The Organization represents no particular creed; it is entirely unsectarian, and includes professors of all faiths, only exacting from each member that large toleration of the beliefs of others which he desires them to exhibit towards his own.

Applications for membership in a Center should be addressed to the local Director; for membership "at large" to G. de Purucker, Membership Secretary, International Theosophical Headquarters, Point Loma, California.

700 feet above the river are the walls of another city. Six and twelve miles further are extensive walls and terraces; seventy-eight miles from the coast, "you zigzag up the mountain side 7000 feet, then descend 2000," to arrive at Caxamalca, the city where, unto this day, stands the house, in which Atahualpa, the unfortunate Inca was held prisoner by the treacherous Pizarro. It is the house which the Inca "promised to fill with gold as high as he could reach, in exchange for his liberty," in 1532; he did fill it, with \$17,500,000 worth of gold, and so kept his promise. But Pizarro, the ancient swineherd of Spain and the worthy acolyte of the priest Hernando de Luque, murdered him notwithstanding his pledge of honor. Three miles from this town, "there is a wall of unknown make, cemented; the cement is harder than stone itself. . . . At Chepen there is a mountain with a wall twenty feet high, the summit being almost entirely artificial. Fifty miles south of Pacasmayo, between the seaport of Huanchaco and Truxillo, are the ruins of Chan-Chan, the capital city of the Chimora kingdom. . . . The road from the port to the city crosses these ruins, entering by a causeway about four feet from the ground, and leading from one great mass of ruins to another; beneath this is a tunnel." Be they forts, castles, palaces, or burial mounds called "huacas," all bear the name "huaca." Hours of wandering on horseback among these ruins give only a confused idea of them, nor can any explorers there point out what were palaces and what were not. . . . The highest enclosures must have cost an immense amount of labor.

To give an idea of the wealth found in the country by the Spaniards, we copy the following, taken from the records of the municipality in the city of Truxillo, by Mr. Heath. It is a copy of the accounts that are found in the book of Fifths of the Treasury in the years 1577 and 1578, of the treasures found in the "Huaca of Toledo," by one man alone.

*First:* In Truxillo, Peru, on the 22nd of July, 1577, Don Gracia Gutierrez de Toledo presented himself at the royal treasury, to give into the royal chest a fifth. He brought a bar of gold 19 carats ley and weighing 2400 Spanish dollars, of which the fifth being 408 dollars, together with 1½ per cent to the chief assayer, were deposited in the royal box.

*Second:* On the 12th of December he presented himself with five bars of gold, 15 and 19 carats ley, weighing 8918 dollars.

*Third:* On the 7th of January, 1578, he came with

his fifth of large bars and plates of gold, one hundred and fifteen in number, 15 to 20 carats ley, weighing 153,280 dollars.

*Fourth:* On the 8th of March he brought sixteen bars of gold, 14 to 21 carats ley, weighing 21,118 dollars.

*Fifth:* On the 5th of April he brought different ornaments of gold, being little belts of gold and patterns of corn-heads and other things, of 14 carats ley, weighing 6,272 dollars.

*Sixth:* On the 20th of April he brought three small bars of gold, 20 carats ley, weighing 4170 dollars.

*Seventh:* On the 12th of July he came with forty-seven bars, 14 to 21 carats ley, weighing 77,312 dollars.

*Eighth:* On the same day he came back with another portion of gold and ornaments of corn-heads and pieces of effigies of animals, weighing 4704 dollars.

"The sum of these eight bringings amounted to 278,174 gold dollars or Spanish ounces. Multiplied by sixteen gives 4,450,784 silver dollars. Deducting the royal fifth, 985,953.75 dollars, left 3,464,830.25 dollars as Toledo's portion! Even after this great haul, effigies of different animals of gold were found from time to time. Mantles, also adorned with square pieces of gold, as well as robes made with feathers of divers colors were dug up. There is a tradition that in the huaca of Toledo there were two treasures, known as the great and little fish. The smaller only has been found. Between Huaco and Supe, the latter being 120 miles north of Callao, near a point called Atahuangri, there are two enormous mounds, resembling the Campana and San Miguel, of the Huatic Valley, soon to be described. About five miles from Patavilca (south and near Supe) is a place called 'Paramonga' or the fortress. The ruins of a fortress of great extent are here visible, the walls are of tempered clay, about six feet thick. The principal building stood on an eminence, but the walls were continued to the foot of it, like regular circumvallations; the ascent winding round the hill like a labyrinth, having many angles, which probably served as outworks to defend the place. In this neighborhood much treasure has been excavated, all of which must have been concealed by the pre-historic Indian, as we have no evidence of the Incas ever having occupied this part of Peru after they had subdued it."

Not far from Ancon on a circuit of six to eight miles, "on every side you see skulls, legs, arms, and whole skeletons lying about in the sand. . . . At Parmayo, fourteen miles further down north," and on the sea-shore, is another great burying-ground. Thousands of skeletons lie about, thrown out by the treasure seekers. It has more than half a mile of cutting through it. . . . It extends up the face of the hill from the sea-shore to the height of about 800 feet. . . . (TO BE CONTINUED)



## THE AGED MINSTREL

SCOTT: *The Lay of the Last Minstrel*

THE humble boon was soon obtain'd;  
The Aged Minstrel audience gain'd.  
But, when he reached the room of state,  
Where she, with all her ladies, sat,  
Perchance he wish'd his boon denied:  
For, when to tune his harp he tried,  
His trembling hand had lost the case,  
Which marks security to please;  
And scenes, long past, of joy and pain,  
Came wildering o'er his aged brain ---  
He tried to tune his harp in vain!  
The pitying Duchess praised its chime,  
And gave him heart, and gave him time,  
Till every string's according glee  
Was blended into harmony.

Amid the strings his fingers stray'd,  
And an uncertain warbling made,  
And oft he shook his hoary head.  
But when he caught the measure wild,  
The old man raised his face and smiled;  
And lighten'd up his faded eye,  
With all a poet's ecstasy!  
In varying cadence, soft and strong,  
He swept the sounding chords along:  
The present scene, the future lot,  
His toils, his wants, were all forgot:  
Cold diffidence, and age's frost,  
In the full tide of song were lost;  
Each blank in faithless memory void,  
The poet's glowing thought supplied;  
And, while his harp responsive rang,  
'Twas thus the Latest Minstrel sang.

## The Deeper Lessons of History

(Read by a Member of the Young Men's Club of Lomaland, at a recent meeting.)

IF we would come to know what are truly the deeper lessons of history, we must turn to Theosophy for the key. Within the last twenty years, even within the last ten years, a great change has come over man's ideas regarding human development, and instead of putting the life of humanity as dating back some four thousand years before Christ, the dates have to be continually pushed back to keep pace with archaeological discovery. And though there is still much reluctance on the part of many to accept the broader outlook, yet the narrowing bonds of church influence upon historical research have been for ever broken—the horizons are widening and the student of history finds himself upon the shores of an almost illimitable ocean.

How has the change been wrought? By Theosophy, for without a doubt the main-spring of archaeological research which is daily adding its evidence as to the truth of the statements of Theosophy, is itself to be found in Theosophy. And there can be no doubt that the impetus which was given over a Century ago towards a more sympathetic study and clearer understanding of the hitherto despised Oriental nations was a part of the work of the Theosophical Movement of that time. As

example of this, mention may be made of the discovery of the Rosetta stone, which gave the key to the deciphering of the Egyptian hieroglyphics; and in connexion therewith, the work of Champollion, the renowned French scholar, and of the English mathematician Young; and as another example in uncovering the treasures of early Aryan literature, may be mentioned the work of the English Royal Asiatic Society and of the French Oriental scholar Anquetil, who was the first to translate the Upanishads into a modern language.

This was but the beginning, for since then we have learned that Egypt, India, Chaldaea, Babylonia, Persia, China, have each of them a past that stretches backward into the night of time, whose beginnings we have not yet been able to discover.

Turning to Theosophy and the ancient teachings it has revealed to us, we find back of the peoples now living on the earth, the Atlantean races inhabiting old continents, and farther back still, the Lemurian races on still older continents, until the time when the history of man in his present human form began millions of years ago. And we are taught that the Atlanteans were ourselves, that the Lemurians were ourselves.

Is there not some great significance in this revelation of knowledge regarding the vast past of mankind? One of the lessons is surely that human development and progress take place according to cyclic law; but is there not some deeper lesson still? What immediate significance is there for us in learning of the wonderful civilizations of Egypt, Babylonia, Peru,—for in many respects, in many of the little details of life, the affairs of every day were carried on much as they are now, human nature was very much the same; and yet looking deeper, studying the marvelous literature, the symbolism, the architecture, of these early times we find that these people had a knowledge that we have not. From one aspect we find ourselves still pursuing the same round of conventional life, broader in some ways, narrower in others; but from another aspect we find that humanity long ages ago left the mountain tops of spiritual life and has been descending into the dark valleys of materiality. We have forgotten that far back past; but we have marvelous glimpses of it revealed in Theosophy, and by and by may be, we may remember—who knows? Those ancient races lived on glorious heights of spirituality—they were *ourselves*. Then we may again ascend those heights, we may again claim our birth-right as of divine lineage.

And one of the most important of the lessons of history is that we have it in our own hands and in our own power to cease this weary treadmill of repetition of life as we have lived it for thousands of years, dominated by material desires or intellectual ambitions, and begin to live again the true and divine heart life of untold ages ago.

The lesson is surely this, that man's destiny and future lie in his own hands, he may be what he will, a son of Light, or a slave of darkness.

STUDENT

## Success

TRUE success is not a material achievement, but the fulfilment of a spiritual need. In the Modern Age—though it has also been largely the spirit of all ages—

the grasping for wealth, synonymous with power, seems to be the end and aim of the majority. Its attainment is counted success, and the lack of it failure.

But is this true? Will it stand analysis? Do even those who obtain their heart's desire in the material, or even the intellectual world, find that ever-sought, yet most elusive, will-o'-the-wisp, Happiness; the fullest realization of which is the feeling that living is in itself joy?

Does the filling of one's bank account with enormous sums; the acquirement of lands, houses, servants; friends (?) who say charming things to you but who seek your friendship only for the power you represent—satisfy?

The unreality and instability of these things force themselves upon the mind, when at night, alone and in the silence of his chamber, man looks over his life and balances life's accounts. There is a void, an emptiness, indefinable, yet gnawing, causing restlessness and the forming of resolutions for changes on the morrow, forgotten, alas! in the whirl and clatter of life ere that morrow is half spent. And the fact, that he shuts out these moments of introspection when possible, proves that he fears the balance will show his life a failure in that it does not satisfy his true needs, and the judgment of his true and better self.

There is another part of man, independent of his emotions and intellect, which seeks to be satisfied, and unless it is, becomes a Nemesis that haunts the silent hours, demanding recognition. This "*something*" is above passion and emotion and intellect, and it demands a rounding of character, that one essential in man, inseparable from him. Given two men who have gained wealth and position by force of physical and intellectual effort; one seeking power for the sake of selfish enjoyment, the other accepting with understanding, making right use of it and realizing the responsibility it imposes upon him; the first giving rein to every passion, the second master of them. One day they are stripped of this wealth and power: the first tries to drown his woes in debauchery, the only course he knows; his erstwhile friends having forsaken him, he finds himself alone with a morbid and despondent nature, creature of his own creation. The other looks upon his loss calmly: he has, despite his wealth, always lived simply and therefore his needs are small; his few friends are real, and those who no longer recognize him never held a place in his life, therefore leave no void to be filled by their absence. These may be perhaps extreme cases but they are true, in some degree for all.

The man who is above his lower nature, is master of his appetites, and who develops his character to its utmost, is fulfilling his spiritual destiny; such a life alone can be called a success. The Present is living to him; the Past is gone, and the Future is not yet born; as he grasps the present and gets the most out of it, he has no regrets for the past, nor any fear for the future. To such a one even the gods themselves do homage, for he is on that path which leads beyond the vision of mortal sight.

H. B. M. Jr.

NOR to know what happened before one was born is always to be a child.

HISTORY is the witness of the times, the torch of truth, the life of memory, the teacher of life, the messenger of antiquity.—Cicero

## KARMA

THAT which ye sow ye reap. See yonder fields!  
The sesamum was sesamum, the corn  
Was corn. The Silence and the Darkness knew!  
So is a man's fate born.

He cometh, reaper of the things he sowed,  
Sesamum, corn, so much cast in past birth;  
And so much weed and poison-stuff, which mar  
Him and the aching earth.

If he shall labour rightly, rooting these,  
And planting wholesome seedlings where they grew,  
Fruitful and fair and clean the ground shall be,  
And rich the harvest due.

\* \* \* \* \*

He---dying---leaveth as the sun of him  
A life-count closed, whose ills are dead and quit,  
Whose good is quick and mighty, far and near,  
So that fruits follow it.

—*Light of Asia*, Book VIII

## THEOSOPHICAL FORUM

Conducted by J. H. Russell

**Question** Would you kindly answer in the Forum what is the attitude taken by Theosophists towards the Communion Service?

**Answer** Briefly we may say that it is regarded as one of the very ancient (pagan) ceremonies, introduced into Christianity, and that the institution of this mystic ceremony among his followers by Jesus is an evidence that he came to teach no new religion, but to re-teach the old Wisdom-Religion—Theosophy. In connexion with this the following extracts are most interesting. H. P. Blavatsky in *Isis Unveiled*, Vol. 2, p. 43, says:

Nor does the Mystery of the Eucharist pertain to Christians alone. Godfrey Higgins proves that it was instituted many hundreds of years before the "Paschal supper," and says that "the sacrifice of bread and wine was common to many ancient nations." Cicero mentions it in his works and wonders at the strangeness of the rite. There had been an esoteric meaning attached to it since the first establishment of the Mysteries, and the Eucharistia is one of the oldest rites of antiquity. With the hierophants it had nearly the same significance as with the Christians. Ceres was *bread*, and Bacchus was *wine*; the former meaning regeneration of life from the seed, and the latter—the grape—the emblem of wisdom and knowledge; the accumulation of the spirit of things, and the fermentation and subsequent strength of that esoteric knowledge being justly symbolised by wine. The mystery related to the drama of Eden; it is said to have been first taught by Janus, who was also first to introduce in the temples the sacrifices of "bread" and "wine" in commemoration of the "fall into generation" as the symbol of the "seed." "I am the vine, and my Father is the husbandman," says Jesus, alluding to the secret knowledge that could be imparted by him. "I will drink no more of the fruit of the vine until that day that I drink it new in the kingdom of God."

And in a pamphlet published at our Theosophical Headquarters here, is the following:

Some of the most sacred rites of Christianity are pre-Christian in origin. Witness the Sacrament and Mystery of the Eucharist, which is known to be a relic of the ancient pagan Mysteries, and which was celebrated hundreds of years before the accepted time of birth of the great Galilean. Cicero speaks of and wonders at this strange rite. He says: "How can one be so foolish as to think that which he eats to be verily a god?" As Cicero, probably the greatest of Roman orators and one of the most brilliant of Rome's statesmen, was born 106 B. C., the inference is obvious that the verse heading to

Matt. xxvi, 26, "Christ instituteth his holy supper," proclaims its own inaccuracy. This breaking of bread and this drinking of wine, accepted exoterically by the *polloi* as the body and blood of a god, *vere et realiter*—verily and indeed—is naught but a bit of pure Paganism set into the marvelous mosaic of Christian dogma. The Rev. Robert Taylor (*Diegesis*, p. 212) speaks as follows on this subject: "The Eleusinian Mysteries, or Sacrament of the Lord's Supper, was the most august of all the Pagan ceremonies celebrated, more especially by the Athenians, every fifth year, in honor of *Ceres*, the goddess of corn, who, in allegorical language, had given us *her flesh to eat*; as *Bacchus*, the god of wine, in a like sense, had given us *his blood to drink*. . . From these ceremonies, in like manner, is derived the very name attached to our Christian sacrament of the Lord's Supper—'*Those Holy Mysteries*';—and not one or two, but absolutely all and every one of the observances used in our Christian solemnity are precisely the same as those that appertained to the Pagan rite."

The ecclesiastical historian, von Mosheim, writing on the Christian Church in the Second Century, speaks as follows:

"The profound respect that was paid to the Greek and Roman mysteries, and the extraordinary sanctity that was attributed to them, induced the Christians to give their religion a mystic air, in order to put it upon an equal footing, in point of dignity, with that of the Pagans. For this purpose they gave the name of mysteries to the institutions of the gospel, and decorated particularly the holy sacrament with that solemn title! They used in that sacred institution, as also in that of baptism, several of the terms employed in the heathen mysteries, and proceeded so far at length, as even to adopt some of the rites and ceremonies of which those renowned mysteries consisted."

And the divine Sacrifice of Deity has its parallel in many ancient scriptures the world over.

STUDENT

**Question** What is included in the terms psychic powers and psychic practices? And why do you from the standpoint of Theosophy discourage them? Does not Theosophy teach occultism? Why then should it object to these?

**Answer** By psychic powers are meant those powers connected with the inner astral man; such as hypnotism, mediumship, clairvoyance, telepathy, psychometry, crystal gazing, etc., and by psychic practices, those practices which are designed to use or bring into use the psychic powers; among them are various kinds of breathing, "sitting for development," the endeavor to control the minds of others, hypnotism, etc.

There is much misconception regarding the term occultism. It is true that the word in itself means that which is hidden, or the science of that which is hidden, but it is used in a very special sense in Theosophy, and a great distinction is drawn between occultism and the occult arts; that is, between occultism and psychic practices. Regarding this H. P. Blavatsky wrote the following:

Occultism is not Magic, though Magic is one of its tools.

Occultism is not the acquirement of powers, whether psychic or intellectual, though both are its servants. Neither is Occultism the pursuit of happiness, as men understand the word, for the first step is sacrifice, the second, renunciation.

Occultism is the Science of Life, the Art of Living.

Here we have given the definition of Occultism, and the secret of it is contained in the

Delphic oracle, "Man, know thyself." Compared with this knowledge the knowledge of the occult arts and the pursuit of psychic practices are no more than the fitful glimmering of a rushlight in comparison with the shining of the sun. As taught and followed by an increasing number of people today, psychic practices are followed simply as an adjunct to the every-day selfish life of the world, and more often than not, for the sake of getting some power over their fellows. And here we can see the distinction between these and true Occultism. For, as H. P. Blavatsky also says:

The aspirant has to choose absolutely between the life of the world and the life of Occultism. It is useless and vain to endeavor to unite the two, for no one can serve two masters and satisfy both. No one can serve his body and the higher Soul. . .

It (*Ātmā Vidyā*) includes them all and may even use them occasionally, but it does so after purifying them of their dross, for beneficent purposes, and taking care to deprive them of every element of selfish motive. Let us explain: Any man or woman can set himself or herself to study one or all of the above specified "Occult Arts" without any great previous preparation, and even without adopting any too-restraining mode of life. One can even dispense with any lofty standard of morality. In the last case, of course, ten to one the student would blossom into a very decent kind of sorcerer, and tumble down headlong into black magic.

One great danger in the pursuit of psychic practices is, that unless there has been first of all a purification of the whole life and a rising above the plane of mere personal desires and wants, there will be inevitably a tendency to use these powers for the sake of personal gratification or ambition. It is not that any natural power in itself is wrong, but there is always a right use and a wrong use; and the more interior the power the more accentuated becomes the right or the wrong according to the motive. To all those who do not clearly understand the position taken by Theosophy regarding these, we would suggest the reading of a little pamphlet entitled *Astral Intoxication and other Papers*, including "Delusions of Clairvoyance" and "Shall we teach Clairvoyance?", by William Q. Judge. In concluding he writes:

But what shall Theosophists do? Stop all attempts at clairvoyance. And why? Because it leads them slowly but surely—almost beyond recall—into an interior and exterior passive state where the will is gradually overpowered and they are at last in the power of the demons who lurk around the threshold of our consciousness. Above all follow no advice to "sit for development." Madness lies that way. . . "But what," they say, "shall we pursue and study?" Study the philosophy of life, leave the decorations that line the road of spiritual development for future lives, and—practice altruism.

This is the advice given by our Teachers, and is most urgently needed, for so many who profess the longing for spiritual knowledge are yet unwilling to follow the only safe road. It is too slow for them, and so they follow any will-o'-the-wisp that promises personal development; not knowing or not heeding that too often personal wreckage lies ahead. It may be physical breakdown; it may be mental unbalance; and possibly too, a blunting of the moral sense—if not worse. These are the reasons—based upon knowledge—why our Teachers in Theosophy do not encourage the development or practice of psychic powers, but work for the moral elevation of the race through the practice of altruism. STUDENT



### Intellect and Alcohol

A PROMINENT medical man speaking in favor of the "moderate" use of alcohol, is reported as having recently, at a meeting of a scientific society, taken steps to ascertain to what extent alcohol was used by the members at the dinner. He found that out of eighty-four members of the association present, six per cent had declined alcohol and the remaining 94 per cent had all partaken of it in some form, and a large majority in several different forms. He had recently, he added, dined at a table with eighteen of the leading men of science and not one of them had declined alcohol.

It is not fair, however, to judge by people's conduct at the hospitable board of a social dinner, where most of them may be supposed to have departed from their usual habits in deference to social etiquette. But, even if it can be shown that eminent men of science use alcohol, the argument is not necessarily a good one in favor of moderate drinking. Clearly the matter cannot be settled except by careful comparison of two cases—one of drinkers and one of non-drinkers; and it might be argued that these men of science would have been even more brilliant had they not been consumers of alcohol.

It is claimed by very many scientific men that alcohol, even in moderate amounts, acts injuriously on all parts and functions of the body; while even those who consider that it does not much affect the body, allow that it has a sure, if slow, deteriorating action on the brain. Yet, even if in certain cases alcohol should not visibly impair any of the ordinary functions during life, still it might be claimed that its action was injurious; for may it not have acted as a preventive of a larger development? Mankind is still in process of evolution, and it might be argued that alcohol and other indulgences are keeping him from progressing as fast as he ought. Hence it is not enough to show that alcohol does not cause retrogression (supposing, for the sake of argument, that it can be shown); we must prove that it does not prevent further progress. And it is exactly upon the functions of growth and cell-reproduction that alcohol is said to have the most deleterious effect.

There are finer structures of the brain and nervous system corresponding to higher functions of the mind, such as would not be called into play by the work of ordinary physicists or biologists however skilled along those particular lines; and alcohol might, indeed must, suffice to keep these from being used, or even to destroy them.

It might even be argued inversely by opponents of any or moderate drinking, that since alcohol invariably impairs faculty, therefore the general conclusions of science are not so trustworthy as they might have been. It is probable, however, that were a reliable census to be taken, it would be found that there is not so much alcohol drinking among men of science as the above would lead one to suppose; and also that there is a ratio between their abstinence and their eminence.

It is very essential in science to have clean test-tubes and reliable instruments; and as the body and brain are the chief instruments used by the investigator, it is obviously important that they should be unimpaired, or the results might be as disastrous as the use of distorted

lenses and soiled vessels. As science is at present conducted there does not seem to be any particular *guarantee* of such efficiency exacted of its devotees; but it is conceivable that in some future day when the pursuit of science is regarded more seriously in its bearings upon human welfare, there may be a kind of college of science to which admission would be guarded by some such tests of mental and corporeal efficiency.

Refraining from all allusion to individual cases, one may reasonably argue that the effect of alcohol upon the mentality, morality, spirituality, and physique of the race as a whole has not been advantageous; and that were complete abstinence more general, the level of thought in all departments might rise higher than at present, enabling science to achieve more signal successes towards solving for man the real problems of life. It is conceivable that a continual slight stimulation of the brain might suffice to keep its action restricted to certain narrow limits, and while making it keen within those limits, prevent it from transcending them.

In short, it may be said that while no case seems to have been made out in connexion with men of science and alcohol, yet so far as there is a connexion between the two that connexion is rather adverse to the scientists than favorable to the cause of alcohol.

It is a fact that there are higher functions of the brain and nervous system than those usually exercised at present, and these functions are connected with the higher forms of mentality. The close connexion between mind and the activities of the animal part of man's nature is not enough understood; and often, when people think they are guided by the light of a calm and unqualified reason, they are really deluded by a brain stimulated by rude vital currents from the bodily centers. To this source are traceable certain materialistic and pessimistic views, certain failures to appreciate the larger possibilities of the human race, a certain lack of sympathy with the finer shades and undertones of life. But the mind is capable of responding to influences coming from a higher source than the desires or the bodily centers of animal life—that is, to influences proceeding from a center full of unselfish aspiration. When we no longer make the mere acquisition of knowledge our chief motive, but value it only in so far as it may enable us to fulfil our duties to human society, the brain-mind takes its proper place and no longer deludes us with false pictures. This does not mean the abandonment of knowledge, for there is a knowledge by the side of which ordinary science is but a feeble glimmering, and it is for those who know how to control mind. The control of mind can only come through mental purification and moral self-mastery. This is not mere talk, but has a scientific and physiological basis; the body and brain are instruments we have not yet learned how to use; we allow them too much control. But the knowledge of their higher possibilities can only be given to those who are able to control all the forces of desire and selfishness.

STUDENT

THE great Duke of Wellington always slept on a camp bed; and when they said, "You haven't room to turn round," he replied: "I don't want to; when it is time to turn round, it is time to turn out."

### Peace Promoters at the Hague

A PRESS despatch says that educated and cultured Frenchmen of all classes are gratified to note the pleasant and mutually helpful relations which have existed between the American and French delegates at the Hague. And doubtless the Conference has done other good work in the way of breaking down barriers. Whatever the outcome of its deliberations, it is impossible to think that a body of people can meet in the common desire to promote the amity of nations, without some good coming out of it. The good motive is a dynamic force which cannot fail of its effect on one plane or another. And surely one is right in claiming that even if there may be one or two insincere and cynical members present, the general motive and feeling are for good. Thus, even were the visible results to be inconsiderable, nevertheless a current of good will would radiate out from such a center and might take effect in unsuspected and unrecognized ways. One hardly has patience with the cynics; if they do not believe that the Conference is a useful thing, let them at least recognize the motives of those who are promoting it. And after all, great things always have small beginnings; and it is lucky there are people who have enough "go" in them to make a start, even if it does not seem promising at the time, and that we are not left to the mercies of those who lie low until the road is clear and safe, and who occupy themselves in the meantime in criticising the work by which they will later profit. If one is afraid of identifying himself with anything political, there is no need to do so; for one does not commit oneself to any faction by merely recognizing the sincerity of workers in a beneficent cause. E.

### An International Anthem

A N English correspondent of *The Nation* says that when wandering about the country on a recent holiday he came upon a church in which a festival in honor of St. George was in progress. One of the items on the printed program put into his hands was the singing of two verses of the National Anthem. But a third verse was added, purporting to be by Longfellow and passing from the national to the international key. The verse ran:

Lord, let war's tempests cease,  
Fold the whole world in peace  
Under thy wings.  
Make all the nations one,  
All hearts beneath the sun,  
Till thou shalt reign alone,  
Great King of Kings.

We need an International Anthem, and shall need it more and more. The verse is a step in that direction. But it will not do finally, because it presupposes Christianity in those who sing it. Will not the inspiration come upon somebody to write verses to the great international air which can be sung by all men of all nations and of all creeds? STUDENT

### Chinese Industry

WHEN Lord Macartney was ambassador in China he noticed, during his travels, a man suspended half-way down a precipice by a rope. Thinking the man was collecting eggs, he stopped to watch; when he found that the man was cultivating minute patches of soil on the projecting ledges, the whole area not amounting to half an acre. In this way he kept his family, who lived at the foot of the precipice which he tilled. T.

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**T H E O S O P H Y**

*and*

**The Study of Ancient and Modern**

**ETHICS, PHILOSOPHY, SCIENCE, AND ART**

*Edited by* KATHERINE TINGLEY

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# CENTURY PATH

WEEKLY ILLUSTRATED

Edited by KATHERINE TINGLEY

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Vol. X

Truth Light and Liberation for Discouraged Humanity

No. 47

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## The Egyptians and Death

THE elaborate ceremonial and extreme importance attached by the ancient Egyptians to the mummification of the dead has puzzled modern students; and some are beginning to realize that all this could not have been mere "superstition" but must have had a significance proportionate to the great intelligence of the people who undertook it. A recent writer says:

The complete ceremony took seventy-two days. Four operations were necessary, which were executed by a large company of experts, each performance being accompanied by elaborate rituals. The reason for the practice had its origin in the Egyptian belief that the living person was made up of four elements—a body, an intelligence, a solid, (?) and a shadow or appearance. These four parts, after the soul had wandered in the underworld for 1000 years, must come together again and be united into an entity for all time.

The body was the dwelling of the spirit and (always according to this theory) was mummified to preserve it for future occupation on the day of eternal resurrection. Hence the devices resorted to for concealing the remains, including even the pyramids! (But these devices do not seem to have succeeded.) The Ka inhabited the tombs and its portraits and images were duplicated over and over again to make sure of its continuance.

Commenting on the above—the four elements were the seven principles of man. Elsewhere we find the septenary classification, and it has been traced out by some modern students of Egyptology. But the septenary can always be shortened into a quaternary, and was often so shortened for the purposes of exoteric teaching. In the category given above, one recognizes: the body; its double, the *linga sharira*, called here the shadow or appearance; a single term used to denote mind and soul—"intelligence;" and a word which must be a misprint for "soul." The soul should be triple—animal soul, human soul, Spiritual Soul—and there should be a life principle. Then the classification would run:

|                |                 |
|----------------|-----------------|
| Supreme Spirit | Animal Soul     |
| Spiritual Soul | Vital Principle |
| Human Soul     | Astral Double   |
|                | Body            |

which roughly represents the Theosophical septenary, and septenary classifications of Man's principles in general.

The soul does not wander in the underworld for 10,000 years; but the shade of Man passes to *Kâma Loka* or *Hades*, there to remain for a short period, while the higher principles separate from it and pass to *Devachan*, the

Heaven-World, after which the astral remnant left behind soon dies out. There is no allusion to Reincarnation, but the Egyptians knew of this. Consequently the statement, "united for all time," is not true.

The body was not preserved for the use of the Spirit; if so, why did the Egyptians put the bodies where they could be ransacked and destroyed? The Spirit would be able to reconstruct a new body at least as easily as the Spirit contained within a grain of mustard seed can do so. The reason for preserving intact the form of the physical body was probably similar to that for burying objects and portraits—namely for the advantage of the double or shade which lingers awhile after death.

It is difficult for us who have so long been accustomed to regard our present earth-life as all there is, to put ourselves in the place of a people who believed that the life of Man was unending and that any given earth-life was but a brief episode in the Soul's career. To them death would be a periodic process, much as going to bed is with us. As we have doctors to provide for our illnesses, and other functionaries to look after sanitation, legal matters, marriage, etc., so they would have a special college to care for the business of death and burial, and death and burial would be a sacred ceremony to be performed with the utmost reverence as also with consummate scientific skill.

When a person died, it would be necessary to provide for his body, for the shade, and for the other principles. We now provide only for the body, and to some extent for that mysterious "Soul" or "Spirit" for which we pray and administer extreme unction. The other matters we let slide. Nevertheless these other principles of Man are actual facts, and the neglect to understand them causes much trouble for which we blame God or fate. Evidently one can discern in these fragmentary and misunderstood records of antiquity the traces of a vast knowledge that embraced all these questions that we do not understand and that we leave to God or chance. Far be it from one to saddle the Egyptians with all the beliefs and practices attributed to them; many mistakes there are certain to be in deciphering their system.

From the unsullied wisdom of the initiate priests, through days of degeneracy, through foreign invasion and intermixture, down to modern speculation is a far cry. We can imagine the old knowledge fading and being replaced by dogmas and superstition. We can



see the later priests becoming an autocratic hierarchy and keeping up perverted beliefs and usages for the benefit of their caste. We can see so-called naïf Greek historians listening to and trying to understand as much as the priests would tell them, and then repeating it with their own comments; and so on, until we come to a modern archaeologist with a dozen pairs of spectacles on, digging up a medley of remains from palace and kitchen, city and camping-ground, and trying to fit them all into his pre-arranged scheme of history; or making an equally prejudiced attempt to decipher and interpret an ancient ritual.

The moral is that our knowledge of the past is so miscellaneous and fragmentary that it is most misleading to theorize on any separate portion of it. Only by a comprehensive study of the records of the past from all accessible sources can anything like a self-consistent and homogenous scheme be arrived at. In this way, instead of failing in the attempt to make our discoveries accord with modern standards, we might find out what some of the ancient standards were; and instead of hampering our judgment by preconceived opinions, we might base our opinions more upon the facts discovered.

STUDENT

### The Central Sun

IN spite of the fact that Astronomy is the most exact of the sciences, many problems come up for solution again after it was thought they were finally answered. For some years it has been claimed that Mädler's suggestion that Alcyone is the Central Sun around which our sun revolves has nothing in it, but now opinions are changing and it is considered probable by many astronomers that Alcyone (the brightest star in the Pleiades) if not the ruler of the whole visible cosmos, is the central orb of an immense number of stars surrounding and including the Pleiades. A small telescope will show several hundred stars in the Pleiades cluster alone, and as we do not know the limits of the influence of Alcyone nor anything certain of the orbit of our sun, it is perfectly reasonable to suppose there may be a connexion. In a hitherto unpublished letter of one of H. P. Blavatsky's Teachers, another star is referred to as "a Central Sun" to which our sun is subordinate, and it is implied that there are several bodies which may properly claim the right of controlling a number of subordinate systems. H. P. Blavatsky in *The Secret Doctrine* supports the suggestion of Mädler that Alcyone is a star of primary importance in the visible universe, but she seems generally to refer by the term "Central Sun" to the invisible spiritual Center, the Sustainer of all in the deeper sense. In orderly correspondence with the existence of higher spiritual Powers in ascending degrees, we should naturally expect to find an extension of the principle of the solar systems by which the planets control their satellites and are controlled in their turn by the central sun. Also, as we have discovered that the orbits of the planets have a remarkable mathematical relationship (Bode's Law) we may look forward to the discovery of a similar law in the greater system to which the sun belongs. The universe is an organism whose bonds will some day be found not mechanical only.

STUDENT

### The Old Craft Guilds

SOME of the old Medieval Guilds still exist in England, preserving a part and occasionally the whole of their ancient customs and ceremonies. And some of these ceremonies were of very ancient origin. In the very early days of Rome there were both craft Guilds and religious Guilds, though there was perhaps at first no difference. In both, the ceremonial was religious or mystical, and there was a patron god. It is possible that some of the earliest ancient Guilds, especially in Greece, were associations of students in Philosophy and magic, and that the craft which the members openly pursued was made to bear a symbolic interpretation. The ritual of some of the Medieval Guilds, their descendants, sometimes markedly suggest this hypothesis. From time to time the Roman imperial authorities attempted to suppress or cripple them. But success was very partial and in course of time they came to exist throughout the whole extent of the Western Empire. England took very kindly to this sort of association and we find mention of Guilds as far back as the seventh century. These may even have been continuations, through a thin but perhaps unbroken line, of very ancient Celtic and Druidic religious and ritualistic associations. They became more and more popular through the Middle Ages, and finally these craft-Guilds became part of the written constitution of towns and cities. They are to this day fully recognized in the constitution of London.

In many ways they were extremely beneficial. They required good character of their members, and usually subjected each candidate to an apprenticeship or probation of several years. During that time he had to work faithfully and was not initiated until he was a master of the craft and could turn out handiwork that would reflect honor on the Guild. For, curious to say, those old Guilds had ideals. They made it a point of honor that the Guild mark should mean something. Machinery has practically put an end to them, machinery and its consequences. But perhaps the time will come again when people will demand the workman's individual touch and there will be a place for the man who does not want to spend his days in putting heads on pins, or the woman who feels she can do something better than tie pink ribbon around candy boxes; when in fact the artisan will have a chance, if the vein is in him, to be also an artist, a true craftsman.

One of these Guilds still survives in the marble workers of the Isle of Purfleet, really a part of Dorset county, England. These famous marble quarries are still worked by this Guild only, and all the members live around the scene of their work. At one time their rules required them to marry within their Order and so they became an almost separate little body of people. They now admit members from without on strict and ancient conditions only. Candidates must be of honorable parentage, and must honorably serve seven years apprenticeship; and after initiation a very high standard of dealing is demanded of them.

Initiation is still carried out with some of the old ritual, and a part of it enjoins a brotherly attitude of each to each. That ideal which all Guilds of all ages have with more or less success attempted to realize is an ideal for the whole of human life.

STUDENT

### Scientific Ethics vs. Ordinary Humanity

ACCORDING to the report of a recent address by a physiologist, he said that he did not for one moment surrender the claim that upon ethical and utilitarian grounds, vivisection is lawful; and added that he did not think the question could be usefully considered by the general public without an intimate knowledge of the subject itself, possible only to the specialist. An ordinary normal person, he said, who should express his approval of vivisection, would be even more objectionable than an ordinary normal person who should express a detestation for it, for the bare idea of vivisection was repugnant to every human person.

This sounds very like the establishing of an authority higher than the conscience and humanity of the ordinary normal person. A thing is repugnant on grounds of ordinary humanity, but justifiable on "ethical and utilitarian" grounds. No wonder the normal and ordinary human person objects, and that as the doctor says, an odium attaches to physiology which does not belong to it. The person may surely be pardoned for a reluctance to surrender his judgment to such a court, and may be allowed to have some curiosity as to the nature of this utilitarian and ethical church.

The superior, extraordinary and abnormal (or supernatural) person naturally has a clearer view of things than his humble inferior the common man; but the latter is so willing to learn that it is a pity to snub him. He mustn't advocate vivisection, and he mustn't condemn it, because he doesn't know enough to do either; so he wants to become a utilitarian or ethicist so that he may be wiser.

Whether this particular speaker was correctly reported or not, still the tendency does exist to form scientific churches, and to preach to the people from the height of a private and superior wisdom. All very well, perhaps, in matters connected with argon and helium or dirigible balloons, but hazardous when questions of humanity are concerned. On these latter the ordinary normal person is better-qualified to judge (in his collective capacity at least) than the man who has specialized his faculties to such a degree as to be no longer classifiable as a normal and ordinary human being.

STUDENT

### The West as Seen by the East

THE things upon which people pride themselves are not invariably those things for which they shine in the eyes of other people. The things about which we are self-conscious are apt to be our weak points; while our real virtues are, luckily for us and for them, unconscious. A great authority on a certain Oriental nation says that he has found, from the frankly naïve remarks of servants introduced from that nation into Europe, that the three most characteristic qualities of Westerners are considered to be — *dirt*, *laziness*, and *superstition*. The very three things upon which we pride ourselves as being eminently superior to the Orientals! Still these words are only relative in their meaning, having different significations according to the point of view; but it raises the question as to what are real cleanliness, real industry, and real enlightenment. An Oriental might for instance regard it as superstitious to believe in accident, and as lazy to stay in bed after sunrise. T.

# Some Views on XXth Century Problems

## Blind Fiction

THE work of Thomas Hardy is being overhauled in several quarters, apparently with intent to place him—not so much as artist but as moral force, as message-bearer—in literature before his death. The point is fairly clear and apparently the future will have to write him down as a man who knew nothing of Karma. Says one critic:

The English novelist's characters—especially his women—are the mere playthings of an inscrutable Fate; fine instruments on which Destiny, in her infinite sweeps, pipes a major or a minor and then flings to the cosmic rubbish heap. . . . He believes that an omnipotent non-moral force sways the affairs of men. . . . She strikes down here and upraises there. We are day-flies, spawned in sport and finally snapped up like flies by the voracious world-beast, viewless to us.

In that case the novelist is a photographer, not a painter, an artist, a seer. For the painter shows *more* than is visible to the common eye, invisible underlying life and supersensuous tint.

And later, when the world understands Karma, it will demand of its novelists and dramatists that they be seers, not photographic plates; that they depict not only events in their play upon character, *but what lies in and ensouls the events*, adjusting them so that despite their apparent cruelty and aimlessness they are really beneficently molding and correcting the characters upon whom they play—towards the production of an ideal.

STUDENT

## The Dimensions of Deity

AN English writer has applied the ever enticing Fourth Dimension fallacy to a pseudo solution of the problem of Deity. A moving point describes a line; a moving line a surface; a moving surface a solid; a solid, moving in an inconceivable direction, would describe a figure as inconceivable to us as would be the figure of a solid to a being whose consciousness knew only of two dimensions. The study of that inconceivable direction and that inconceivable figure is the hobby of the Fourth Dimensionalists. The study awakes and satisfies the mystical part of their minds. Why, is difficult to understand; for we cannot see that there would necessarily be anything mystical about a block of stuff that happened to be measurable in four directions instead of three. If there were anything mystical it would be independent of that extra line of extension. Extension is simply extension, if it be in fifty directions. Matter is matter, whether three-shaped or four-shaped. But the writer to whom we have referred supposes that if you make it infinite-shaped, extended in an infinity of directions, it becomes—God!

He says:

Concerning the fourth-dimensional state, it is possible that by deep pondering we may gropingly gain some small knowledge; but concerning the fifth-dimensional we can form no possible idea at all. The infinite-dimensional existence I conceive to be God, of Whom, therefore, in an infinitely small degree we are a "part," but of Whose nature and

attributes it is hopelessly impossible to gain any conception whatever.

Now either the writer is postulating God as *a block of matter* that happens to be measurable in a very large number of directions; or he has endowed a disappearing block with qualities that are neither spatial nor objective, that have nothing to do with dimensions at all—in which case it is the qualities that are the God and not the dimensions. His mystical sense, aroused by his difficult geometry, has secretly played him a trick which he ought to have detected.

There is no need to postulate a fourth dimension. If there are phenomena which seem to need it, they can be accounted for by the permeability of matter by matter, a phenomenon now familiar to science. The writer's syllogism is: the qualities of God are inconceivable; four or more dimensions are inconceivable; therefore the qualities of God are dimensional.

We must let faculties stay in their places. The five senses, discussing mind, are said to have reached an almost unanimous conclusion that because it could not be smelled, heard, tasted, seen or touched, that it did not exist. The dissident argued that it existed but was inconceivable. Mind looked on and finally said: Yes, I am inconceivable—to you; but I can be conceived by mind. And many other things mind can conceive which are also out of your purview.

So mind debates about soul and arrives at the conclusion that it either does not exist or is inconceivable. But soul knows soul and much else. And man is both soul and mind, but elects to live in the limitations of the latter and make that his sole self.

STUDENT

## The Channel and the Cup

RELIGION has talked much of Divine Grace, the receiving of Divine Grace, and to that extent has done well, telling of an actual possibility which anyone may realize for himself.

But yet the receiving is only part of the matter. What becomes of the Grace, the Breath, the Light, when it has poured into the receiver's soul? The current religious teaching has stopped there.

It is an efflux from Divine Thought, Compassion. It is, in a transcendental way, of the stuff or essence of thought, and when received it pulsates in the receiver's consciousness. What is he now to do with it? So far as it has been the current religious teaching that he should constantly repeat the effort of reception in order to secure entry into heaven, the place of origin of the Light, the teaching has done evil and enjoined selfishness.

The Light came to him to use, and as it came from Thought, by his thought he may use and spread it. Since it was the outpouring on him of Divine Compassion, he must himself in compassion outpour it again. Why shall not *his* thought and compassion become divine? Why shall not the Grace that has flowed into him flow on beyond? To those who do not believe in any such influx, there can be no talk

of an efflux. But those who do must surely see that they are responsible for the use of what they have received, that they are not to be cups but channels, that they are expected to work for the glorifying—"to the glory"—of *man*, and that they have been furnished with a real power that may run out along all the rays of thought. They will get its blessing as it passes, and this incidental share will be very full and rich.

Possibly there is a little heaven reserved for the *cups*; but *all* the heavens await those who have forgotten themselves in the work that may lie behind all that is done with hands, that need not be stopped even when hands fail from weariness or the body becomes palsied and bedridden.

STUDENT

## Mistaken Azotolatri

PROFESSOR CHITTENDEN'S now classic experiments on diet—on thirteen volunteers from the army, and eight university athletes—have now been elaborated and published as a volume, and are exciting general scientific attention. They mean that the existing diet tables in the physiology books must go by the board. These tables are almost self-confuting, and the experiments on which they were founded practically involved the result. A certain diet yields certain excretions; call the latter normal, work out from them the nitrogen, carbon, and hydrogen they contain, estimate these in terms of the food they resulted from, and you will have to call that normal. But you got the result by first calling the excretions normal.

That was not Dr. Chittenden's method. He kept reducing the diet of his subjects so long as their power of work and general condition was either maintained or bettered. As a matter of fact it was always the latter, and when he had reached a certain point of betterment he called that the normal. The conclusion was of course that we eat too much; but particularly too much of nitrogen-containing foods. We need about one-third of the nitrogen ordinarily considered necessary. The breaking down and excretion of the other two-thirds is a mischievous tax upon all the organs concerned. But as the breaking down products are stimulants we have learned to find them necessary and to confuse the constant and injurious stimulation with real vitality. Our nitrogenous or protoplasmic tissues waste very slowly and need little of their special stuff to replace them. That which is eaten in excess of that small amount is an exhausting stimulant. The outcome of the experiments, their moral, is that those who want to live a long time must learn to reduce their nitrogen accordingly, perhaps go through a period of a little depression, and finally emerge on their own level of clean vitality. By proper living, exercise, regular habits and so on, they can go much higher than the stimulant of excess nitrogen could carry them. The real rub, for excess-nitrogen eaters, comes with serious illness. The system demands its accustomed stimulant, yet digestion and assimilation may be too inadequate to supply it.

M. D.

# Archaeology

# Palaeontology

# Ethnology

## The Turkestan "Cradle" of Humanity

THERE are, as H. P. Blavatsky says, many cradles of the human race. The one most in favor just now among archaeologists is the arid Trans-Caucasian region including Turk-estan and adjacent places. Whether or not the ancient Americans also came from this cradle is not stated; and the same applies to the Polynesians. Undoubtedly there was a great center of civilization here; undoubtedly it broke up and dispersed; undoubtedly races now existing in Europe and Asia are descended from it. But to call it *the* cradle of the human race is going too far.

The region was once characterized by a great inland sea, of which the remains are the Aral Sea and salt lakes; a subject which has been recently dealt with in this review.

A Professor recently set forth "to seek here traces of the genealogy of the great civilizations of man, and to determine how the social evolution of the races was influenced by the changing natural surroundings." He began work at Anau near Askabad on the Persian northern border, and dug down through 170 feet of the accumulations of successive peoples. Near the top iron was found, and so this is called the iron age; further down there was no iron remaining, bronze being the only metal surviving this greater antiquity, so this was called the bronze age; and lastly he reached a stratum so old that even the bronze had disappeared and it had to be called the stone age. The inference is that the people in the lowest stratum did not have any bronze or iron, and the ones in the middle had bronze but not iron. It is also inferred that the later peoples were the descendants of the older. With these inferences (or assumptions) the Professor's theory seems to have been confirmed. STUDENT

## Dictionary of Egyptian Archaeology

IT is announced that Professor Breasted of the University of Chicago, the author of a recent work on ancient Egypt, has been called to Germany to aid in the compilation of the first inclusive dictionary of Egyptian history and archaeology; and that Dr. Reisner of the University of California has been appointed by the Egyptian Government as head of its excavations in Nubia.

It is good to hear that such a dictionary is to be made. We can trust the German compilers to be thorough and true to the facts, and it will be interesting to posterity to know what theories were held in these days. It is indeed time the results of archaeology were more systematized. May we hope for similar works in other archaeological departments, and then perhaps something of a co-ordinating kind embracing the whole field. It is also interesting to note that American archaeologists are duly appreciated in the scientific and scholastic world. Perhaps they may be able to sustain



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## SUBTERRANEAN PASSAGE AND ARCHES NORTHERN ASIA MINOR

American independence by evincing a greater freedom from crusted old notions than some archaeologists seem to have. T.

## The Name "America"

IT is really too absurd that school books should go on printing the fable that America was named after Vespucci. There is an article on the origin of the name in the *Granite State Magazine* (Manchester, N. H.) by George Waldo Browne. The writer, after describing the ancient Peruvian empire, which extended from the equator to Buenos Ayres, and from the Atlantic to the Pacific, points out that in the sacred book of the Peruvians this vast empire was known as Amarca, and had many localities with this word as a suffix, such as Cundin-Amarca, Caj-Amarca, etc. Vespucci, whose other name is here given as Albertigo (elsewhere it is Albericus), explored southwards while Columbus was making his expeditions. He published a description of his discoveries and became famous. Afterwards writers spoke of him in compliment as "Americus" Vespucci, according to a familiar usage of those times (and, it may be added, of these times also, as witness European titles of honor). A writer is quoted to the effect that:

There is no evidence that Vespucci named America. . . . If it had been named after him, it would most probably have been named Vespucci, after the surname, as is customary. Vespucci is called Albertigo, which shows that Amerigo was not his proper name. Columbus would have objected to this; so would his

friends. Proud Spain would have been insulted and would not have permitted this injustice to Columbus. . . . Why were other names given to the country many years subsequent to the suggestion to name it after Vespucci? Why was the name adopted after they knew that those who had made that suggestion had withdrawn it and explained the error from which it originated?

The magazine writer then goes on to analyse the roots of the word, Am-ar-ca, all of them common among the Incas and also having analogies in old European and Asiatic countries—a very important point in view of the teachings of Theosophy as to the ancient races which preceded alike the civilizations of the Old and New Worlds and as to the universality of ancient symbolic languages. STUDENT

## More Sayings of Jesus

A FARM in Egypt, or a piece of land that you have not previously disturbed, must be a fascinating possession. The whole of the civilized world is watching the point of your plough. A few months ago a native of Edfu in Upper Egypt was scratching away the stones from his land when he suddenly came upon a tomb-like structure full of manuscripts. It reads like the beginning of an Arabian Nights story. We expect to read that the manuscripts were in Solomon's handwriting and contained sigils and instructions for calling genii from the sandy deep. But they contained more really interesting matter. The manuscripts were unique ecclesiastical Coptic and Greek writings, some going back to the sixth century. And there are twenty-five leaves—twelve of them new to us—of the apocryphal sayings of Jesus, in Coptic, translated from a lost Greek original. There was also a sermon from a Fourth century bishop of Jerusalem, and finally a Nubian manuscript dealing with the life of St. Menos and the canons of the Nicaean Council.

Some such find as this may suddenly illuminate for us the first century or two of the Christian era and perhaps give us some very unexpected teachings of Jesus, of which the few Logia that have come to light are but the harbingers. STUDENT

Some such find as this may suddenly illuminate for us the first century or two of the Christian era and perhaps give us some very unexpected teachings of Jesus, of which the few Logia that have come to light are but the harbingers. STUDENT

## Extension of the British Museum

THE Foundation stone of the contemplated extensions of the British Museum was laid by King Edward on June 27th. This extension, made possible partly by Government provision and partly by private bequest, will provide storage space for the library accumulations (the Museum having a right to a copy of everything published in the British Isles), galleries for books and rooms for students, as well as additional space for collections of antiquities. When this and subsequent extensions have filled up all the ground now at the disposal of the Museum, it will occupy 13 acres. The value of this Museum is altogether inestimable, and needless to say the most careful precautions against fire are taken. Its annual expenses are \$550,000. STUDENT



# ✻ The Trend of Twentieth Century Science ✻

## Fluorescent Living Bodies

SOME recent experiments strongly suggest that living processes are connected with the phenomena of fluorescence. When solutions of quinine or other of the alkaloids of cinchona bark are exposed to light they can be seen to shimmer with a faint pinkish, yellowish or greenish tinge. There are many other bodies whose solutions give the same effect, called fluorescence. Bacteria or infusoria swimming in water contained in ordinary glass vessels and exposed to sunlight, are after considerable time killed. If the water contains a trace of one of the fluorescent substances, they are killed very quickly. But oxygen must be present. Ordinary glass keeps back most of the ultra-violet rays, which are very fatal to micro-organisms. If the glass used is quartz glass, which lets these higher rays through, the organisms are killed as quickly as if a fluorescent substance was present.

So far, these substances therefore seem to act like the violet light. If the sunlight, on its way to the fluorescent solution containing bacteria, is filtered through another glass vessel containing some fluorescent solution, the bacteria are not killed. The filtering solution therefore has absorbed and kept an invisible part of the light. And since fluorescent solutions will not kill bacteria unless there is oxygen present, it is assumed that they use the energy which they have absorbed from the light, in building up oxygen into ozone. Ozone is compounded oxygen, containing three atoms to the molecule instead of two. That third atom it readily gives up again in oxydising and therefore killing the bacteria. Ultra-violet light also has the power of raising oxygen into ozone. It will kill bacteria in water if oxygen is present. But it will also kill them in the absence of oxygen, probably by raising water,  $H_2O$ , into hydroxyl,  $H_2O_2$ . The second atom of oxygen in this compound then behaves like the third atom in ozone.

Ultra-violet light is just beyond the top of the visible spectrum. It is generally agreed that fluorescent substances change other light into ultra-violet light. But it is not yet settled whether they translate light which is higher than ultra-violet, downward; or light which is lower — red, yellow, and green — upward. There is evidence in both directions, and they may do both.

The connexion between fluorescence and living processes lies in the fact that the cells of living bodies contain fluorescent substances, and that in plants the chief of these is chlorophyll. These substances act as lenses, as it were concentrating the range of the spectrum into that area of it at which its building power can be used. Just as oxygen is raised higher, complexified, into ozone, so is the raw matter in sap, food, and blood, raised higher into organic stuff. But the pattern of the living stuff into which it shall rise is of course set by some that is already there superintending. Here we have light at work as builder — under supervision. Each tissue has to have light supplied to it in a special form, passed through a lens. Otherwise the light acts the other way

about, as destroyer. By using light in the latter capacity, Sir William Ramsay has degenerated copper into lithium. If he could find the right part of the spectrum, or of the supra- or infra-spectrum, he might do the reverse and raise lithium. STUDENT

## A Test of Life

IN the course of its gropings amid the phenomena of life, science may perhaps have discovered one set which definitely marks off the living from the not living. This set consists in the production of ferments. A ferment — for example pepsin in the gastric juice — is a chemical compound which has the power of causing changes in its environment without itself becoming changed. Pepsin will dissolve meat or white of eggs, and when it is removed from the solution it has caused, it is ready to begin again. More and more of the phenomena called vital are being found to be due to the presence of ferments made by the living cell. The cell does not, as it were, act personally, but creates an intermediary, an instrument. And it is the power to make this set of creations that might constitute a secondary definition of life. Raise the temperature of its environment a few degrees, that is kill it, and from being protoplasm it is now merely albumen. Chemically as it was before, it can now create no more ferments, though those which it previously created and stored may go on acting for some time.

As soon as chemists discovered that it was these ferments, some of them of known and relatively simple composition, which did the work of life, they were inclined to exclaim — and some of them did, and do — *Life is only an affair of chemistry*. If we cannot yet make these ferments in a test tube we shall soon. A well known biologist seems to think he has found the secret of life because salt will act on certain ova as does the male cell, starting their development. He forgets the life in the ova! And also that higher up the scale the male cell must itself come from a living organism because it has to carry half the heredity.

Chemists forgot that just as it was a *living chemist* making the ferments in the one case, so it is a *living cell* that makes them in the other. What are called the phenomena of life are secondary; the primary phenomena consist in the making of those ferments whose actions in respiration and so forth constitute the secondary.

It is quite lately that the yeast plant's power of producing fermentation in solutions of sugar has become known to be due to a ferment. Whilst this is going on, the plant takes a little of the sugar as its food, oxidising it just as we do. It also does this oxidising by means of ferments, just as we (probably) do. Some reserve store of the ferment exists in the cell. When the plant has been killed by raising the temperature of the sugar solution in which it is at work, both the fermentation and the oxidation go on for a while. Then the fermentation stops but the oxidation goes on. This is due to two kinds of oxidation ferments. When the temperature is raised still higher, those which

are organic are destroyed, but some little oxidation still goes on, due to stores of inorganic oxidation ferments. Finally these may be killed by still greater heat. STUDENT

## A Lunar Memory on Earth

SO extraordinary is the life-history of the *Palolo* worm that scientists have hitherto almost hesitated to believe the accounts. *This creature keeps accurate lunar time*. It lives in the interstices of the Polynesian coral reefs, and is more than a foot long by an eighth of an inch thick. Says Mr. Whitmee in the *Encyclopaedia Britannica*:

About three o'clock on the morning following the third quartering of the October moon they invariably appear on the surface of the water; generally in such quantities that they may be taken up by the handful. Soon after the sun rises they begin to break, and by 9 o'clock A. M. they have disappeared. The morning following the third quartering of the November moon they again appear in the same manner but in smaller quantities. After that they are not again seen till October of the next year. They appear thus to deposit their ova, which is done by the breaking to pieces of the female worms; the males also break in the same manner, the ova being fertilized while floating in the water. Thus the parents are destroyed in propagating their species. Year by year these creatures appear according to lunar time.

They keep two cycles, one of three years and one of twenty-nine years. In the short cycle there are two intervals of twelve lunations each, and one of thirteen lunations. These thirty-seven lunations bring lunar time somewhat near to solar time. But in the course of twenty-nine years there will be sufficient difference to require the addition of another lunation; the twenty-ninth year is therefore one of thirteen instead of twelve lunations. In this way they do not change their season during an entire century.

Professor Mayer, of the Carnegie Institution's Marine Laboratory at Tortugas, has experimented a little with these amazing creatures, partly to see if the tide had anything to do with their performance. By keeping them in tanks, where of course there would be no tide, but giving them their exposure to moonlight, the performance was as regular and precise as usual — showing that tide had nothing to do with the matter. But if they were kept in darkness, if their beloved moonlight was excluded, they remained quiet; nothing happened. And if the eggs are accidentally liberated even six hours before the proper moment in the moon's cycle, no fertilization takes place. So there is no longer any doubt about the matter.

But is it not a nice little pointer toward the fact of the earth's origination from the moon, instead of vice versa? They have retained the cycle of the mother planet and have remained loyal to it notwithstanding any changes it may have undergone since the birth and separation of the earth. The pointer has however not as yet been seen by any scientist.

The experiments also show that the moon's influence on the earth is something more than mechanical and that this influence definitely corresponds to the lunar phases. We may be grateful to the little *Palolo*. STUDENT

# Nature

# Studies

The American Forestry Association

THE following is a digest of a circular issued by the American Forestry Association:

President Roosevelt says, "The most vital internal problem of the United States is the forest question," and J. J. Hill says, "Irrigation and forestry are the two subjects which are to have a greater effect on the future prosperity of the United States than any other public question, either within or without Congress."

Wood and water are the two great needs. We are consuming wood three or four times as fast as we produce it; denuded hillsides means an alternation of destructive droughts and floods.

The Appalachian region claims most attention in these respects; it includes the White Mountains of New Hampshire and the great ranges of the South, touches the States of Maryland, Virginia, West Virginia, Pennsylvania, North Carolina, South Carolina, Georgia, Alabama and Tennessee, and affects the entire Ohio Valley. The Southern Appalachians contain the heaviest and most beautiful hardwood forests of the continent, providing wood that cannot be obtained elsewhere. Under the present conditions they would be commercially exhausted in from ten to thirty years. In northern New Hampshire 84,000 acres have been made barren in fifteen years, and many towns and cities have collapsed from the exhaustion of the forests.

In the White Mountains rise the Connecticut, Merrimac, Saco and Androscoggin, watering all the New England States except Rhode Island; and in the Southern Appalachians rise the important rivers which water the Southern States. The populations and industries supported are vast. Owing to destruction in the White Mountain forests the Merrimac Valley suffers droughts and floods, silt is collecting in the Connecticut and navigation is impeded.

The rainfall on the Southern Appalachians is second in volume only to that of the northern Pacific coast. Eight inches have fallen in eleven hours, 31 in a month, and 105 in a year. This affords immense water-power, but with the forest cover removed it becomes destructive — not productive. Over \$18,000,000 worth

of property has been destroyed in a single year by floods.

The erosion caused by the floods chokes up rivers and harbors with sediment and necessitates great outlay in dredging. It also rapidly destroys the scenery of the mountains.

Building on sand is foolish. We are doing worse. In destroying our forests, water-powers, rivers, harbors and fields, we are undermining the basis of our national wealth. We are squandering our birthright, we are wasting our heritage, and robbing our children.

The destruction of resources has played a large part in the fall of empires. Before the forests of Lebanon were destroyed, Palestine supported in affluence 10,000,000 people. Syria maintained a multitude of prosperous cities; but its forests were destroyed about 2650 B. C., its soil disappeared, and the civil-

ization decayed. The same thing can be traced in other ancient empires.

The question for us is national; States having forests will not preserve them for the benefit of other States, and those having no forests are powerless. The nation must act. Sixteen Western States and Territories, with a population of 10½ millions have over 144 million acres of national forests; the remainder of the States, with a population of 73½ millions, have none.

As a people, we are overwrought. Modern life is too strenuous. The ever tense bow weakens or breaks. The gospel of work should alternate with the gospel of relaxation.

Nowhere can we rest as in mountain forest, by stream side, in touch with nature. The Appalachian-White Mountain forests are within twenty-four hours of sixty million people. What wiser investment than to preserve these forests, surpassingly beautiful, as a place of national rest and recreation?

Resolutions and memorials to Congress, favoring the establishment of forest reserves in the Appalachians and White Mountains, have been passed by a large number of associations, and a bill appropriating \$3,000,000 to establish such reserves was passed in the Senate at the last session of Congress with no dissent. E.

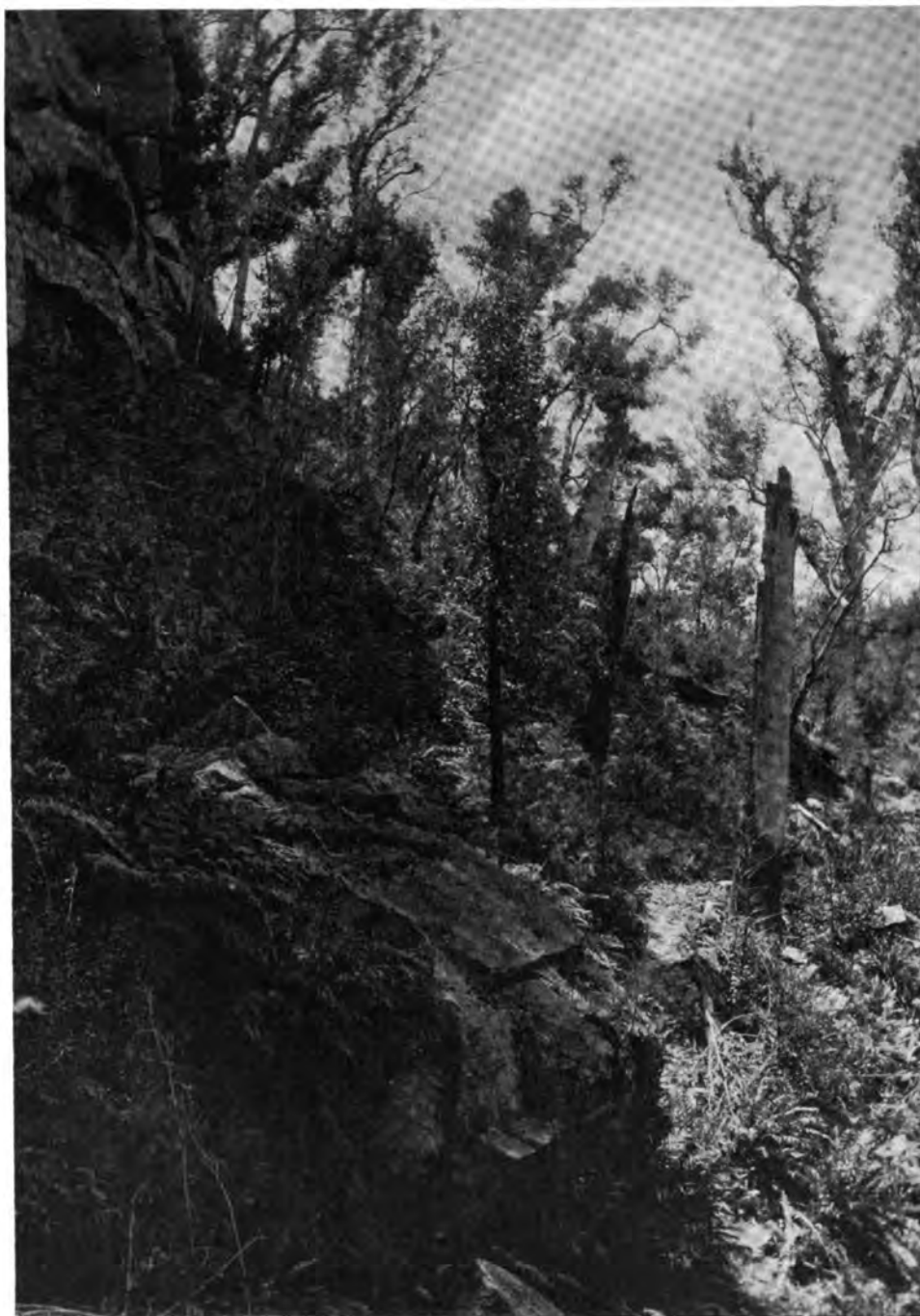
## Streams Choked by Lilies

IN south Louisiana the streams are choked with the annual plague of water-lilies, which grow in such luxuriance as to prevent navigation and thus cause great loss.

Some lumber manufacturers, in view of the menace to their log booms, tried towing the lilies to deep water with a fleet of powerful gasoline boats, but without final effect. H.

## Nightingales and Scotland

IT is said that a century ago a Scotsman tried to acclimatize nightingales in his country. For this purpose he commissioned a dealer to purchase eggs at a liberal price and engaged a number of people to guard robins' nests in places where they could be reached. The eggs were transported to Scotland and placed in the robins' nests, from which the original eggs had been removed. The young nightingales were duly hatched and reared by their foster mothers, and in September they migrated as usual. But they never returned to the land of their birth. T.



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SCENE IN A NATURAL AMPHITHEATER, BUNDANOON, N. S. W., AUSTRALIA



**S**WEDEN is becoming more and more known for the natural beauty of its scenery and each year shows an ever increasing stream of tourists pouring in to enjoy its charming coast, woods and lakes, its grand waterfalls and its vast mountain ranges in the northern provinces within the borders of the eternal snow, where in summer-time the sun does not set. All these varying scenes have their own special charm and reward the admirer with an added inner strength in some way or another. But there is one spot which affords something more than a gathering of inspiring natural beauties—although even these are abundant, joining the milder climate and fertile soil of the south with the exquisite day-lights of the snow-mountains. It is a favored spot, touching the visitor's soul and arousing vague memories in the world of intuition.

This spot is Visingsö, truly called "The Pearl of Sweden," lying in Vettern, the lake of the mysterious water and mystic depths. Setting foot on the island the visitor cannot fail to perceive that it has a life of its own, a life that is influencing him in a new way. The people living there have many legends and strange sayings, told, however, only to the listener who is sympathetic and respectful; and according to these both the island and the lake are, as it were, living beings, united and yet opposite. In the silence, they say, the old struggle between light and darkness is raging, the dark forces living in the depths of the water and making their vain but recurrent attacks on the island.

The names are significant. *Vising* means the son of a wise man, or of one who points out and leads the path; *Vette* means a kind of elf or ogre.

Visingsö is most interesting in every way. Its geology is a mystery, not yet solved, and is classed by scientists in a group of its own. Built up of slates and sandstone in which

## Visingsö: the Pearl of Sweden

and how the gods were busy at this border to hold them at bay.

The gods must let the cycles have their time, but they were near the people in order that the dark forces should be checked in their attempts to gain more land.

And indeed Visingsö seems to have had a close connexion with the gods and to have been considered in the past a sacred place. Archaeological remains and old traditions show the places for sacrifices, the grove with its holy well and several huge stones. One of these stones is in shape a regular pentagon, with plain surfaces, five feet in height, while each side measures fifteen feet. The ground is covered by mounds in a multitude of vast stretches, that give the strong impression of a sacred ground in which it was the highest honor to be buried. The best thoughts and aspirations of the strong and leading minds of these remote times are connected with Visingsö, as well as the worship of the mass of the people, no doubt an inheritance not left to the winds. On the ancient *thingvall*, or place of the Assizes, are still three circles of huge stones, each numbering nine.

These ancient golden days of Visingsö must have been before Upsala came to stand forth as the center of worship and place of meeting for the whole people at the beginning of Swedish history, so far as known. Visingsö seems to be as the gateway leading to the great unknown, which lies beyond and before recorded history, and which is so fascinating because of the links with the primeval Aryan home which it must contain—and surely soon must yield in order to dispel the clouds and give the people a firm base for future work on spiritual lines.

When Visingsö is named for the first time in history, we are already at the end of the Viking period. The ancient dynasty in Upsala, descendants from the gods, becomes extinct, the sacrifices cease, and the old gods, Odin with his sons and relatives, give way to



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### VISINGSÖ

THE ROYAL FOREST IN EARLY SPRING  
ONE MILE N.E. OF KATHERINE TINGLEY'S PROPERTY

marks of the wavelets of the sea that once spread over it can be found, there is, however, not one trace of life in the form of petrifications as in other similar formations. And the border of ice in the late glacial epoch seems to have run just north of the island, leaving it free and uncovered. The old myths have many tales of these attacks by the frost-giants,



the religion of Christ. Visingsö is in the hands of the new royal families, who took possession of the throne in the middle of the eleventh century, and the kings then chose Näs castle on the island as residence, instead of Upsala. And so it continues to be during these turbulent times, until at the end of the thirteenth century Christianity is firmly established in the country. Then it again sinks back to lie for centuries in quiet silence.

The last period of this (the thirteenth) century is of special interest, as the powerful rulers of Sweden then laid the strong foundation for the new order of things through laws and regulations, and made the people feel for the first time as one people instead of many separate families. The last king was the promoter of chivalry in Sweden, which was such a lever for good in the following dark times.

It is in the glorious days of King Gustavus Adolphus and Queen Christina that Visingsö next awakens to a new period of splendor in another way, and surely one that was most needed for the country. The island and most of the neighboring provinces are then owned by Earl Per Brahe, the most illustrious man in Sweden, except the great politician Axel Oxenstierna. Earl Brahe was an intimate friend of the great king, and for half a century he stood at the head of state-affairs as Lord High Chancellor. He was an ardent worker for the promulgation of knowledge, and what he did in this respect for Finland, as its governor, stands as a monument for all time, and has given him the title of a father of that country. His most loved retreat was Visingsö, and his castle, Visingsborg, was known for its singular beauty and for its treasures.

There the great Earl carried out his favorite plans in a school, which was so remarkable for its aims and constitution that endowed with many donations from his private domains it should have been able to stand through ages. Music was one of the principal subjects in this wonderful and practical school, and it was the only one in Sweden to admit girls as pupils. It was Per Brahe's treasure, as can be seen by his last will, in which he, in case of troubles arising, intrusts the school to the care and protection of the king, that it may be maintained in perpetuity. In connexion with the school he founded a press on Visingsö, from where books were issued, and an unusually well-stocked library.

Soon after the Earl's death, however, there came a crown reduction and the island was confiscated by the government. The school and its domains were left undisturbed; but, lacking his strong guiding hand it sank into insignificance. A hundred years ago it was dissolved by the Diet and its property divided among two other schools in the same province.

Visingsö has been lying quiet and unnoticed for the last two hundred years. In its pure silence the effects of the active life that existed during Earl Brahe's time have melted and joined the ancient store of force. Thoughts are living things and the aspirations attached to this beautiful place are not scat-

tered nor destroyed; they need only a touch of the master-hand of one who understands the realms of real life to be awakened and turned into activity through a new instrument and in a new way.

It is no mere chance that the poet who, through his solid and true character and noble work, helped the Swedish youth during the difficult materialistic years of the closing century, Viktor Rydberg, was born at Lake Vättern and as a boy always had before him this view of Visingsö swimming in the sky-like waters. Often he relates how dear this place was to him and how it influenced him by arousing his intuition.



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#### VISINGSÖ: A BIT OF THE ROYAL FOREST

HALF MILE NORTH OF THE PROPERTY PURCHASED BY KATHERINE TINGLEY

#### THE AZURE

Translation from the Swedish of V. Rydberg by Professor Per Fernholm, writer of the article on these pages

THOU wonderful  
Mysterious clearness,  
Thou heavenly blue,  
That, smiling,  
Descends to me  
And lifts my soul  
To cool spaces  
And sacred quiescence!  
Thou sweet Nirvana,  
Where, bathed in purity,  
I myself breathe  
In infinity,  
But, gathered again  
In an inhalation,  
Filled by wistfulness,  
Again sink back  
In the dust of earth!

I feel thy kinsman, Thou heaven born!  
To Aryan blood, the purest and the oldest,  
To Sweden a friendly Norn destined me.

My people bear as symbol of their lineage  
Thine azure in their children's open eyes  
And azure in thine honor-crowned colors.

Today Sweden's greatest poet and author, Verner von Heidenstam, also born at the lake, has his home upon its shore, and in his turn helps the youth of his nation toward higher ideals. In splendid historical novels, filled with pictures from the olden times, he brings forward the ancient valor and nobility. Thus he has painted the life of Saint Birgitta, most illustrious of Swedish women, who did her

principal work at Lake Vättern, and who is so closely connected with this vicinity.

In *The Secret Doctrine* Helena Petrovna Blavatsky states that Sweden and Norway were a part of the Lemurian continent and also of Atlantis; and she says further that the god Odin was one of the Helpers of Humanity, one of the greatest, as the continent to which he and his race belonged was one of the most ancient; and that the day when this will be recognized and revealed lies in the near future.

Will Visingsö prove to be the gate leading to a more glorious life, where some of the veils of the past can be lifted, showing it as the link with a glorious past, making the people feel their responsibilities for the inheritance which has come from such a pure source? If they do, then the heart of Sweden once again will beat in harmony with the great heart of the world, then it will arouse the ancient warrior spirit and a higher balance of mind in its people, that they may carry out the highest ideals and plans. Then there will be work in the near future, a work full of joy, demonstrating that life is joy and purifying, strengthening — and the Light will shine forth from one more newly awakened ancient stronghold, until the peoples of all the earth share in the joyous song of the New Life.

#### A SWEDISH STUDENT IN LOMALAND

THE correspondent of an Eastern journal writes the following, from Plympton, Mass. H. H.

Famed as the home of Miss Deborah Sampson, the "bravest girl of the Revolution," who, dressed in her brother's clothes, fought the red coats as "Bobbie Shurtleff" and was twice wounded, this picturesque little town is arrayed in fresh pride tonight, for with bright bunting flying, patriotic eloquence echoing and former residents gathered by the thousand from all parts of the country for the festivities, the 200th anniversary celebration of its incorporation was enthusiastically opened today.

Interest naturally centered about the little white cottage which was the home of the brave Deborah, and the monuments which have been set up to perpetuate her memory. The other points of rich historical import, however, in which Plympton abounds, had their throngs of Pilgrims. All were appropriately marked for the celebration.

This morning the returned sons and daughters and other guests were given a reception in Union Hall at Plympton Green. The rest of the day was devoted to pilgrimages and family reunions. All the residents of the town kept open house. . . .

Plympton is justly proud of her patriotism.

THE following recently appeared in a California paper: H. H.

The feminine direct descendants of the famous Aztecs are tiny creatures, exquisitely formed and refined in feature. They carry the head with the upbearing grace of the full blooded Indian; their skins are not red, but a clear, smooth copper color that shines like gold in the sun; their hair is coarse and black as ebony, and they are decorated with bright feathers and gay ornaments. These women make the most wonderful pottery that comes to us from Mexico, for they have kept the old Aztec forms and decorations in their art, and they also weave wonderful baskets and do exquisite embroidery.

# OUR YOUNG FOLK

## A Râja Yoga Musicale

THE scene shown in the cut on this page will be well remembered by all those who have been present at a musicale in the Râja Yoga Academy in Lomaland. For it is in the beautiful Rotunda that the concerts and musicales are often held, and here also that the young students of the Isis Conservatory meet to do honor to their friends on special occasions when musicians from other parts of the world pay them a visit.

Very inspiring to all are these occasions, for the artist nature easily finds free expression in this home of beauty and harmony. The rows of flower-wreathed girls in white, ranging from tiny two-year-olds to those who are just crossing the threshold into young womanhood, the Lomaland laddies with their wee violins, a gallant company of promising musicians; and the tall manly boys who are head and shoulders over various companies of happy-faced younger lads, make a picture that fills the heart with joy even before the music begins.

And when the music does begin the hearers have an opportunity to see what progress can be made in a very short time by young folks who have the good fortune to study music according to the Râja Yoga method. Even the beginnings are interesting; for it is the tiny tots who are making the beginnings, as well as some of the older ones; and they show so plainly the delight they feel that it is clear that love of music and the urge to learn it have already been awakened in them by the beautiful life in Lomaland.

How gaily the chorus of little girls step to the music of their action-songs! How cheerily the orchestra strikes up the national airs of the different countries! A great hope is stirring in these young hearts. The flags of all nations look down upon them as they sing and play; and Harmony, the Brotherhood life on earth, peace and progress to all nations, is part of the message that is sent out to the world by the Lomaland music. STUDENT

### Arc Lamps

WHEN two bodies carrying a current of electricity approach each other near enough the current jumps across, making a flash and giving an intense light. This is called an arc. Now how could this be brought into use? Many were the theories and many were the minds working at the



Lomaland Photo. and Engraving Dept.

A MUSICALE IN THE ROTUNDA, RÂJA YOGA ACADEMY, POINT LOMA

problem, which involved not only the question of the burner, or carbon sticks or candles, but the lamp-machine to make these carbons do certain necessary things—all of which being properly done, a light of great brightness must result.

Kerosene oil is derived from the black, thick tarry substance they pour on the roads to oil them, and other things are also produced from this oil, the last remaining product being a black coke called *carbon*. This they grind up and compress into sticks like the one you drive your hoop with. They press the powder so hard into the molds that it becomes one solid mass as firm as stone. These carbon sticks they plate with copper.

Two of these carbons are fitted into a lamp, one above and one below, so that the points almost meet. The lamp is arranged with wheels inside so that these points keep moving slowly towards each other as the points gradually burn away under the intense heat. Wires being attached and all in readiness, the current is turned on, and with a hissing noise the arc or flash forms as it leaps from one point of carbon to the other, and the light is made! These carbon sticks are made of sufficient length to burn the entire night. It would be hard to burn these in an ordinary fire; in fact it takes the intense fire of electricity to gradually destroy them. Much trouble was had with these carbons until the idea came into the head of a man named Brush to coat them with copper, which was done by dipping the

carbons into a bath of copper through which an electric current passed, thus depositing a very thin film of copper on each carbon. No more trouble was experienced and carbons were now made that burned with a precision and regularity that left nothing to be desired.

Arc lamps are used out of doors in snowy, stormy weather, and in larger factory buildings, in cellars, down in the mines hundreds of feet below the surface, and in hundreds of other places.

The arc-light has proven useful in the arts and manufactures, beautiful photographs being taken by means of this light without the aid of the sun. It is now as easy to take one's picture at midnight as it is to take it in the middle of a bright day.

Arc-lights are also hoisted on great masts and shed their light around upon the ground below, a most useful thing for streets and parks.

C. C.

### Facts Worth Knowing

WHAT a powerful weapon a swordfish has! When the workmen were mending parts of a great ship that had been sailing in waters where the swordfish live, they found one of these swords sticking into the timber. The swordfish had struck the ship with such force that his sword had gone through eight inches of the outer frame of the ship.

WARREN County, Tenn. is the oddest shaped county in the United States. It is as near a perfect circle as any division of land could be.

# THE CHILDREN'S HOUR

## A Starlight Story

IT was a warm summer evening. Grandmother sat at her favorite window overlooking the sea, with little Alice on a stool at her feet, getting her dollie ready for bed.

"Grandmother, where are the boys?" asked Alice suddenly.

"I do not know, dear," answered her grandmother; "let us go and look for them."

Hand in hand they went out in the garden. There, prone on their backs, lay Ned and Tommy, gazing at the sky.

"What are you doing?" asked Alice, running to them.

Ned raised himself on his elbow and said, "Oh, grandmother, teacher told us today that if we wanted to gain an idea how fast the earth revolves, we should watch the stars vanish in the ocean; and we have been watching that bright star that is just about to disappear. See! Just a little while ago it was away over our heads."

"Do all the stars go into the ocean?" asked Alice.

"No," answered Ned, "the stars do not really go into the ocean, of course, but the earth turns around so fast they seem to vanish in the sea, just as the sun seems to set in the sea."

"But all the stars do not do that," broke in Tommy. "The Great Bear and the Little Bear never set."

"That's because we live in the north, and the earth only moves east and west, so we can always see them."

"There is an old Grecian legend about the Great Bear and the Little Bear," said grandmother.

"Oh, tell it to us," cried all the children at once. Tommy brought a rustic chair for his grandmother and out under the stars, with the children sitting on the grass, grandmother began:

"Once upon a time there lived a beautiful and good woman, named Callisto. She had a very happy disposition and so loved everything in Nature, that whenever she went for a walk, the trees and the flowers and the birds and the brooks seemed to be happier because she was out. Everybody loved her and her little son Arcas."

"Oh, had she a little boy?" interrupted Alice.

"Yes, dear; and he was very much like his mother. Well, in those days it was not thought strange for the gods to appear on the earth and to take an interest in people and their affairs. One, the goddess Juno, who was the wife of Jupiter, was very jealous, and because Callisto was so beautiful and beloved, Juno could not bear to look at her.

"One day, Callisto was walking in the forest, happily singing as she went along, and whom did she meet but Juno? At the sight of Callisto's happy face, all the jealousy in her



Lomaland Photo. and Engraving Dept.

SCENE ON THE RIVER GEFLE, SWEDEN

## RIDDLE

(The Moon and Stars)

O'ER a spacious pasture go  
Sheep in thousands, silver-white;  
As to-day we see them, so  
In the oldest grandsire's sight.

They drink, never waxing old,  
Life from an unfailing brook;  
There's a shepherd to their fold,  
With a silver-horned crook.

From a gate of gold let out,  
Night by night he counts them over;  
Wide the field they rove about,  
Never hath he lost a rover.

True the Dog that helps to lead them,  
One gay Ram in front we see:  
What the flock, and who doth heed them,  
Sheep and shepherd,—tell to me?  
—Johann Christoph Friedrich Schiller

nature rose up so strong that Juno did a very cruel thing. The gods had magical powers, and Juno raised her hand and uttered a few magical words, and lo! in a moment Callisto was turned from a beautiful woman into a great shaggy bear.

"Poor Callisto rushed into the forest to find a hiding place; for though her body was like a bear's, her thoughts and feelings were still human. Not only did she fear the wild beasts of the forest, but she was afraid to meet people she knew, for they could not very well recognize her in her new form. She wandered about the woods, eating nuts and berries, and hiding in caves, or behind trees, whenever she heard the sound of footsteps. Life had lost all joy for her; she often thought of her little son Arcas, and wondered, as any mother would, what had become of him."

"What did become of him?" asked Tommy.

"Well, Arcas grew to be a tall fine boy and loved to hunt in the woods. One day, he took his bow and arrows and while roaming about in the forest, suddenly he came upon a small clearing, and there he found himself face to face with a great shaggy bear. It was Callisto,

and although it was many years since she had seen Arcas, she recognized her son in an instant. How she longed to speak to him you may imagine, but she knew her growling would only frighten him, so she could only look at him steadily.

"Arcas felt a strange terror come over him when he saw the animal stare so strangely and sadly at him. Of course how could he know it was his mother? He drew his bow and was about to aim an arrow at the bear, when suddenly Jupiter appeared. Jupiter had always loved Callisto and had grieved for the wrong his wife had done to one so good and gentle. To make up

for Juno's cruelty, Jupiter now changed Callisto and Arcas both into bright, shining stars, and put them into the heavens where they would shine forever."

"Did Juno know about it?" asked Ned, eagerly.

"Yes," answered grandmother, "and I am sorry to say that Juno was very angry when she saw the new stars shining in the sky, for though she had robbed Callisto of her human form, Jupiter had made her and her son far greater than human beings. Juno went to Neptune, the god of the seas, and asked him to grant her a favor—never to let the Great Bear and the Little Bear enter his ocean palace. Neptune promised, but Jupiter had foreseen this and had given them a place where they would always be seen in the heavens; and from that day to this, the Great Bear and the Little Bear have never set—that is, they never enter Neptune's ocean palace."

"Callisto was rewarded for all she had suffered from Juno's cruelty, wasn't she?" said Ned.

"Yes," said grandmother; "no one can do any one else any real harm, not even a god. We may suffer a while for another's wrongdoing, but if we are good and true ourselves, we shall always come out bright and shining in the end. That is because we are ruled by the good and just Law."

"Then no matter what happens to us, all we have to do is to trust in the Law, if our own conscience is clear, isn't it?" said Tommy thoughtfully.

"Yes, my boy," answered grandmother. "And now, children, we must go indoors, for it is time little folk were in bed." ESTRELLA

BABY condors take a long time to learn to fly. They stay in the nest for a year.

A FOUNTAIN of soap bubbles! Imagine the beautiful effect in colors when the sun shines on it, and at night when artificially lighted with colored fires. How is it done? With a machine so arranged that 20,000 soap bubbles a minute may be blown with coal gas and sent up into the air. It is an English invention.



# The Theosophical Forum in Isis Theater

S a n D i e g o C a l i f o r n i a

## LAST SUNDAY EVENING AT ISIS THEATER

Mr. C. J. Ryan speaks on "Some Paradoxes of Modern Life" and Points out Some of the Inconsistencies between Professed Beliefs and Practices

"SOME Paradoxes of Modern Life," was the subject of a lecture at Isis Theater last night by Mr. C. J. Ryan, under the auspices of the UNIVERSAL BROTHERHOOD AND THEOSOPHICAL SOCIETY. The speaker believed that the most startling paradoxes were "those arising from the inconsistency between the alleged mainsprings and ideals of public and private life and the actual practice." Among such he mentioned a number where practice did not conform to professed religious and moral beliefs. An illustration is quoted as follows:

"There is another paradox that we cannot overlook. What is that ugly deed those persons are trying to hide behind the cold stone wall of that gloomy penitentiary—a deed that must be too shameful to be done openly? Can it be they are killing one of their Christian brothers, and that no protest is being made by the professed minister of the religion whose Founder commanded his followers: 'Thou shalt not kill'? Capital punishment is the outcome of profound ignorance of the real nature of man, of utter materialism, of the expediency of laziness. Capital punishment appeals only to the lowest interest; the reform of the criminal is not considered, and though he is bundled out of the way as a supposed deterrent the constant increase of murder shows it is a failure. But the paradox of capital punishment is specially absurd in view of the orthodox conception of a hereafter, for if the criminal has been converted and is a reformed character before his execution, as we frequently hear, is not society losing a desirable citizen, and if not, what right have those who believe in eternal punishment to thrust out an unregenerate and take away his only opportunity to repent and save his soul?

"Theosophy tells us that the only way to kill a criminal is to kill out the evil nature that has taken control, even though it be a more laborious task than the brief horror of the gallows, for the soul is untouched by the hangman's rope, and the murderer, burning with revenge against society, is thrust into a condition only a very little removed from earthly consciousness, where he can and does inject evil thoughts into susceptible minds hesitating on the brink of crime."—*San Diego Union*

THE meeting of the UNIVERSAL BROTHERHOOD AND THEOSOPHICAL SOCIETY at Isis Theater last Sunday evening, was addressed by Mr. C. J. Ryan, his subject being: "Some Paradoxes of Modern Life." In part he said:

"Webster defines a paradox as a proposition contrary to received opinion or seemingly absurd, yet true in fact; and before touching upon certain of the principles of Theosophy, which, when adopted by the world at large, will make short work of the paradoxes of modern life, it will be well to glance at a few of these incongruities, which would be a source of amusement if they were not so menacing.

"Perhaps the most startling paradoxes a visitor, from another planet say, would notice, would be those arising from the inconsistency between the alleged mainsprings and ideals of public and private life and the actual practice. He would find that certain ancient books and teachings, believed or at least openly proclaimed to be divinely inspired, are upheld by the nations of Christendom to be their guides, and that

some, if not all of these nations boast that their power and prosperity is due to the carrying out of these principles; he would find an immense army of persons supported for the exclusive purpose of teaching them, and many millions of money and a great deal of splendid energy, unselfish devotion and heroism on the part of enthusiasts being spent to induce certain other nations which have not kept up in the race for material supremacy to adopt the dogmas of Christendom. Although western nations have been anxious to mind other people's business, in spiritual concerns at least, can we say that their own acts and lives have, during all these centuries, shown more than a rudimentary assimilation of the A. B. C. of the essentials of Christ's teachings? Is it certain that the main divisions of his followers even agree among themselves as to what are the essentials of Christianity?

"Illustrations of the paradoxical conduct of nations in large affairs are only too handy. For one instance, simply turn the attention to the utter failure of humanitarian efforts to obtain active interference with the brutalities in the Congo, owing to the danger of provoking possibly greater evils through the jealousies of the great powers of Christendom.

"Another paradox is the exploitation of children in the name of business, the cruelty so many suffer from overwork and competitive overstrain depriving them of the rights of healthy happy childhood. Competition in place of co-operation is ingrained into us from childhood, and even the East is becoming a victim to its virus from the supposed need of self-defence against the Christian nations.

"One of the most ghastly paradoxes of the age is the increase of suicide among the young, which is attributed largely to competition. In spite of palliations, in the past thirty-seven years self-murder of children has more than doubled, and the authorities believe half the cases are not reported, in order to spare the feelings of the parents. Mr. McDonald, the president of the third International Congress of Anthropology, says, 'Suicide is more frequent among boys than girls. The struggle for existence is more acute for boys. The excessive ambition of parents affects the boys more than the girls.' And he adds this remarkable statement, which is worth close attention: 'In the end of the school-year vanity and fear of punishment may have produced their results.'

"In the Rāja Yoga schools, now being established successfully in many countries, there is no selfish competition. Emulation is the key of progress, and the teachers in those schools who are working out Katherine Tingley's plan have no cause to be ashamed of the results. When trained early the unspoiled intelligence of the majority of children responds to the efforts made for their development without the unnecessary and unwholesome spur of reward at the expense of others. Early childhood is the time when the lessons of either selfishness or brotherhood are impressed indelibly, and it is then that the future happiness, or the reverse, of each man or woman is assured, for peace of mind does not depend upon 'bread alone.'—*San Diego News*

## Theosophical Meetings

PUBLIC Theosophical Meetings are conducted every Sunday night in San Diego at 7:30 at the Isis Theater, by students of Lomaland assisted by children of the Rāja Yoga School. Theosophical subjects pertaining to all departments of thought and all conditions of life are presented. Excellent music is rendered by students of the Isis Conservatory of Music of Lomaland, and Theosophical literature may be purchased.

## The Land of Mystery

(By H. P. BLAVATSKY)

(Reprinted from *The Theosophist*, vol. 1.)

(CONTINUED FROM LAST ISSUE)

WHENCE come these hundreds and thousands of people, who are buried at Ancon?

Time and time again the archaeologist finds himself face to face with such questions, to which he can only shrug his shoulders and say with the natives, "Quien Sabe?" who knows?

Dr. Hutchinson writes, under date of Oct. 30, 1872, in the *South Pacific Times*: "I am come to the conclusion that Chancay is a great city of the dead, or has been an immense ossuary of Peru; for go where you will, on mountain top or level plain, or by the seaside, you meet at every turn skulls and bones of all descriptions."

In the Huatica Valley, which is an extensive ruin, there are seventeen mounds, called "huacas," although, remarks the writer, "they present more the form of fortresses or castles than burying-grounds." A triple wall surrounded the city. These walls are often three yards in thickness and from fifteen to twenty feet high. To the east of these is the enormous mound called Huaca of Pando. . . and the great ruins of fortresses, which natives entitle Huaca of the Bell. *La campana*, the Huaca of Pando, consisting of a series of large and small mounds, and extending over a stretch of ground incalculable without being measured, form a colossal accumulation. The mound "Bell" is 110 feet high. Towards Callao, there is a square plateau (278 yards long and 96 across) having on the top eight gradations of declivity, each from one to two yards lower than its neighbor, and making a total in length and breadth of about 278 yards, according to the calculation of J. B. Steere, of Michigan, Professor of Natural History.

The square plateau first mentioned at the base consists of two divisions . . . each measuring a perfect square 47 to 48 yards; the two joining form the square of 96 yards. Besides this is another square of 47 to 48 yards. On the top returning again, we find the same symmetry of measurement in the multiples of twelve, nearly all the ruins in this valley being the same, which is a fact for the curious. Was it by accident or design? . . . The mound is a truncated pyramidal form, and is calculated to contain a mass of 14,641,820 cubic feet of material. . . The "Fortress" is a huge structure, 80 feet high and 150 yards in measurement. Great large square rooms show their outlines on the top but are filled with earth. Who brought this earth here, and with what object was the filling-up accomplished? The work of obliterating all space in these rooms with loose earth must have been almost as great as the construction of the building itself. . . Two miles south, we find another similar structure, more spacious and with a greater number of apartments. . . It is nearly 170 yards in length, and 168 in breadth, and 98 feet high. The whole of these ruins . . . were enclosed by high walls of adobes—large mud bricks, some from 1 to 2 yards in thickness, length and breadth. The "huaca" of the "Bell" contains about 20,220,840 cubic feet of material, while that of "San Miguel" has 25,650,800. These two buildings with their terraces, parapets, and bastions, with a large number of rooms and squares—are now filled up with earth!

Near "Mira Flores" is Ocheran—the largest mound in the Huatica Valley.

(CONTINUED ON PAGE 14)

# Art Music Literature and the Drama

## At Visingsö — Katherine Tingley's Râja Yoga Center in Sweden

(From an address recently made before the Lomaland Lotus Group by Professor Per Fernholm, a Swedish member of the U. B. & T. S., now resident at Lomaland, and connected with the educational work of the Râja Yoga Academy.)

ABOUT Visingsö, the new Râja Yoga center in Sweden, as I have been there many times and was, in fact, born at Lake Vettern in which the island lies, it is a great pleasure to try to give you some faint conception, as it is nowadays; particularly at this season, just at the time when Mrs. Tingley is visiting the spot.

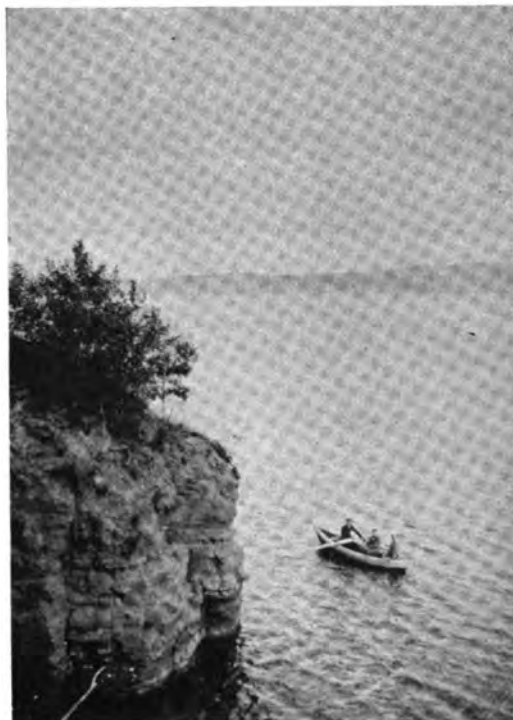
Already you have heard of its legends, dating from ancient times, and in the CENTURY PATH you have recently read a story of Lake Vettern. I will therefore turn to other points of interest.

The city of Jönköping, with a population of 30,000, lies just at the southern end of Lake Vettern. One who reaches this place from the west will get a view of Visingsö half an hour before reaching the city. The railroad runs here some 400 feet above the lake, and the view is superb. The lake has high and wooded shores and its water is so light and transparent that most often you can hardly decide where, on the northern horizon, the lake ends and the sky begins. Visingsö, therefore, often looks as if floating in the air, and in the prevailing beautiful lights it is a sight that thrills the heart as when you perceive something specially beautiful or wonderful. Among the thousands of tourists who every summer visit Vettern and Visingsö, such expressions of delight are common, showing that they cannot but feel something of its strange, soul-inspiring force.

Lake Vettern is 75 miles in length, and about 10 miles wide. Visingsö lies 15 miles from Jönköping, in the very midst of the lake. It is reached by a pleasant trip of an hour and a half on a large boat.

During this trip you cannot fail to observe two large mountains, one seven miles south from Jönköping and named Ta mountain, and the other and larger, Om mountain, situated 18 miles north from Visingsö. It is curious to observe these names, as they are not Swedish. Om is the first and the holy letter in the ancient Sanskrit language and Ta suggests the Egyptian. The mountains look like two Guardians of the lake.

Visingsö lies in the water in shape like an enormous fish, with its head to the south. It is almost perfectly plain, but being more than a hundred feet high on the southern part, it is only a few feet above the water at the extreme north. It is of quite the same size as Point Loma, some eight miles long and two wide. The boat lands on the east side in the middle of the island. And here you are at once removed to old times by the beautiful ruins of a castle, that of Earl Brahe, who founded a school there some centuries ago. Poplars,



VISINGSÖ: SOUTH-EAST SHORE

oaks and all kinds of shrubs and flowers now grow on the inside of the walls as well as on the outside, and the spot is most picturesque.

From there you will have to drive more than two miles south to reach Mrs. Tingley's pro-

You will see them all the way from here. Again the road crosses a small forest of oak and beech and at once you are at the end of the Royal Forest, and there to the right is the property now owned by Katherine Tingley.

It is beautiful here with the clean and open view east, west and south. There are only three villages on this side of the forest and the small houses are nearly concealed in the foliage of the fruit trees which are to be found around every one. The forest stands as a protection against the northern winds, which sometimes are very heavy. There, at the border of the forest, are several big mounds, also some across the road. There is also a small mulberry grove, due to the two attempts at silk-culture that were made in Sweden half a century ago by one of our Queens.

The place is widely known for its favored climate. The soil is very fertile and its fruits are known all over the country. When the cherry-trees blossom in the spring, it is a grand sight, and one can easily understand that the Japanese love these blossoms as they do. Katherine Tingley's property is an open meadow without any houses, a wide and glorious space.

But we will drive further on to the southern point. There is a light-house just here, and another of the ruins, though now only parts of one of the castle towers remain — all that is left of the excellently situated castle, which was the loved retreat of the kings of Sweden in the 12th and 13th centuries.

The cliffs at the shore are for two miles north from the ruin exactly like those at Loma shore, though not so high. Even the stones are of the same color, only a little more gray. There are several caves and pillars, and above the cliffs is a beautiful grove of larches.

A third castle, and the oldest of the three, long ago existed at the extreme north of Visingsö. Now the only thing reminding us of it is a huge stone in the water 200 feet from shore. It dates from prehistoric times, and it is believed that more than 2000 years have passed since its destruction.

On Visingsö about 1000 people have their homes, most of them living north of the Royal Forest. They love their island and its memories, and it seldom happens that any of them move to another place. They are good-natured and humorous, often silent and a little shy.

There are many curious customs, and one of them, concerning their houses, I remember well. The number five seems to be sacred, and formerly was used everywhere when possible. Now the houses are built of lying timbers, and the doorways should contain five such. But it was hard to get sufficiently large timbers and so the doorways in the old houses are very low, impossible to pass, in fact, without stooping. This is only one example, among many, of how old customs have been maintained even when found most inconvenient to the present generation.

I have pictured the island in summertime, from May to about the end of September.



Lomaland Photo. and Engraving Dept.

ON LAKE VETTERN, SWEDEN

VISINGSÖ, SOUTH-EAST SHORE LINE, WHICH BEARS A CURIOUS RESEMBLANCE TO THE CAVES AND CLIFFS OF POINT LOMA

perty. The road runs through the thick and well-kept Royal Forest, consisting of oak and beech, planted in lines from east to west. At sunset the sun and the golden western skies are seen from here as through natural Gothic arches. The trees are of almost uniform size, and were planted 60 or 70 years ago. It is a paradise for all kinds of singing birds, thousands singing from morning to night in the early summer. Then you pass through a forest of old, tall firs with branches only at their tops. The ground is covered by soft grass, and here you begin to see small hills everywhere — it is the mounds, and there are hundreds of them.

# THE UNIVERSAL BROTHERHOOD and THEOSOPHICAL SOCIETY

FOUNDED AT NEW YORK CITY IN 1875 BY H. P. BLAVATSKY, WILLIAM Q. JUDGE AND OTHERS  
REORGANIZED IN 1898 BY KATHERINE TINGLEY

C e n t r a l   O f f i c e   P o i n t   L o m a   C a l i f o r n i a

*The Headquarters of the Organization at Point Loma with the buildings and the grounds pertaining thereto, are no "Community" "Settlement" or "Colony." They form no experiment in Socialism, Communism, or anything of similar nature, but are what they stand for: the Central Executive Office of an international organization where the business of the same is carried on, and where the teachings of Theosophy are being demonstrated. Midway 'twixt East and West, where the rising Sun of Progress and Enlightenment shall one day stand at full meridian, it unites the philosophic Orient with the practical West*

## The Land of Mystery

(CONTINUED FROM PAGE 12)

IT has 95 feet of elevation and a width of 55 yards on the summit, and a total length of 428 yards, or 1284 feet, another multiple of twelve. It is enclosed by a double wall, 816 yards in length by 700 across, thus enclosing 117 acres. Between Ocharas and the ocean are from 15 to 20 masses of ruins like those already described.

The Inca temple of the Sun, like the temple of Cholula on the plains of Mexico, is a sort of vast terraced pyramid of earth. It is from 200 to 300 feet high, and forms a semi-lunar shape that is beyond half a mile in extent. Its top measures about 10 acres square. Many of the walls are washed over with red paint, and are as fresh and bright as when centuries ago it was first put on. . . . In the Cafete Valley, opposite the Chinchá Guano Islands are extensive ruins, described by Squier. From the hill called "Hill of Gold," copper and silver pins were taken, like those used by ladies to pin their shawls; also tweezers for pulling out the hair of the eyebrows, eyelids, and whiskers, as well as silver cups.

"The coast of Peru," says Mr. Heath, "extends from Tumbes to the river Loa, a distance of 1233 miles. Scattered over this whole extent, there are thousands of ruins besides those just mentioned. . . while nearly every hill and spire of the mountains have upon them or about them some relic of the past; and in every ravine, from the coast to the central plateau, there are ruins of walls, cities, fortresses, burial-vaults, and miles and miles of terraces and water-courses. Across the plateau and down the eastern slope of the Andes to the home of the wild Indian, and into the unknown impenetrable forest, still you find them. In the mountains, however, where showers of rain and snow with the terrific thunder and lightning are nearly constant a number of months each year, the ruins are different. Of granite, porphyritic lime and silicated sandstone, these massive, colossal, cyclopean structures have resisted the disintegration of time, geological transformations, earthquakes, and the sacrilegious, destructive hand of the warrior and treasure-seeker. The masonry composing these walls, temples, houses, towers, fortresses, or sepulchres, is uncemented, held in place by the incline of the walls from the perpendicular, and the adaptation of each stone to the place designed for it, the stones having from six to many sides, each dressed, and smoothed to fit another or others with such exactness that the blade of a small penknife cannot be inserted in any of the seams thus formed, whether in the central parts entirely hidden, or on the internal or external surfaces. These stones, selected with no reference to uniformity in shape or size, vary from one-half cubic foot to 1500 cubic feet solid contents,

## MEMBERSHIP

in the Universal Brotherhood and Theosophical Society may be either "at large" or in a local Center. Adhesion to the principle of Universal Brotherhood is the only prerequisite to membership. The Organization represents no particular creed; it is entirely unsectarian, and includes professors of all faiths, only exacting from each member that large toleration of the beliefs of others which he desires them to exhibit towards his own.

Applications for membership in a Center should be addressed to the local Director; for membership "at large" to G. de Purucker, Membership Secretary, International Theosophical Headquarters, Point Loma, California.

and if, in the many, many millions of stones you could find one that would fit in the place of another, it would be purely accidental. In 'Triumph Street,' in the city of Cuzco, in a part of the wall of the ancient house of the Virgins of the Sun, is a very large stone, known as 'the stone of the twelve corners,' since it is joined with those that surround it by twelve faces, each having a different angle. Besides these twelve faces it has its internal one, and no one knows how many it has on its back that is hidden in the masonry. In the wall in the center of the Cuzco fortress there are stones 13 feet high, 15 feet long, and 8 feet thick, and all have been quarried miles away. Near this city there is an oblong smooth boulder, 18 feet in its longer axis, and twelve feet in its lesser. On one side are large niches cut out, in which a man can stand and by swaying his body cause the stone to rock. These niches apparently were made solely for this purpose. One of the most wonderful and extensive of these works in stone is that called Ollantay-Tambo, a ruin situated 30 miles north of Cuzco, in a narrow ravine on the bank of the river Urubamba. It consists of a fortress constructed on the top of a sloping, craggy eminence. Extending from it to the plain below is a stony stairway. At the top of the stairway are six large slabs, 12 feet high, 5 feet wide, and 3 feet thick, side by side, having between them and on top narrow strips of stone about 6 inches wide, frames as it were to the slabs, and all being of dressed stone. At the bottom of the hill, part of which was made by hand, and at the foot of the stairs, a stone wall 10 feet wide and 12 feet high extends some distance into the plain. In it are many niches, all facing the south."

The ruins in the islands in Lake Titicaca, where Inca history begins, have often been described. At Tiahuanaco, a few miles south of the lake, there are stones in the form of columns, partly dressed, placed in line at certain distances from each other, and having an elevation above the ground of from 18 to 20 feet. In this same line there is a monolithic doorway, now broken, 10 feet high by 13 wide. The space cut out for the door is 7 feet 4 inches high by 3 feet 2 inches wide. The whole face of the stone above the door is engraved. Another similar, but smaller, lies on the ground beside it. These stones are of hard porphyry, and differ geologically from the surrounding rock; hence we infer they must have been brought from else-

where. "At Chavin de Huanta," a town in the province of Huari, there are some ruins worthy of note. The entrance to them is by an alley-way 6 feet wide and 9 feet high, roofed over with sand-stone partly dressed, of more than 12 feet in length. On each side there are rooms 12 feet wide, roofed over by large pieces of sand-stone 1½ feet thick and from 6 to 9 feet wide. The walls of the rooms are 6 feet thick, and have

some loopholes in them, probably for ventilation. In the floor of this passage there is a very narrow entrance to a subterranean passage that passes beneath the river to the other side. From this many huacas, stone drinking-vessels, instruments of copper and silver, and a skeleton of an Indian sitting, were taken. The greater part of these ruins were situated over aqueducts. The bridge to these castles is made of three stones of dressed granite, 24 feet long, 2 feet wide by 1½ thick. Some of the granite stones are covered with hieroglyphics. At Corralones, 24 miles from Arequipa, there are hieroglyphics engraved on masses of granite, which appear as if painted with chalk. There are figures of men, llamas, circles, parallelograms, letters as an R and an O, and even remains of a system of astronomy.

At Huaytar, in the province of Castro Virreina, there is an edifice with the same engravings.

At Nazca, in the province of Ica, there are some wonderful ruins of aqueducts, 4 to 5 feet high and 3 feet wide, very straight, double-walled, of unfinished stone, flagged on top.

At Quelap, not far from Chochapayas, there have lately been examined some extensive works. A wall of dressed stone, 560 feet wide, 3660 long, and 150 feet high. The lower part is solid. Another wall above this has 600 feet length, 500 width, and the same elevation of 150 feet. There are niches over both walls, 3 feet long, 1½ wide and thick, containing the remains of those ancient inhabitants, some naked, others enveloped in shawls of cotton of distinct colors and well embroidered. . . . Following the entrances of the second and highest wall, there are other sepulchres like small ovens, 6 feet high and 24 in circumference; in their base are flags, upon which some cadavers reposed. On the north side there is on the perpendicular rocky side of the mountain, a brick wall, having small windows 600 feet from the bottom. No reason for this, nor means of approach, can now be found. The skilful construction of utensils of gold and silver that were found here, the ingenuity and solidity of this gigantic work of dressed stone, make it also probably of pre-Inca date. . . . Estimating five hundred ravines in the 1200 miles of Peru, and ten miles of terraces of fifty tiers to each ravine, which would only be five miles of twenty-five tiers to each side, we have 250,000 miles of stone wall, averaging three to four feet high—enough to encircle this globe ten times.

(TO BE CONTINUED)





## HAPPINESS

*From Budget of the Battleship "Kentucky"*

IT'S just a sort o' feeling that depends upon the man,  
And the owner never gets it by a fixed and settled plan;  
It's nothing that's to come along at any certain time,  
And nothing in the atmosphere of any certain clime:  
It's not cut out for customers and laid upon the shelf—  
But it's just a sort o' feeling that depends upon yourself.  
It never comes from growling at your luck and feelin' blue,  
And thinkin' every man is stealin' some from you;  
You needn't think it comes along where money's runnin' rife—  
Or feel that you would find it in another sphere of life—  
You ought to find it where you are; there's plenty everywhere  
An' any man that is a man 'll get an honest share.  
The minister 'll find it in the sayin' of a grace,  
And the barber get his portion in the shavin' of a face,  
The sailor on the ocean and the farmer in his corn,  
The millionaire a-watchin' at some hole in plenty's horn;  
And the hairy howlin' captain of a climbin' jungle clan  
Is as happy as a monkey as he would be as a man.  
It's every human's duty in whatsoever sphere  
To make his life a happiness to other mortals here;  
So why not be content with life and say your lot'll do?  
And then you feel the duty done—an easy duty too;  
For happiness from discontent is but a little span,  
An' is just a sort o' feelin' that depends upon the man.—*Selected*

## The Sword of the Gods

HOW hard it is for men to be free! Look at the pitiful tragedy that is being enacted in the world, and see how hard it is for men, long used to subjugation, to be free. They long for freedom, but fear to grasp it; they are dazzled by the prospect but alarmed, and secretly they dread to lose the shelter of the old abuses under which they have lived, if it can be called living. Look at the history of this country in the early days; how men left the land where they were not free to worship the God of their choice in the manner of their choosing, and came to a new land and established another religious system equally tyrannical with that from which they had freed themselves; and now they have chosen the old God of gold as their tyrant and established a system of soul slavery to a soulless Lord, that is grinding out of the people all that goes to make a nation free.

It must be a very old story, this worship of false Gods, for it is the basis of the oldest epics in the world. There is the legend of the race of dwarfs that make and fashion the gold and gather and hoard it, a race skilful, crafty, cunning, tireless in work, relentless in purpose, knowing neither pity nor remorse, the makers and guardians of the gold; and then there are the Gods, with their wisdom of joy

and love and freedom, "who sit at the endless feast." And then there are the men-folk, made by the Gods and sent to people the earth and master the former races, and subdue them, and bring the earth into subjection, and make it a fit dwelling for Gods; and themselves to become as the Gods that gave them birth. And the Dwarfs are jealous of the Gods and hate and despise this new race of men, who live for a few years and die, who fear, and repent, and hesitate, and pray to the Gods for help. For the Dwarf-kind know no fear nor repentance nor pity nor remorse, and they live long like the Gods, and their wisdom is deep and old. And they weave a web of craft and deceit to snare the Gods when they come down to earth and walk the earth in the guise of men. And the Gods are caught in the snares of these lords of the earth and are forced to buy their freedom by giving up the secret of the origin of Gold. But the secret carries its doom along with it, the curse of the gold, that shall fall upon all who become the slaves of the gold. Can we not see the old drama being acted out under our very eyes today?

And then the All-Father sends to earth a sword for the hero with which to kill the ancient dwarf King who has guarded the gold in the earth for endless ages. And this weapon of the Gods is so mighty that the one who wears it dreams that he shall win his way, still living, by its aid, to the home of the Gods, and be with them, and the giver of the sword himself must come in the midst of the battle and break the sword that knew no other master, and call the hero home through the open gate of Death.

But the broken pieces of the god-given blade are gathered and saved, till the child that shall do the deed may be grown strong. Then comes the forging of the sword.

What else is this but the history of the wisdom of Theosophy, shattered and then gathered again and welded by the hand of the hero himself into a new sword? All is in the legend even to the attempts of the old dwarf king, disguised as the master craftsman, to make a sword for the hero, that shall deceive him, but shall fail him in his need, and leave the last of the dwarfs triumphant, to restore the ancient order, wherein the dwarf king ruled, and knew no ruth. Failing in this, the dwarf thinks to use the hero to kill the guardian of the gold and then himself grasp the prize and rule the world, and wipe out this race of men whom the Gods have made to rule the world, but who are so weak and wavering that they could not stand at all but for the help of the high Gods and the will of the All-Father.

And as you follow the ancient legend out, you see the curse that clings to the gold, bringing destruction to all, yet ever the agent of destiny in the evolution of man. The curse of the gold is greed, which breeds tyranny and slavery; the woes that make men yearn for freedom. Not until the gold is given back to the Gods can man be free from the curse. Not until the greed of man is burnt out can he know freedom. But, with all his weakness and greed and fear, man has in him the gift of the Gods, the breath of the Soul, the Eternal.

I am that which began,  
Out of me the years roll;  
Out of me God and man.

God changes, and man,  
And the form of them bodily.  
I am the Soul.

But ever and ever man makes for himself new gods, or new names for his old enemies, and worships them. And the Soul cries, "O my sons, oh too dutiful towards Gods not of me, was not I beautiful enough? Was it hard to be free?" And the Soul looks down and says:

"I, that saw where ye trod the dim paths of the night,

"Set the shadow called God in your skies to give light,

"But the morning of manhood is risen and the shadowless Soul is in sight."

In the confusion and degradation that wraps the world today, there is sign of the dawn that is the herald of the new day. The sword of the gods is fashioned anew and held by the child of the Gods for the freeing of the world, and the name of the sword is Rāja Yoga. M.

## Fearlessness

KATHERINE TINGLEY has sounded the true keynote in saying: "Fear only to fail in your duty to others, and even then let your fear be for others, not for yourself." That opens the door to the Mysteries, and that alone.

"What do you think of the Rāja Yoga children?"

The question was asked recently of one who came to visit and investigate the Student life at Lomaland—one of the most prominent men upon the Western Coast.

"Well," was the reply, "I think they will be a fearless set"; and then he added reflectively, "Of all things, I am convinced that fearlessness is what the world needs most. There is enough goodness in the world, but most of it is so cowardly."

George Kennan, who did so great a work in investigating conditions in Siberia and Russia, a work which required the utmost courage, once said: "From childhood I had a deeply rooted suspicion that I was a coward, and I took myself in hand at a pretty early age, determined to teach myself the lesson of courage. I kept at it. Everything I was afraid to do, I proceeded to make myself do." And he goes on to say: "In my first expedition to Siberia, in an almost daily struggle with difficulties, dangers, and sufferings of all sorts, I finished the process, and lost for good and all the fear of being afraid. Fears of other kinds I had managed; that was the last to go. It had poisoned the happiness of my boyhood, but it has never troubled me since the Fall of 1867, when I was blown out to sea one cold and pitch-dark night, in a dismantled and sinking sailboat. A heavy off-shore wind was on; there was not a swallow of water, nor a mouthful of food in the boat. For about four hours I faced what appeared to me to be certain death. That was the conclusion. I have never been afraid of being afraid since." STUDENT

I MAINTAIN that those who have died honorably are alive, rather than that those live, who lead a dishonored life.

EVERY evil in the bud is easily crushed; when it has continued a long time, it is usually more difficult to get rid of.

LAW is nothing else but right reason, derived from the inspiration of the gods, calling us imperiously to our duty, and peremptorily prohibiting every violation of it.—*Cicero*

## BEYOND

J. T. TROWBRIDGE

FROM her own fair dominions  
 Long since with shorn pinions  
 My spirit was banished.  
 But above her still hover in vigils and dreams  
 Ethereal visitants, voices and gleams  
 That forever remind her  
 Of something behind her  
 Long vanished.

Through the listening night  
 With mysterious flight  
 Pass winged intimations; [to me—  
 Like stars that from heaven, their still voices call  
 Far and departing they signal and call to me,  
 Strangely beseeching me,  
 Chiding yet teaching me  
 Patience.

## THEOSOPHICAL FORUM

Conducted by J. H. Fussell

**Question** "Why is there so much vagueness in Theosophy—so many glittering generalities?" was a question recently asked me, and while I immediately stated that this was not the fact, I would like an answer given in the Forum, and accordingly send the question to you. The statement was also made that "What men want is something more tangible than Theosophy gives," and that "men have no place for making vital in their lives anything which does not apply to and touch life's realities, and is not susceptible of being brought into harmonic relation with every-day duties."

**Answer** The question can only have arisen from one who has not made any real study of Theosophy, for the charge cannot be made against it that it is vague or deals only in generalities, nor that it is intangible and does not vitally affect men's lives. It is true that the grandest *generalizations* ever made in science or philosophy are to be found in the teachings of Theosophy, but this is an entirely different matter from "glittering generalities," or "vagueness." The fact that universal Law governs all things, and that no part of human nature, and no being in the universe is exempt from this law, has for ages been covered up and lost sight of; at least so far as the masses of the people were concerned. Science considered that it had naught to do with religion or the spiritual life. Religion, until quite recently—a matter of hardly half a century—held itself as on another plane, depending upon divine revelation and demanding blind acceptance of its formulae and creeds. Except as a result of the teachings of Theosophy during the past thirty years there has been no recognized knowledge or belief that a man's thoughts reaped their result just as much as a man's acts, and had as great if not more influence in making this earth a heaven or a hell. The statement that man's life, his actions, his thoughts, his moral attitude, all come within the realm of the law of Karma, and that this law applies as well to races and to humanity as a whole; and furthermore, that the universal method of progression is through re-embodiment, or as we say in the case of man, Reincarnation, are Theosophical and *scientific* generalizations. As a corollary to these teachings Theosophy goes further and demonstrates how each man has his destiny in his own hands, and teaches him how he can apply the law to his own life and make of that life what he will. Theoso-

phy deals not only with the whole universe but with the individual man and gives him the key by which he can test his individual thoughts and acts.

The injunctions made by Christ regarding human conduct are not usually considered as being "glittering generalities" or being in any sense "vague." All these are again repeated in Theosophy with a much deeper and wider application than the Christian world is inclined to give to them. Theosophy shows too that the same foundations of ethics are to be found in the statements and injunctions of all the other great Teachers of the world. The application of these injunctions seems, however, if we are to judge from the picture of humanity as presented by our modern civilization, to have been sadly neglected and, one might say, to have become one of the lost arts. There was indeed need in the world that they should be reiterated with new force. This is what Theosophy has done. Let anyone who wishes to know whether this is so or not read the chapters on ethics and conduct in *The Key to Theosophy* written by H. P. Blavatsky, and read W. Q. Judge's and Katherine Tingley's writings.

But after all, are we, in this 20th Century—considered by the majority of the people in the Western world to be the flower of human achievement—are *we children* or grown men and women capable of applying the broad principles of life to our own individual cases?

Perhaps the writer of the statement referred to in the question thinks that life should be circumscribed in every detail, and that every act and thought possible in any conceivable circumstance should be labelled as permissible or otherwise. But mere commands or injunctions, however lofty, lose their force unless founded upon eternal verities, and unless men and women can realize that this is so and that they are not arbitrary, but have their *raison d'être* in the very foundations of life. Consider for a moment the Mosaic Commandments of the Old Testament: "Thou shalt not kill; Thou shalt not steal; Thou shalt not commit adultery; Honor thy father and thy mother." What effect have these commands on the vast majority of people in so-called Christian countries today? And is not the reason for their inefficacy to be found in the fact that they are given by the Churches merely as commands, and that there is no knowledge or true philosophy of life to back them up? Just so long as this knowledge is lacking and so long as our code of morals consists merely in commands and injunctions, will men and women find means of evading them.

We have only to look at our modern civilization to see that all these commands have failed of their effect, and this of itself proclaims the need of the teachings which Theosophy alone can give, the broad generalizations which connect all the affairs of life, bringing all under the action of law and showing that these injunctions have a basis in the very nature of things. If, for instance, it were understood today that the commands "Thou shalt not steal," and "Thou shalt not commit adultery," etc., were given because to steal and to commit adultery violate the very laws of being, and inevitably bring with them their just retribution, not depending upon the imposing of a penalty by man, but on the action

of law which inheres in every atom of the Universe.

So long as a man's conduct is circumscribed by "Thou shalt," and "Thou shalt not," he may ask, "by whose authority?" Is it the authority of a state, or a church, or of a God? If he then removes himself from the state, or from the church, or if he disbelieves in God, these commands will have no weight with him. If, however, he realizes as said, that they are expressions of Law inherent in every atom of the universe, then he will know that their infraction will to that extent put him out of harmony with every atom of the universe and that every atom will conspire against him until he restores the harmony, and hence that he cannot escape the penalty even to the uttermost farthing.

Theosophy demands that a man shall face himself and realize that he is responsible and cannot shirk or evade his responsibility. It says to man, "you are divine," and hence no longer can be pleaded ignorance of any command or law, for in the fact of man's divinity lies the supreme test of all actions and of life itself.

Let it not be supposed, however, that Theosophy has no code of morals. It has the very highest and strictest, and our Leaders and Teachers, H. P. Blavatsky, William Q. Judge, and Katherine Tingley, demand that a member's life shall be in accord with his professions. As H. P. Blavatsky said in *The Key to Theosophy*, "Cant is the most loathsome of all vices." There are three words that might be said to epitomise the whole moral code. They are: Brotherhood, Purity, Responsibility. Whatever is against these is an infraction of the Theosophical moral code. We might say of morality, for Theosophy is divine wisdom and Truth itself. STUDENT

Look for a moment at what you would call the concrete facts of human society. Contrast the lives of the masses of the people with what they might be under healthier and nobler conditions, where justice, kindness and love were paramount, instead of the selfishness, indifference and brutality which now too often seem to reign supreme. All good and evil things in humanity have their roots in human character, and this character is, and has been, conditioned by the endless chain of cause and effect. But this conditioning applies to the future as well as to the present and the past. Selfishness, indifference and brutality can never be the normal state of the race—to believe so would be to despair of humanity—and that no Theosophist can do. Progress can be attained, and only attained, by the development of the nobler qualities. . . . Finally if you ask me how we understand Theosophical duty practically and in view of Karma, I may answer you that our duty is to drink without murmur to the last drop, whatever contents the cup of life may have in store for us, to pluck the roses of life only for the fragrance they may shed on *others*, and to be ourselves content but with the thorns, if that fragrance cannot be enjoyed without depriving some one else of it. . . . Make men feel and recognize in their innermost hearts what is their real, true duty to all men, and every old abuse of power, every iniquitous law in the national policy, based on human, social, or political selfishness, will disappear of itself.—H. P. Blavatsky

### Superstition

A RECENTLY published book bears the title *Superstition and Education*. The author does not tell us anything really new or particularly useful. The conclusions reached in the volume, it is stated by reviews, are based on a scientific method of arriving at data. Blank slips of paper were handed to students in the class room with instructions to write out with care all the superstitions they knew, and to indicate the degree of their belief in the same. For a scientific method this does not strike one as particularly accurate, in view of the fact that there is usually a considerable discrepancy between what one knows and what one is able to write about it. However, a certain amount of information was obtained, every single bit of which is perfectly well known to everybody; much more could have been gotten without consulting the pupils at all. The superstitions were divided into classes, such as those dealing with salt, those dealing with bread and butter, those regarding snakes, and so on; and the percentages of belief, partial disbelief, and total disbelief, duly cataloged. The result was in no wise different from what anyone could have predicted: namely, that there is a great deal of such superstition.

The author accounts for the persistence of these superstitions by saying that we still have a good deal of savage blood from our savage ancestors, and that as a race we have not yet learned to reason properly; and concludes with some remarks on how to combat superstition by education.

The opinion that some people prefer superstition to science because they have poor judgments as to the value of evidence needs qualifying. For there is not in science that certitude, that definiteness, that invariability of opinion, which one would naturally look for in a system which sets itself up as an authority; and people may perhaps be excused for sometimes doubting whether scientific opinions are any more firmly based than their own. Especially is this the case in regard to cures; for, whatever strides medical science may have taken, the people are prone to judge by what they see and hear, and they see and hear a medley of contradictory opinions on diet, regimen, the nature of diseases, the right method of treatment, etc. They may well ask: Where is the superstition and where the science? In short, science is not without its superstitions. Perhaps the public are after all not so obtuse on the subject of what constitutes evidence. What scientific people regard as evidence is not the only kind of evidence. If we study the ways in which convictions arise in the mind, we shall find that they arise in other ways than through accepted scientific evidence. The popular judgment may be crude; but while it may be less accurate for special purposes than scientific judgment, it is often more reliable for general purposes, and it outlives many changes of scientific opinion.

Superstitions are of course associated with fear and ignorance and there is no denying the foolishness and fallibility of the human mind in such matters. But even superstitions have had some truth as their foundation. The scientific view of events as being "casual" (whatever that is) is not very satisfying, and people cannot be blamed for a desire to recog-

nize some kind of meaning or coherence between events. If the reign of law is recognized as universal there can be no casual or unconnected events, but everything must be connected with everything else by some chain, however difficult to trace. Consequently it ought to be possible to form judgments of the probable future by observing the signs of the present. This is only an extended application of the method by which the weather is predicted. Is it not clear that some people may have made completer observations than others and may therefore be able to predict the weather from signs that are not usually recognized as having any connexion, yet which do have a connexion? Or will scientific men venture to dogmatize as to the limits of possibility? And, extending the principle further, not only the weather but other events might conceivably be forecasted by observing indications which long experience has shown to be connected therewith, even when the *modus operandi* cannot be traced. Science has limited its studies of the concatenation of cause and effect to regions where visible physical matter is the medium of transmission. Now, however, science is discovering finer orders of matter. May not these be the medium of transmission for more recondite concatenations? And to a Theosophist recognizing the existence of still other grades of matter, such as the Astral Light, the possibility of so-called casual events being connected with each other is still easier to understand.

Take the spilling of salt, for instance. A so-called casual occurrence; an effect without a cause. But Theosophists do not believe in effects without causes. The cause, science might say, was an involuntary movement of the muscles, and again we ask what is meant by the word "involuntary"? Perhaps we shall be answered with another word "automatic"; what is "automatic"? And why is not science, in using such words as explanations, as superstitious as common folk? We need an explanation as to why on one day the arm should give an involuntary twitch, and not on another day. Muscle moves in response to currents along the nerves, which currents are started from nerve centers in the brain or elsewhere. Sometimes we play a conscious part in the process, at other times we do not. Here is the clue to follow up; what or who moves the nervous and motor apparatus when the movements are of the kind called involuntary? But this leads us too far for present consideration. It is enough to show, however, that there are important regions of inquiry which scientific men have not touched. Folk-lore may have arrived at some facts concerning this unexplored region, either empirically as a result of long observation, or by heritage from a remote past when there was actual knowledge about such things. Omens, auguries, etc., are probably relics of that lost science of studying the connexion between events.

This will not of course be taken as an endorsement of superstition. As said, the human mind, both normal and scientific, is liable to exaggerations, fancies, fears, hopes, etc., that can engender complicated vagaries. In considering the subject, discrimination is needed. Because signs and omens are nowadays almost entirely associated with a superstitious atmosphere, we should not infer that the whole question is morbid; nor because they are mixed

with error, should we assume that the whole thing is nonsense.

Perhaps the most important point in this connexion is the fatalism with which people regard signs and portents; but nothing is more certain than that the human will plays a sovereign part among the causes and effects and can set aside omens that would otherwise come off. Most omens only show what the tendency of events is, what way the winds are blowing, and what may happen to us if we do not resist. The late Carl Schurz told a story of how, during war, he awoke one morning with a most powerful presentiment of death, which he kept fighting off, but could not get rid of. In the afternoon a shell passed close to his head and exploded near by without hurting him. Then an inner voice seemed to say, "That was the one that was to have killed you," and then all fear vanished.

How many "casual" movements does not a man make when standing about, and what determines whether or not they shall carry him into the path of the shell? Now this may excite a fit of cachinnation in some people, but let us above all things be practical; Theosophy is science, and science is practical. Here is a place where ordinary knowledge breaks down and is obliged to confess itself helpless. Unable to discern the working of events, it calls them "casual" and bows down in meek resignation to a deity it calls "Chance." Why not go a step further and set up an image of this deity with a huge mouth devouring people, and snakes in its head, and a hundred arms? Theosophists, however, will prefer to try to understand the workings of law and learn to manage them so as to walk unharmed amidst the caprices of this deity.

There is a great deal to be learned yet about life, and we know so little that we can scarcely afford to deride anything. It would be far better if, in combatting superstition, we had something obviously better to put in its place.

STUDENT

### Fires Ancient and Modern

PROFESSOR DELITZSCH devotes a recent volume to the study of the origin of medieval witchcraft, which he regards as Babylonia. Incidentally he shows the Babylonian law to have been much humaner in its treatment of the supposed witch than that of Christian countries. Our European States, actuated by the Church, racked, burned, or otherwise tortured, about nine million persons, male and female, for witchcraft. And many of these were the noblest philosophical and scientific and even religious lights of their day.

The Babylonians also regarded fire as the proper treatment of witchcraft, but it was enacted that the accused person could be burned *in effigy* with equally potent and curative result!

In our time it is said that there were centuries when a mere unsupported accusation, even an anonymous note to the Inquisitional or other ecclesiastical authorities, was sufficient for arrest, torture, imprisonment, or even the stake.

But an edict of Hammurabi's provided that anyone accusing another of sorcery maliciously and without proof, should himself die and have his property confiscated — a very necessary precaution.

A.



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September the 22d, 1907

Total number of hours sunshine recorded during August, 245.  
Possible sunshine, 413. Percentage, 59. Average number of hours per day, 7.90 (decimal notation). Observations taken at 8 a. m., Pacific Time.

| SEP. | BARO-METER | THERMOMETERS |     |     |     | RAIN FALL | WIND |     |
|------|------------|--------------|-----|-----|-----|-----------|------|-----|
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OCTOBER 6, 1907

No. 48

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Vol. X

Truth Light and Liberation for Discouraged Humanity

No. 48

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## Notes on the British Association Meeting

### Science and Theosophy

#### Earthquakes and Luminous Appearances

THE report of the Earthquake Investigation Committee showed that the world-shaking earthquakes in 1906 were unusually numerous and extended into the present year. They affected chiefly the region from Japan to Java, the region from the Himalayas to Java and towards New Guinea, and the West coast of the Americas. That is they adhered to the region of greatest volcanic activity, the shores of the Pacific; a fact of importance in connexion with the teaching that a Pacific continent will be the home of a coming race of humanity, and further illustrated by the fact that both shores of this ocean are now the scene of remarkable development in human affairs.

Professor Milne described experiments carried out in the Isle of Wight and in Cornwall respecting the apparent luminosity of rocks. At the time of certain large earthquakes, in the vicinity of their origins, certain light phenomena had been observed. At the time of the Valparaiso earthquake this was described as chain lightning playing along the hill-tops. On these occasions, said the lecturer, it might be imagined that part of the mechanical energy expended in the grinding together of rock masses had resulted in friction, and consequently electrical discharges. Another of the lecturer's observations was that on certain dark nights the chalk-pit near his house occasionally appeared luminous; it seemed to glow and the glowings rose and fell in their intensity. To test whether these appearances had a reality, underground cylinders in the Isle of Wight and in Cornwall, moved by clockwork and covered with photographic paper, were placed almost touching rock surfaces. For many days nothing might be recorded, whilst at other times the paper on development showed curious spots, bands, and other markings, which could be imitated by electrical discharges.

A note to the report supported the idea of a connexion between the frequency of large earthquakes and the wanderings of the Pole from its mean path.

#### The Five Elements

IN the CENTURY PATH, number 27 of this volume, reference is made to the luminous appearances seen over deposits of ore, which have been photographed on fluorescent plates and were found to be more frequent just before and during thunderstorms.

Putting together these facts and bearing in mind the recent investigations in connexion with radium, one gets the idea that there is in mineral matter a *vis viva* or vital force of which a chief property is luminosity. So denuded is it of the other properties of matter, such as density, tangibility, and the like, that

physicists are in doubt whether to class it as matter or energy. From the Theosophical standpoint one would say that matter itself—the fundamental essence underlying what physicists call matter—is imperceptible to the ordinary senses, by reason of having no properties which appeal to them. As this essence becomes grosser it acquires first one property and then another and so becomes more and more apparent. In one of its stages its only property seems to be luminosity, and in this stage it appears to act as the kinetic energy of the mineral world. Ancient philosophy states that *Ākāśa* (which may roughly be translated "ether") has only one quality, namely sound; that its next emanation, called *vāyu*, adds to this the quality of tangibility; the next *taijas*, adds luminosity; the next, *āpas*, taste; and the last, *prithivī*, smell. In our science we say that solids have fixed shape and fixed volume; liquids fixed volume only; gases, neither fixed shape nor fixed volume; and Crookes years ago added a fourth state which he called "radiant matter" (from its connexion with radiation) and which is connected with luminous effects. Beyond these we have our hypothetical ether. Thus it is evident that ancient and modern science have analogies. One would not have thought of making substantiality the property of gases, of considering liquidity and solidity merely as modifications of this property, and of making taste and smell the characteristic qualities of water and earth. But watch the progress of science and see if it will not eventually confirm the ancient teaching, as it has so often done before.

#### Danger of Chloroform

IN the discussion of chloroform in the physiological section it was made apparent that the administering of this anaesthetic is rather a risky process. One lecturer described the stages from life to death and the various indications by which the doctor might judge when to leave off. Stoppage of the respiration meant danger; stoppage of the pulse meant death. And the drug does not act in precisely the same way in all cases. Other speakers reassured the public by declaring that the doctors now knew enough to take the requisite precautions, but the general effect produced was that there was too little certainty about the whole process. Hence one looks forward to a time when it may be possible to produce anaesthesia by a less violent process or when the patient may be in some way enabled to control his sensations.

#### The Earth Made of Nickel-Iron

THE president of the geological section said that recent work strengthened the belief that the earth consists of a ball of nickel-iron surrounded by a stony crust.

Alas for Love, if thou wert all  
And naught beyond, O Earth!

If H. P. Blavatsky had said that the earth was nickel-iron with a stony crust, one would

have suspected her of being metaphorical and denunciatory.

The material of meteorites was of the same two kinds, stony and nickel-iron; there were more of the stony kind, but the nickel-iron ones were in such large masses that they outweighed the others. Inferentially the earth also was composed of the same two kinds of material. The geologist further pointed out that the question as to whether the interior of the earth is solid, liquid, or gaseous has lost its importance, since the enormous pressure would reduce the materials to a condition at once rigid and fluid and scarcely definable as solid, liquid, or gaseous.

#### Crystal Life

A LECTURER on crystals pointed out that a great many familiar things were actually made wholly or in part of crystals, as for example minerals and precious stones, rocks such as granite, basalt and marble, and metals such as iron and steel. He called attention to the way in which crystals grew as if they were living things, and how they could heal themselves when mutilated; and concluded with the remark that so little had been done in the systematic study of crystals that anyone, even without previous knowledge, might make important discoveries in this field.

Thus we learn that life, intelligence, and design are everywhere, and that nothing is dead; nor is there in the universe any force or power, which, whether greater or less than intelligence, replaces it; the so-called physical forces being merely abstractions of some of the manifestations of universal life.

#### Geography and History

IN the geographical section the president dealt with geography from a historical point of view and showed how modern invention had increased the population of the globe by enabling the inhabitants to obtain supplies from distant sources. He of course limited the range of his vision in the past to the limited periods over which our historical chronicles extend; and in view of the enormously greater stretches of time allotted by geologists to the study of the geography of the past, there was a striking disproportion between the two things he was comparing. The following suggestion is hereby offered to the British Association—that it should have a grand central section, performing the functions of a clearing-house, and devoted to synthesizing and harmonizing the results of the other sections; to the end that physics, biology, and chemistry should be brought to a common denominator, historical time brought into a scale of approximately the same order of magnitude as geological and astronomical time, anthropology reconciled with social ethics, and other similar adjustments effected.

To a Theosophist, human history is regarded in accordance with the same stupendous scale as geology and astronomy, and the periods covered by what is called history are as comparatively insignificant as the rocks that are called "recent": so that Theosophists are able to contemplate the possibility of there having been epochs in the remote past when the earth was even more fully civilized and even more closely united than it is now; if not by the same mechanical contrivances, then by means which rendered such contrivances superfluous. At the rate at which archaeology is progressing at present, it may not be long before we come to regard many of our modern inventions as rather poor substitutes for some of the resources of antiquity. At any time our climb up the hill of progress may bring us to a point which will enable us to obtain a view

of the windings of the road below us, hitherto shut off by the walls of the ravine through which we were passing; and we may realize that the era of modern science was but the re-enactment of a familiar episode in the world's history, a stage through which many civilizations before us had passed. Perhaps, in short, some of the ancients had *outgrown mechanical science*. These may be flights of the imagination, but then science has an imagination, so Tyndall says.

#### The Theological Section

IN what we may call the theological section, of which the president was a bishop, the rostrum a pulpit, and the day Sunday, the speaker (who was unopposed) quoted the words: "Thou shalt love the Lord thy God with all thy heart, with all thy soul, and with all thy mind. This is the first and great commandment. And the second is like unto it, Thou shalt love thy neighbor as thyself." He said that so far as teaching was concerned, those words summed the whole Christian faith; yet in another sense that was not true, because they left out the central figure of that faith—the speaker himself. The bishop must have meant that Jesus' summary of the faith was incomplete and that the church has supplemented it by adding, "Thou shalt love Jesus of Nazareth." To a Theosophist, the words "the Lord thy God," mean the divine image in man, the "Son," the Higher Self, by aspiring to which man attains knowledge and emancipation; and Jesus was but enunciating the eternal religion, faith in our own Divinity. The worship of his personality is certainly a doctrine for which he is not responsible. The bishop also said that the Christian faith claimed to be the truth, God-given, for all times and all men; from which we must infer either that salvation through Christianity is retrospective or that God is very unjust. He asked: Who could say that the evidence for the Gospel could come along the way of facts? seeming to hold that the Gospel and science were two wholly independent channels of knowledge, both necessary to man, yet with domains that could never overlap.

In fact, theology, failing to find in itself any trace of the accuracy and logic demanded by science, could only cry "Sour grapes!" and maintain that while it has no use for such things itself, it graciously permits them in other cults—when it cannot prevent them. Altogether, one cannot congratulate the theological section on having vindicated its brilliancy or superiority on this occasion. It would appear to have succeeded in saving its face. It could not lead and did not want to follow; it endorsed past achievements but did not venture any prediction or warning or encouragement as to the future; so it tried to assume a negative and non-committal position, combining superiority with inactivity.

#### Atoms, Electrons, and Ether

IN the mathematical and physical section the lecturer said (according to the *London Times* report):

... that it was only in the last decade that experimental methods had thrown light upon the interesting questions connected with the constitution of the atom. In a short historical summary he said that from the purely experimental side Professor J. J. Thomson showed that the cathode ray particles were in reality negatively charged particles travelling at very great speed, and that the particles consisted of very small quantities compared with the hydrogen atom, perhaps the one-thousandth part of the hydrogen atom. These small particles had been obtained in various ways, and each new experiment

had confirmed their real existence. Lord Kelvin had suggested that the atom consisted of a number of spheres immersed in a sphere of positive electricity, and the suggestion had been developed by Professor Thomson, who regarded the atom as a sphere of positive electrification, and suggested the possibility that the electrons were arranged in rings, which were temporarily stable. In this view negative electricity was carried by the electron. Positive electricity might be regarded as a kind of cement holding the atom together. The electron was the active constituent in the atom. All attempts to show that the positive electricity was carried in the same way as the negative had failed. The positive electron could not be said to have been isolated.

Another speaker congratulated him for the skill with which he had skated over thin ice; a very apposite remark. One fails to get any idea of the order of being to which these "spheres of electrification" belong. Suppose for the moment that they are physical particles. Very well, they are electrified. Is this electrification an essential inalienable property of them, or are they "charged" with electricity? If the latter, then the electricity must be either a function of the structure of the particle, in which case it is not an atom, or the electricity must be—what? We can never get much satisfaction out of trying mentally to endow the constituents of matter with all the properties which matter itself has. The kind of analysis which analyzes a thing into rudiments identical with itself in all but size is not an analysis that can lead us far. Matter should be analyzed into something that is not matter.

These remarks on atoms are illustrated by what the president of the chemical section said. He said (as digested in the report) that:

One of the penalties of devotion to a progressive science was the constant feeling of being left behind, and the knowledge that while one was attending to one's personal task, things were happening, near or far, that might be affecting the simplest facts and the most elementary principles. . . . But there was no occasion for panic. . . . The revelations attendant upon the investigation of radio-activity did indeed mark a distinct epoch in the history of chemical discovery, but that they entailed anything like an unsettlement of our scientific articles of faith was not to be admitted for a moment. There was certainly some embarrassment on finding that a substance like radium, which, according to the conventions, would be called a chemical element, broke up so as to give substances which, according to the same conventions, were likewise called elements. But the confusion was one of terminology and not of ideas. Few chemists had been in the habit of regarding the conventional elements as the ultimate compositional units of matter, and doubtless there were many who might own to having made sober, if unsuccessful attempts at the resolution of elements before the days of radium. With radio-activity we seemed, in relation to the ponderable, almost to be creating a chemistry of phantoms, and this reduction in the amount of experimental materials, associated as it was with an exuberance of mathematical speculation of the most bewildering kind concerning the nature, or perhaps rather want of nature, of matter, was calculated to perturb a stolid and earthy philosopher whose business had been hitherto confined to comparatively gross quantities of materials and to a restricted number of crude mechanical ideas. There was nothing more important for chemistry than the continual recruiting of that old guard which would be ever ready to stand to arms on the appearance of the eager theorist. Another perturbation had come from the region of philosophy. Chemists had been accused of clinging too fondly to their atomic theory and of stating their knowledge too exclusively in terms of that theory. But the attempts to view

(CONTINUED ON PAGE 17)



# Some Views on XXth Century Problems

## Delusions in Reincarnation

**A**S belief in Reincarnation becomes once more established in the West, more and more people will be "remembering" their past lives. Since modesty and impersonality are not ordinarily very prominent characteristics of the owners of these long "memories," and there will therefore be many claimants of the great roles of Napoleon, Julius Caesar, Hypatia, Joan of Arc, and the like — there is some real risk that the revived truth may be again killed by the egotism of some of its exploiters. The public should therefore understand a few facts relating to the matter.

Vanity makes a fruitful field for self-delusion. A weak mind, once touched by the idea that it was the mind of some great historic character, and smilingly giving that idea harborage and sustenance, will read a little history, brood over what it has read and fill in details with excited imagination, until at last it has unconsciously constructed a whole series of "memories" which have no other foundation.

Again: the memory may be real and false at the same time. A man who was contemporary with say Napoleon, who was perhaps a private in his army, or for other reason was intensely interested in Napoleon's career and exploits, would naturally have filled his imagination with his hero's doings. In this present life, such pictures may come back in dream or otherwise and if there be much vanity, if commonsense have not a firm domination, self-identification with Napoleon may easily take place.

Certain natures also, usually in dream, may touch vivid astral pictures of the past and read their own personality into the drama which flashes across their consciousness, a drama with which they never had anything whatever to do.

Real students of Reincarnation risk no such confusion. They are aware of all the tricks which vanity, imagination, and dream will play. There does come a time in each individual's evolution when he comes into possession of real memories. But real memory cannot be cleared from the products of self-delusion until absolute impersonality has been reached, until the man's own personality is of no more importance to him than any other personality, until it would give him no gleam of satisfaction to find that he had been every great character ever pictured in history, until his one care is to know the impersonal Divine more and more and to bring it more and more into the lives of *others*. He knows that history, as we know her, has no test for great personalities; that those to whom she applies that name may have been but the transitory embodiments of great forces which they never created, instruments of convenience; and that the real force makers were and are those whose names may never have appeared on her pages. Divine law sometimes clears the brains of its instruments for its particular work, and then when that work has been done withdraws and leaves them to go on with

their lives on the common level but raised and ennobled by the service. No one can ever become a real force maker until his humanity has gone beyond the point of possible vanity and possible illusion, that is to say beyond the weakness of calling attention to himself or his achievements. Such men know how to hide their light under a bushel and most carefully do it. Some of their work may by the necessities of the case be visible; or the whole of it may be invisible. But if visible it is its own sole herald.

STUDENT

## Four Psychologies

**S**OME time the English language will have to import a few more words so that philosophical discussion will not require to be preceded by a set of definitions. One term does duty for many conceptions; some of these therefore have no proper name of their own and may escape recognition and development altogether.

Who knows what an author will have been writing about when he is said to have issued a book on psychology? If he be a man of science, it is probable that his subject will have been sense-physiology; most of it may even be taken up with the microscopical anatomy of the organs of sense. Another book with the same subject-title will deal with what are now called "borderland" phenomena of sensation. Obviously neither of these have any right to the word psychology at all.

A third book will deal with ordinary mental and cerebral processes, a mere modernization of Locke's *Essay on the Human Understanding*. And a fourth will push into inner mental regions opened up by Kant. Hardly should either of these claim the title of psychology.

As the current of ordinary thought flows on, it winds through a field of feeling. Each thought, each word, is connected with and awakens more or less feeling. If they do so designedly, and are arranged to do so in an extreme degree, we get poetry. In trying to change feeling, we usually do so by means of thought, selecting some thought which will arouse another feeling than that of which we wish to get rid. Conversely a certain level of feeling, properly sustained, will exclude thoughts that are out of relation with it.

A very high level of feeling, sustained day after day for a long time, will at last reveal itself as knowledge, or will open the way in to an order of mind which is not that of ordinary use, the noetic mind, the soul. Psychology proper would deal with this mind, with the way to get at it, and with its processes and deliverances. But how many people now-a-days believe in the soul, or, believing in it, regard it as knowing anything not known to the mind below it?

So the real student of psychology has to develop and use the power of concentration or maintenance in two ways. He must learn to hold *thought* without waver upon whatever he is doing; and he must learn to maintain *feeling* at its highest whatever he is thinking about or doing. Gradually the habit of lower feeling and lower thoughts connected therewith,

will drop away; he has got the philosopher's stone. Sustaining his belief that the highest feeling, if he could interpret it, is also knowledge, he will ultimately find that to be so. The prescription for the necessary feeling to be aimed at was given in simple terms by Jesus the Christ — "Thou shalt love the Lord thy God," etc., "and thy neighbor as thyself." He was teaching psychology, the path to real knowledge about the universe; but in such miserably plain language that we take no notice of it or call it "merely" ethical. But this universe of ours happens to be so constructed that ethics is applied science.

STUDENT

## Sleight of Hand in Philosophy

**A** RECENT medical study of the causes and phenomena of sleep, speculating about the interior motion of cerebral molecules, remarks that "when these motions reach a certain amplitude consciousness comes into being" — every morning! When the motions "are midway between this degree and the minimum in deep sleep, the dream state results."

Consciousness "comes into being" — what a hiatus of knowledge to be deceitfully bridged by those three innocent-looking little spans! The talk about the interior motion of the cerebral molecules is no doubt correct enough, but the phenomenon of waking would be just as accurately described — from the physiological side — by saying that this motion, when sufficient, *calls the attention* of consciousness. And accuracy would then extend all through the statement. The fact that we do not normally remember what "happened" in deep sleep, is commonly adduced as evidencing the suspension of consciousness. But suppose that consciousness, detached from the working of the brain cells and from all the sensuous images and concepts with which they are connected, is now at home in a world of its own, having there a line of experience and evolution to itself unrememberable in any concrete way after its return to face the whirl and world of sense. For the appeals of the senses and of the millions of cells, singly and in their aggregation as organs, and the mental changes set going by these, are likely to absorb almost the whole attention of consciousness. A musician who had to spend his day in ministering to some extraordinarily complex factory machine would have little chance to recall his hours of composition with their intense and elaborate play of feeling.

Does this not seem a more reasonable hypothesis than that consciousness comes into being every day and goes out of being every night? The latter can indeed be no more made to bear a meaning than the orthodox statement of a primal creation "out of nothing" — especially as in this case the creative God is unconscious molecular motion! The words can only be made to seem to have a meaning by artificially combining them with some such picture as the turning on of an electric light.

Human consciousness never ceases nor can cease; it only changes the manner and content and plane of its activity.

STUDENT

# Archaeology

# Palaeontology

# Ethnology

## Temples of Angkor

IN consequence of the recent Franco-Siamese treaty extending the French protectorate over the former Cambodian provinces of Battambang, Siem-Rap and Sisophon, which had been annexed by Siam, France has come into possession of the temples of Angkor. A committee has been formed, of orientalists, archaeologists, artists and public men, to take steps to preserve these monuments; and the Société d'Angkor asks for subscriptions for that purpose.

For an account of the famous Nagkon-Wat near Angkor, see the CENTURY PATH, viii, 43. Cambodia is the site of an ancient superb civilization. The usual explanation that old buildings were erected by Buddhist missionaries will not do, because the annals of Ceylon mention that a Buddhist mission was sent to the "Golden Realm" about 200 B. C. The Chinese annals mention, under the name of Funan, 12th century B. C., a kingdom which embraced Cambodia. Other sources speak of it and testify to its splendor.

The architecture is scattered all over the country and includes large walled cities; palaces and temples, vast and richly sculptured with long galleries of bas-reliefs; artificial lakes; stone bridges, embanked roads, etc. The ancient capital has walls  $8\frac{1}{2}$  miles around and 30 feet high.

The Nagkon-Wat itself is enclosed by a quadrangular wall 3860 yards around. Its columns are "Roman-Doric" in style. The following account, from a traveler, Frank Vincent, quoted in the above-mentioned number, may be repeated:

We whose good fortune it is to live in the nineteenth century are accustomed to boast of our perfection and pre-eminence of our modern civilization; of the grandeur of our attainments in art, science, literature and what not, as compared with those whom we call ancients; but still we are compelled to admit that they have far excelled our recent endeavors in many things, and notably in the fine arts of painting, architecture and sculpture. . . . In style and beauty of architecture, solidity of construction, magnificent and elaborate carving, and sculpture, the Great Nagkon Wat, has no superior, certainly no rival standing at the present day. The first view of the ruins is overwhelming. . . .

We entered upon an immense causeway the stairs of which were fixed with six huge griffins, each carved from a single block of stone. The causeway is . . . 725 feet in length, and is paved with stones each of which measures four feet in length by two



Lomaland Photo. and Engraving Dept.

## "ARCH OF DRUSUS," APPIAN WAY

CONSIDERED TO BE PART OF THE AQUEDUCT BUILT BY CARACALLA TO SUPPLY HIS VAST THERMAE, AND ROUGHLY ORNAMENTED WHERE IT CROSSES THE ROAD

in breadth. . . . The outer wall of Nagkon Wat is half a mile square. . . . The entire edifice, including the roof, is of stone, but without cement, and so closely fitting are the joints as even now to be scarcely discernible. . . . The shape of the building is oblong, being 796 feet in length and 588 in width, while the highest central pagoda rises some 250-odd feet. . . .

We enter the temple itself through a columned portico, the façade of which is beautifully carved in basso-relievo with ancient mythological subjects. From this doorway on either side runs a corridor with a double row of columns, cut—base and capital—from single blocks, with a double oval-shaped roof covered with carving and consecutive sculptures upon the outer wall. This gallery of sculptures, which forms the exterior of the temple, consists of over half a mile of continuous pictures. . . . There is no keystone used in the arch of this corridor. On the walls are sculptured 100,000 separate figures. One picture occupies 240 feet of the wall. As many as 1532 solid columns have been counted.

How shall we explain this? Let us construct a theory that will do as little violence as pos-

sible to comfortably settled opinion, and explain to our satisfaction these ruins, and all our labor is in vain; for there are the ancient ruins in Peru, built before the Incas, upon a cyclopean scale that makes the very Egyptians seem builders of toy houses by comparison. And if we explain away this too, there are plenty of other equally awkward facts. Let us be reasonable and admit that as geology has stupendous past, so has human history. Looking on the rocks of the earth's crust, we find that in the pages of that book all the history we know would be represented by a thin leaf of sedimentary deposit. Yet we find leaves piled up into volumes, and volumes into libraries. So with human history. There have been ancients and medievals and moderns; gradual emergences out of barbarism, gradual declines from civilization. Old civilizations have been swept away by barbarian hordes, and from their ruins have sprung medieval and modern histories with all their tides of thought and achievement. It takes ages of gradual accumulation of the work of men's observation and thought to build up accurate results in astronomy, says the president of the British Association. But did not the ancients have ages also? How long did the Chaldaean civilization last? How long the Egyptian? It would be the inference that as they lasted longer than ours, their astro-

nomy must have been better. And these sculptors and architects; they had ages behind them, perhaps numbering as many milleniums as our past numbers centuries. Why should they not have bettered us in these arts?

When shall we learn to make Man the equal of the stars and the rocks and the animals? Talk of religious superstition and scientific freedom from superstition; what could be more superstitious than to regard Man as the creature of yesterday in the midst of a universe so vast and so ancient? What a strange lack of proportion and perspective.

Such a view might lead one to unwise reflections on the "uselessness of human life," if everything that is has been before, and civilizations rise but to fall. But this is only when we view man from the standpoint of his personality. The personal man is indeed an ephemeral thing. But not so the Soul. All past knowledge is not lost. It is accessible to the illuminated eye of him who can rise above

(CONCLUDED ON PAGE 17)

# The Trend of Twentieth Century Science

## Creating Bacteria

A RECENT writer on health and ill-health, of the "metaphysical" school, trying to show the connexion between these conditions and mental ones, suggests, or rather asserts, that bacteria arise in the body as the direct product of thought, its direct creations; and that in the laboratory they occur in the culture tubes because they are creatively expected to do so by the experimenter.

The fact that the microbe is present together with a given disease has led to a supposition that it was the cause of that condition. This, followed by experiment, has led to the acceptance of the theory. If the experiments had been conducted under a different expectation of thought it is safe to say that the results would have been correspondingly different. In subconscious action the human mind can both make and destroy microbes and bacteria as easily as it can build and animate cells in the human body. . . . Bacterial parasites are not the work of God, but the legitimate outcome of man's own destructive thought.

The writer is manifestly confusing two totally different phenomena, itself not an unusual phenomenon in his school. The experimenter has his whole attention on bacteria and *expects* to find them in his tubes. It is fully open to the writer to maintain that this expectant attitude is creative provided he can show that no bacteria were sown in the tubes and that all precautions were taken to exclude them. He will then have advanced a hypothesis to explain the (much doubted) phenomena of "spontaneous generation."

But the man who catches a disease, and whose blood is full of bacteria, may never have thought of them in the whole course of his life; and if he has, they may have been the very last thing he was expecting to occur within himself. His blood was a fit nidus for bacteria because he ate too much or breathed bad air or was for other reasons out of health. The bacteria found food and multiplied according to their own laws. To say that he created them is as inane as to say that his "destructive thought" created the rabbits that broke into his ill-fenced garden and multiplied there on the lettuces and melons and cabbage. In one case he was perhaps lazy in his hygiene and in the other in his fencing.

There are one or two biologists who maintain that spontaneous generation does occur. One of them is of great eminence, Professor Charlton Bastian. As competent as any living man to conduct experiments, he says that micro-organisms of all kinds have for years almost constantly appeared in his carefully sterilized — by a heat 30° C. above water boiling point — and plugged culture tubes. He says: "These organisms which we have seen to be living — which developed and multiplied — must, therefore, have been evolved *de novo*. What other answer is it possible to give?"

Other biologists repeating his experiments, but most certainly having in their minds the conviction that no organisms would appear, do not get organisms. If Dr. Bastian were less competent or eminent there would be no trouble. Does he, as the writer we have quoted

suggests, create the organisms; or do the others inhibit by a mental prepossession a development of life that would otherwise sometimes occur?!

This is not the only case in which experimenters of equal rank get different results. From time to time one of them will report that he has found a germ in, for example, cancer. Others follow his experiments and find no germ. Sometimes he will stand to his guns and the diversity remains unaccounted for. Sometimes he will repeat his experiments and get nothing, naturally thinking himself to have been mistaken. But did he by chance think *before the repetition* of his experiments, that he might have been mistaken?

STUDENT

## Metaphysical Biology

EXPONENTS of the Weismann theory (if it is still only that) do not ordinarily recognize that they are talking pure metaphysics. There was an old school problem about the identity of a knife which in the course of time had needed a new blade, and in the course of further time this blade had been furnished with a new handle. It was certainly not a new knife and yet it contained no part of the original substance.

The Weismann theory is ordinarily referred to and described as that of the continuity of the germ plasm. But is not the line of continuity purely metaphysical? Imagine any herring alive a quarter of a century ago, and containing, like all living beings, a few cells of germ plasm. It lays say a million eggs, each containing a millionth of the maternal store. In due course one of these million reaches maturity and in its turn lays a million eggs. The process goes on until we come to the present year. Reckoning one crop of eggs per year, the fraction of the original germ plasm possessed by the herring of twenty-five years ago which is now in the body of a herring of this year's crop, is to be written as unity divided by unity-followed-by-150-ciphers! There is no practical mass-difference between such a fraction and nothing. Whence it follows that the impress of heredity, of type, has been handed on by nothing material.

That particle of germ plasm contained in an egg, and therefore subsequently contained in the body of the creature which results from the egg, has of course added to itself, and continues to add to itself, so as to be capable of subdivision into the total number of eggs laid in the life of that creature. But it endows each particle which it adds to itself and will subsequently detach, with the full power of transmitting hereditary likeness. And while substance diminishes, as we have seen, to nothing, the power does not diminish. The only analog is magnetism, and the analogy is not complete. You could not hand on magnetism through uncounted generations of steel bars, dividing each into a million pieces, fastening to each of those enough steel to make a bar of the original size, dividing that into a million fragments, and so on. Neither will the analogy of crystals do. Fragments of

crystal will grow, may be broken again into fragments of which each will grow, and so on forever, the successive generations all being bred strictly true to type. (As a matter of fact we are dealing with a metaphysical force here too.) It is exactly that true-to-typeness that makes the crystal analogy imperfect. For from age to age the animal type changes slowly; however minutely, the germ plasm is modified by environment, by the life of the animal body about it; and it occasionally gives rise to "sports" which found new species. So far as we know, no changes would take place in the transmitted form of crystals in any number of generations, nor do sports ever appear.

Perhaps on the whole if we call the germ force, the heredity-stamping power, *vital magnetism*, we shall have a term as nearly as possible representative of what we know about it. But the term will not yet be accepted; for science, at every turn facing strictly vital phenomena, does not like the word. It is everlastingly trying to render vital changes in terms of mechanics, to cram a gallon of phenomena into its wretched little half-pint cup.

STUDENT

## Nature's Moods

MOST people with an artistic eye have noticed that rocky landscapes and cliff faces seem to have "moods," that they do not look *quite* alike from day to day. The difference is usually ascribed to changes in the lighting by sun, moon, and stars. Professor Milne of the Isle of Wight seismological observatory has shown that more is involved. There is a chalk pit near his house, and in the night the whiteness seemed to him to be sometimes fuller and sometimes fainter. He invoked the aid of science in the shape of a long strip of sensitive paper exposed to the chalk face and rolled slowly out by clockwork. For days the paper would show nothing; then it would be covered by dashes, patches, bands, and other markings, showing that the chalk was periodically luminous from within itself. The same must be true of all rock faces and even of the whole face of nature. She has her vital waves, rising and falling from day to day, as we have. The word "mood" is of course unscientific, but it may nevertheless correspond to a fact.

If Professor Milne's experiments were extended, applied to a great many points on the earth's surface, and repeated at each again and again, we might come to understand our planet's real life and its cyclic rises and falls. A correspondence between these and solar changes would certainly become manifest, and it would also probably be found that the moon and even the planets took a hand. We might get light upon obscure weather problems, the origination and path of storms, unexplained barometric changes and the variations of the magnetic meridian. Earthquakes, which are often attended by extreme manifestations of the same sort of luminosity, might be predicted and partially accounted for. The occasionally obscure causes of the path, appearance, and decline of epidemics, might clear up. STUDENT



## Nature

## Studies

## NOTES AND JOTTINGS OF A NATURALIST IN ANCIENT SYRIA

OH Lord my God, thou art very great;  
Thou art clothed with honor and majesty.  
Who coverest thyself with light as with a garment;  
Who stretchest out the heavens like a curtain;  
Who maketh the clouds his chariot;  
Who walketh upon the wings of the wind;  
Who maketh winds his messengers;  
His ministers a flaming fire;  
Who founded the earth upon her bases,  
That it should not be moved forever.  
Thou coveredst it with the deep as with a vesture:  
The waters stood above the mountains.

At thy rebuke they fled;  
At the voice of thy thunder they hasted away;  
He sendeth forth springs into the valleys;  
They run among the mountains;  
They give drink to every beast of the field;  
The wild asses quench their thirst.  
By them the birds of the heaven have their habitation,  
They sing among the branches.  
The trees of the Lord are full of sap:  
The cedars of Lebanon which he hath planted,  
Where the birds make their nests.  
As for the stork the fir trees are her house.

The high hills are for the wild goats;  
The rocks are a refuge for the conies.  
Thou makest darkness, and it is night,  
Wherein all the beasts of the forest do creep forth.  
The young lions roar after their prey,  
And seek their meat from God.  
The sun ariseth, they get them away,  
And lay them down in their dens.  
Man goeth forth unto his work  
And to his labor until the evening.  
O Lord how manifold are thy works!  
In wisdom hast thou made them all.

## A Hebrew Nature-Lover

THE passage quoted here from the 104th Psalm is full of poetic feeling and accurate observation. The Divine Presence is recognized as immanent in the great forces of Nature, and light is finely conceived as the visible garment of the invisible Deity. Of course the rock-haunting cony must not be confounded with the rabbit, for though so similar in shape and size, its true affinities are with the great pachyderms, the elephant, the hippopotamus and the rhinoceros. There is a striking contrast in the closing lines between the denizens of the jungle prowling under cover of the darkness in their quest for food, and humankind erect and unashamed engaged in industry under the light of the day. Almost invariably the religious bias of the Hebrew is displayed in the author's strange imagery of the creative force in Nature as a gigantic male! Yet how can Universal Life which animates both male and female animals, dreams in the plants and even lies asleep in minerals waiting its slow promotion into living forms,—how can a principle so subtly and so universally diffused be limited to one of the opposing poles of sex? There is a touch of deep philosophy in the idea that the beasts of prey are also objects of the Law's divine impartial care. "The lions seek their meat from God." The agents of destruction are as much divine as those which nourish and sustain. We are reminded here of Gautama the Buddha's doctrine of a vast impersonal Law which

... spreadeth forth for flight the eagle's wings  
What time she beareth home her prey; it sends  
The she-wolf to her cubs; for unloved things  
It findeth food and friends.  
... the sweet white milk it brings  
To mothers' breasts; it brings the white drops too,  
Wherewith the young snake stings.  
How different these grand intuitions of  
Eternal Being from some of the dreary speculations of biology!

STUDENT



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## THE HARBOR OF TORQUAY, ENGLAND

## The Cullinan Diamond

THE Cullinan diamond was found accidentally by an overseer of the Premier Diamond Mining Company in the Transvaal, as he was walking over the property. He saw it projecting from the earth and pulled it out. It is much the largest diamond known, being  $4\frac{1}{2}$  inches long,  $2\frac{1}{2}$  in breadth, and  $2\frac{1}{4}$  in height, and weighing  $3025\frac{3}{4}$  carats. This is about one pound six ounces. The Koh-i-noor is said to have originally weighed 793 carats, and to have been reduced by an unskilful cutter to 280, finally, after recutting, being only 106, or less than an ounce. The Orloff diamond, in the scepter of the Emperor or Russia, is 195 carats. If the Cullinan is cut, it will be about 2919 carats, but it is thought to be a pity so to reduce it. The fact that the Transvaal Government, at the suggestion of General Botha, has purchased this treasure as a present to King Edward to commemorate his granting independence to the Transvaal, is a pleasant instance of magnanimity, for the estimated value of the stone was at first put at \$1,000,000. It has been purchased for £150,000 or \$750,000, the Government sacrificing the share which it already possessed in the stone, together with the interest thereon, and finding money to buy up the remaining shares.

Truly a royal gift; not all diamonds have such a clean record as this lucky stone. T.

## Items of Interest

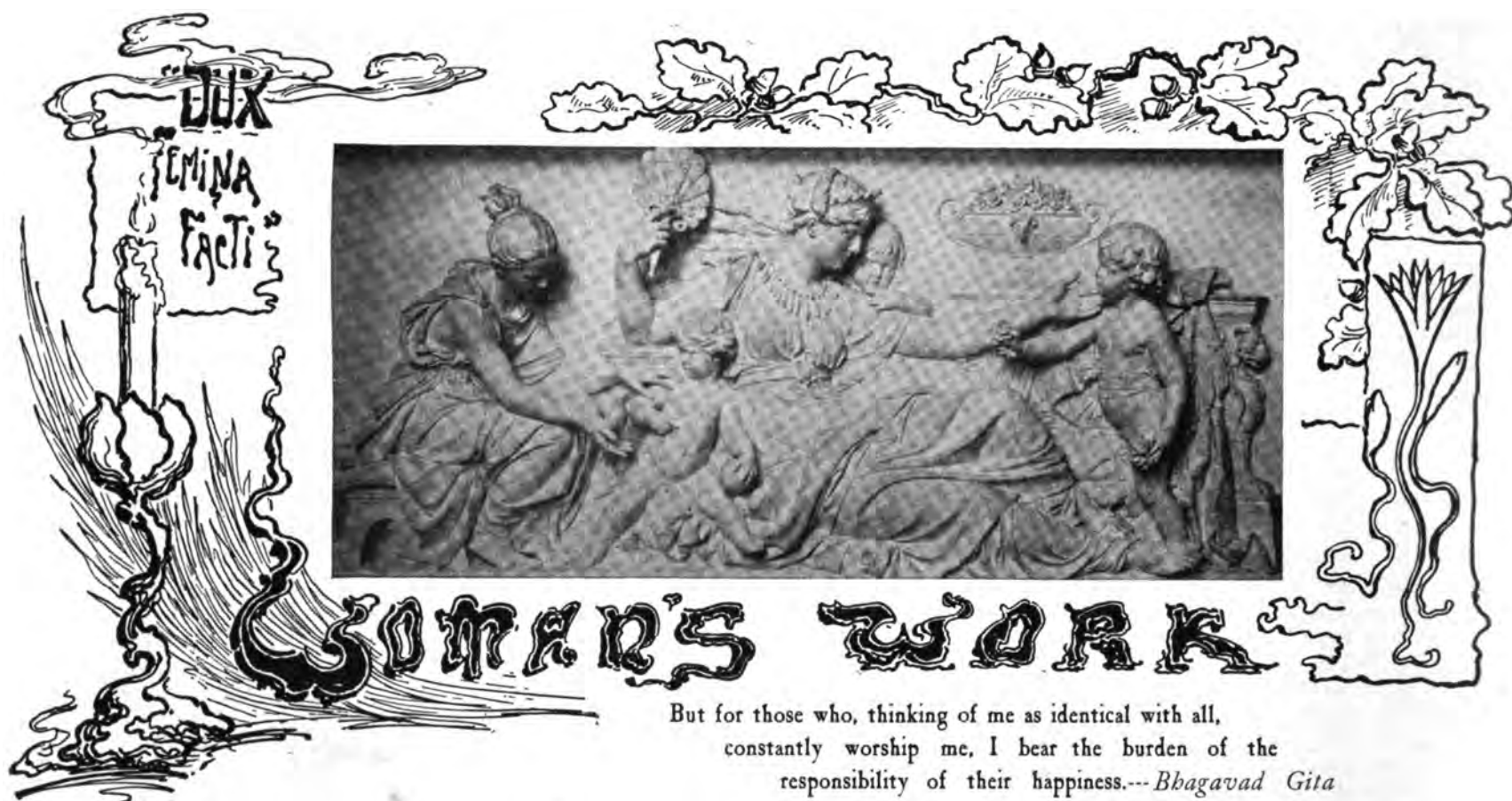
THE most terrific heat visitation ever known in Texas occurred recently, the thermometer registering 117 in the shade, an area of three miles by two being affected, while the heat lasted in the neighborhood of an hour and twenty minutes. Scores of people were prostrated and much stock died.

It is well known that cut flowers may be colored by putting the stalk into colored water, and that sometimes frauds in competitions for rare blooms have been attempted by this means.

There seems to be a mania for producing these dyed flowers in Germany just now. The flowers are cut shortly before maturity and with long stems. They are put into water containing aniline dyes; and white carnations, lilies and pansies will readily absorb any color. If the process is stopped before completion, beautiful veined and tinted effects may be obtained.

A HUGE meteorite is believed to have fallen somewhere in the desert near Tonopah, Nevada. It was seen by many people as a great fiery mass whirling through the air and brilliantly lighting up the surrounding country, and was followed by a tremendous crash that shook most of the houses on the slope of Mount Brougher. Some thought at first it was a dynamite explosion, and others lightning and thunder; but there is no doubt it was a meteorite, especially as it occurred during an unusually brilliant display of the Perseids or August meteors.

REPORTS of a hailstorm in Lesueur County, Minnesota, state that not only were crops destroyed, but sheep and hogs beaten to death by the huge hailstones. Several were picked up which measured  $10\frac{1}{2}$  inches in circumference and there were any number which were so large that they could not be placed in an ordinary water glass. Large tracts were so desolated that they must be plowed up again, and windows and even roofs were broken.



THE correct name of Muckross Abbey, a ruin situated in the midst of perhaps the most exquisite scenery in the world, appears to have been "the Abbey of Oir Bhealach" (Irrelagh). It was founded for Franciscan friars in 1340 by Teige MacCarthy More, chief of one of the oldest families in Ireland, who, according to a tradition recorded among the O'Gorman MSS. of the Royal Irish Academy, being desirous to found an Abbey, was warned in a vision not to erect it anywhere but at Carraig-an-Cheol (the Rock of Music). There being no locality of that name known to him he sent a number of his followers to discover where within his principality this place was situated. The story goes on to state that after searching various regions, his messengers were returning in despair when, passing by Oir Bhealach (the Eastern Road or Pass) they heard the most enchanting music issuing from a rock, which they concluded must be the locality of the Carraig-an-Cheol. The MacCarthy More, satisfied that he had found the site for his edifice, accordingly commenced the erection of the Abbey of Oir Bhealach without delay. (*Annals of the Four Masters*, vol. vi, p. 566) The rock of music! How suggestive is this tale, and how truly emblematic of many things about Killarney hidden from an irreverent gaze!

The monastery was among those suppressed by a commission of Henry VIII in 1542. It was again under the control of the monks, however, in 1626 and earlier, but thirty years later suffered destruction, like those at Innisfallen and Aghadoe, at the hands of Cromwell's iconoclasts. It contains the burial-place (1596) of the MacCarthy More (descended from Catha, King of Cassel and Desmond, 600 A.D.) great-grandson of its founder, and Earl of Glencare; interesting, because the device on the tomb shows the English coronet surmounted by the crown of an Irish chieftain. The fate of his daughter, Lady Ellen, is one of the

## Muckross Abbey, Ireland

sad memories associated with Muckross Abbey. His possessions were to have reverted to the crown, but political considerations induced Queen Elizabeth to grant Sir Nicholas Browne a patent of the lapsed fief of the deceased earl; while at the same time she gave her sanction to his marriage with the Lady Ellen. But there was one Florence MacCarthy Reagh, of the next branch of the MacCarthys, who was generally held to be the heir to the estates, and

STRABO speaks of an island near to Britannia "where Ceres and Persephone were worshipped with the same rites as in Samothrace, and this island was sacred Ierna," where a perpetual fire was lit. The Druids, then, understood the meaning of the Sun in Taurus when, all their fires being extinguished on the first of November, their sacred and inextinguishable fires alone remained to illumine the horizon, like those of the Magi and the modern Zoroastrians. And like the early fifth race and later Chaldees, like the Greeks, and again like the Christians—who do the same to this day without suspecting the real meaning—they greeted the Morning Star, the beautiful Venus-Lucifer.—*Helena Petrovna Blavatsky* in "The Secret Doctrine"

between whom and the Lady Ellen had sprung up an attachment. Their marriage, which was solemnized under the pale moonlight in Muckross Abbey, "where their lordly fathers slept beneath," was treated as an act of treason by Queen Elizabeth's government. Husband, wife and other members of both families were arrested immediately on the news of the event becoming known, and Florence MacCarthy spent the remaining forty years of his life in the Tower of London. His great-grandson, who married the daughter of Edward Herbert

of Kilcuagh or Muckruss, had a son Charles MacCarthy More, the last of his line, who in 1770 left his estates to his cousin Mr. Herbert of Muckruss. This family remained in possession until 1900, when the Muckross estate was purchased by Lord Ardilaun, the present owner, with the main object of preserving its beauty intact.

When the first Theosophical Crusade around the world, under the leadership of Katherine Tingley, visited Ireland in 1896, their camp was situated within the precincts of the Muckross demesne, on a certain hill near a pine wood on the slopes between Mangerton and Torc Mountains, and with Purple Mountain due west across the Muckross Lake.

The beauties of the Killarney district, although sufficiently obvious to any one, are seldom fully realized by transitory visitors, nor has any poet or painter succeeded in doing justice to them. The reason is that much of the beauty is atmospheric—one might truly say, ethereal; and that it is only at rare moments that the almost supernatural loveliness of this region is disclosed. It was partially seized by Weld:

Occasionally an effect is produced by the setting sun on the range of mountains bordering the lake not less beautiful than rare. I can only attempt to give an idea of it by describing it as displaying the mountains in a transparent state, and suffused with a lively purple hue. Varying, however, from the aerial aspect of distant mountains, all the objects upon them—rocks, woods, and even houses—are distinctly visible, more so, indeed, than at noon-day; whilst at the same time their forms appear so unsubstantial, so ethereal, that one might almost fancy it possible to pass through them without resistance. The appearance is very transient, continuing only for about ten minutes, when the sun approaches the earth, and is sinking below the horizon.

Passing along the Kenmare road which skirts the Upper Lake, with the pine-clad heights on the left, peopled (visibly) alone by red deer, the visitor does not usually diverge

to the left above Derrycunihy cascade to Galway's Ford. Here there is a "shaking rock." Another of these is on Purple Mountain, three miles off, near the Gap of Dunloe, and still another on the northern slope of Tomies Mountain. These three form an isosceles triangle pointing nearly south-west in the direction of Ballinskelligs Bay.

Continuing past the point whence the Irish stone for the Temple at Point Lonia was taken, the famous view-point is reached whence the Lakes are seen to the north-east, with Cummeenduff Glen towards the left running south-west. Mounting a little higher, amidst the fragrance of bog-myrtle, a "magic and druidical

I am the fairest of plants;  
I am a wild boar in valor;  
I am a salmon in the water;  
I am a lake in the plain;

I am a word of science;  
I am the spear-point that gives battle;  
I am the god who creates in the head the fire;  
Who is it that enlightens the assembly upon the mountains?

Who telleth the ages of the moon?  
Who showeth the place where the sun goes to rest?"—(*Le Cycle Mythologique Irlandais*: Jubainville).

The foregoing, like some of the utterances

the authoress herself, but for all Swedish women who through her have been honored.

We women feel a great solidarity with our whole sex. We feel sorry when one of our sisters sinks beneath her womanly dignity, but we rejoice when feminine genius or talent gains public recognition. This is to us a challenge, an encouragement and a memorial. Swedish women therefore have with joy and pride greeted the distinction with which Selma Lagerlöf has been honored.

The *Swedish Teachers' Paper* says about the same Linné-festival: "That which attracted most attention and the most hearty general approval was the recognition which, in the persons of Prince Eugen and Selma Lagerlöf was given to *art* and *poetry* as main factors in our highest culture. The spon-



Lomaland Photo. and Engraving Dept.

MUCKROSS ABBEY, KILLARNEY

wand" may strike you—or it may not. But if it does, you will see the valleys before you an arm of the sea, with sacred temples around you and along the heights; wherein, in long "pre-historic" days, the ancient Wisdom-Religion was taught and practised in pristine purity. You might also see Amairgen, *file* or bard of old, landing with the sons of Mile, when the Sun entered Taurus.

As Amairgen, coming from the mysterious regions of death, set his right foot upon the soil of Ireland, he chanted a poem in honor of the Science which came from the gods; he sang the praise of that marvelous Science, which penetrating the secrets of nature, discovering her laws, and mastering her hidden force, was according to the tenets of Celtic philosophy, a being identical with these forces themselves; and to possess this Science was to possess nature in her entirety.

"I am," said Amairgen, "the wind which blows over the sea;

I am the wave of the ocean;  
I am the murmur of the billows;  
I am the ox of the seven combats;  
I am the vulture upon the rock;  
I am a tear of the sun;

of Taliesin, recalls the tenth chapter of the *Bhagavad Gītā*.

Why the Milesians dispossessed the Tuatha de Danann, who were also divine, would probably require a treatise. Perhaps it will appear about the time the people have nearly quit pretending to believe in original sin and vicarious atonement, punctuated with pauses for alcoholic refreshment, and have begun to wake up to their own divine nature and duties. AN IRISH STUDENT IN LOMALAND

### A Tribute to Swedish Women

IN a recent Swedish woman's paper we read:

Entirely unheard of before in the history of the Swedish woman is such an episode as occurred at the recently celebrated Linné-festival, when the authoress, Selma Lagerlöf, was adorned in the cathedral of Upsala with the academic laurel. A great number of women have been crowned with the doctor's wreath and have attained their doctor's degree, but never before in Sweden has a woman, because of her genius, thus received the recognition of an academic faculty or been admitted to the ranks of the learned. The graduation-day, May 24th 1907, therefore, is truly a remarkable day, not only for

taneous acclamations which broke the solemn silence when these two interpreters of the Swedish nature and people appeared on the Parnassus, showed that Professor Tullberg, when he adorned them with the academic laurel, not only was the representative of the university, but of the whole nation."

To these words we shall add, that as to Selma Lagerlöf, the unanimous tribute surely was dedicated to the fine, noble, womanliness which characterises her and which has impressed itself on the masterpieces that have been created by her wonderful imagination.

Selma Lagerlöf has written many notable books, such as: *The Story of Gösta Berling*, *The Miracles of Antichrist*, *Jerusalem*, *Christ-Legends*, and others, and she has for years been ranked among the foremost authors of Sweden, but it is her last work: *Nils Holgerson's Wonderful Travels through Sweden*, that has made her name dear to all Swedes, and especially to all Swedish children. This book was written for children and is intended as a reader to be used in the Swedish public schools. Only the first part of it has been published, but it has aroused the keenest enthusiasm.

A SWEDISH STUDENT IN LOMALAND



# OUR YOUNG FOLK

## THE PEBBLE AND THE ACORN

"I AM a Pebble! and yield to none!"  
 Were the swelling words of a tiny stone!--  
 "Nor time nor seasons can alter me;  
 I am abiding, while ages flee.  
 The pelting hail, and the drizzling rain,  
 Have tried to soften me, long, in vain;  
 And the tender dew has sought to melt  
 Or touch my heart; but it was not felt.  
 There's none that can tell about my birth,  
 For I am as old as the big round earth.  
 The children of men arise, and pass  
 Out of the world like the blades of grass;  
 And many a foot on me has trod,  
 That's gone from sight, and under the sod.  
 I am a Pebble! but who art thou,  
 Rattling along from the restless bough!"

The Acorn was shock'd at this rude salute,  
 And lay for a moment abash'd and mute;  
 She never before had been so near

This gravelly ball, the mundane sphere;  
 And she felt for a time at a loss to know  
 How to answer a thing so coarse and low.  
 But to give reproof of a nobler sort  
 Than the angry look, or the keen retort,  
 At length she said in a gentle tone,  
 "Since it has happen'd that I am thrown  
 From the lighter element where I grew,  
 Down to another so hard and new,  
 And beside a personage so august,  
 Abased, I will cover my head with dust,  
 And quickly retire from the sight of one  
 Whom time, nor season, nor storm, nor sun,  
 Nor the gentle dew, nor the grinding heel  
 Has ever subdued, or made to feel!"  
 And soon in the earth she sank away,  
 From the comfortless spot where the Pebble lay.

But it was not long ere the soil was broke  
 By the peering head of an infant oak!

And, as it arose, and its branches spread,  
 The Pebble look'd up and, wondering, said,  
 "A modest Acorn,--- never to tell  
 What was enclosed in its simple shell!  
 That the pride of the forest was folded up  
 In the narrow space of its little cup!  
 And meekly to sink in the darksome earth,  
 Which proves that nothing could hide her worth  
 And, O! how many will tread on me,  
 To come and admire the beautiful tree,  
 Whose head is towering towards the sky,  
 Above such a worthless thing as I!  
 Useless and vain, a cumberer here,  
 I have been idling from year to year.  
 But never, from this, shall a vaunting word  
 From the humble Pebble again be heard,  
 Till something without me or within,  
 Shall show the purpose for which I've been!"  
 The Pebble its vow could not forget,  
 And it lies there wrapp'd in silence yet!--Selected

### Candles

IN olden times candles were made by melting animal fat, called tallow, in a deep vessel, and dipping into this a piece of wick yarn. These vessels for making candles were called "dips." In all old-fashioned kitchen cupboards along with the pots for cooking, the bellows for blowing the fire, and the pots for dyeing, were the tallow dips for making candles.

All our grandmothers could make candles, and when our mothers and fathers were children they used to stand round and watch them as they dipped the wicks into the hot tallow and then slowly drew them out again. When the tallow on the wicks had become cold and hard, they would dip them back again into the hot tallow. They would keep on dipping and drawing out until the candles were as fat as they wanted them to be.

These old-fashioned candles did not give a good light. After one had been lighted for about half an hour, the end of the wick would become black and hard like a coal. The flame would smoke and smell badly. Finally it would go out. To keep the light burning every house had one or more pairs of snuffers.

These snuffers were a kind of scissors that we hardly ever see nowadays. They had a little box fastened on to one side of the blades, so that when you cut off the black charcoal tip of the wick, it dropped into this box, instead of on the candle.

The reason that the wick would not give a bright flame was because the tallow around the wick was heated first. As it became hot, it ran up the wick, was turned into gases by the heat, and then burned as the flame. This flame completely surrounded the wick and shut off the air. We know that we cannot keep a fire burning unless it has plenty of fresh air. This is the reason that fires are built on open grates with chimneys instead of being made in solid iron boxes.

Besides burning so badly that they had to be snuffed every half hour, these old-fashioned candles dropped their tallow all the time, because the wick did not get enough air to burn it all up, so that they looked far from neat.

As candles are very useful even today, when we light our houses with oil lamps, gas, and electricity, thoughtful men studied out how they could make a candle burn with a steady clear light, without wasting so much of the material of which they are made. They did this in different ways. First they studied all about fats, and learned that it was made of several different parts. By taking out that part of the tallow which made it soft so that it melted easily, and adding instead a little paraffin, a clear, white, waxy substance, they made the candle very hard indeed. Then instead of dipping the wicks as formerly, they poured the hot mixture into molds. This was a much quicker and easier way.

The wicks of the old-fashioned tallow candles were made of threads twisted loosely together. As they burned they stood up straight. Now the wicks are made of tiny cords plaited together very tightly. These small plaited cords are so tight that as they burn they *untwist and bend over to one side*. This makes them stick their ends out of the flame into the air, just as if they were noses! We know what happens. Because the wick gets plenty of fresh air it burns steadily and the flame is clear and bright. No little ball of charcoal fastens on its nose to choke it. So we no longer need the snuffing shears, which are safely stowed away in grandmother's attic. Besides, the flame is now so hot that all the white part of the candle burns up completely. All this we can see for ourselves any evening if we watch a lighted candle. UNCLE OSWALD

### Blindness not an Obstacle to the Industrious

A CONSTANT source of wonderment to those who have always enjoyed unimpaired vision, is the marvelous aptitude of the blind.

Recently two men who are totally blind have built a bungalow home for themselves in California, doing all the work without assistance. Carpenters have pronounced their work as good as that done by the average builder. The fading daylight mattered not to them, and often they would continue their work on into

the night, and curious watchers have heard from out the darkness the sound of hammer and saw, as the two sightless laborers patiently builded their home-nest.

Another instance is a blind man who has become expert at repairing clocks, a difficult line of work which few blind people have attempted. He takes a clock to pieces and piles up the parts on a table before him. When ready to put it together again he finds and adjusts the delicate parts with as little hesitation as though he saw clearly what he was doing.

In Bay City, Michigan, lives a courageous woman who became blind twenty-four years ago as the result of an illness. Since that time she has cared for her husband and two sons, attending to every detail of her housework herself.

Before 5 o'clock in the morning she has made a fire, prepared breakfast, put up her husband's dinner pail and seen him off for the day's work. She is known in the neighborhood as a famous cook; she does her own washing, sewing, mending, sweeping, and the innumerable other duties of a housewife.

Being very fond of flowers this enterprising woman tends a little garden in the summer time, selecting the varieties which have the sweetest fragrance as she cannot enjoy the beauties of form and color.

Such examples of patient effort to surmount an overwhelming obstacle reveal the power of the human soul to fight on and conquer, using the stumbling-blocks as stepping-stones. A. P.

AN ancient forest, buried long centuries ago, was recently discovered near Peterborough, England, and is now being gradually unearthed. There have been found hundreds of great oak trees that were probably old when the conquering Caesar first set foot on England's shore.

Most of the trees are in a state of perfect preservation, with their roots still attached, and are being sold largely to manufacturers for making furniture.

The wood has grown so hard with the passing of time that it turns the edge of an axe, and can only be worked by machinery.

# THE CHILDREN'S HOUR

## Nature's Way

"WHAT is that loud roaring sound heard so often these days?" asked a field of wheat of a large oak shade tree which stood in the middle of the field.

"That is a threshing-machine," answered the oak. "You will soon find out for yourselves. All through the summer while you have been enjoying wind, rain and sunshine, you have been but preparing for the use for which Nature intended you. I have watched over you ever since I first saw your little green shoots peeping through the earth — aye! even before that I saw the farmer prepare the soil and plant the seed, and now you are to be his reward."

"Of what use can we be to him?" cried all the heads of wheat together.

"Do you not know that within yourselves are stored life-giving forces? You, of course, sacrifice yourselves in a way. You will soon have to bid farewell to the roots that have nourished you so well. You will miss them and feel rather helpless, for then instead of swaying independently by yourselves, you will be tossed all together in a wagon and carried to a barn or stack, where you will meet your kindred — oats, rye and barley, all awaiting the same process of being threshed; that is, you are to be stripped of your straw and husks, and then you will find yourselves clean little grains of wheat, all together in a bin. Oh, I should like to see you then!"

"Will it hurt us to go through that process?" asked the wheat-heads, anxiously.

"Well," answered the oak, "of course it seems rather hard to be stripped of all that we have considered as parts of ourselves; but you must remember that your true selves are the grains of wheat which we cannot see now — you are so hidden by the straw and husks around you — but I know, even though the process of getting freed from them may be painful, that you will be more than repaid; for instead of just living to enjoy life yourselves you will be able to give life to others. Ah, what a joy that must be!" cried the oak, speaking as though to himself, as he gazed away over hill and dale, gently swaying his branches to and fro.

"We shall not dread the thresher," cried all the wheat-heads together. "How grateful we are to you, kind oak, for enlightening us as to our destiny. We confess we have felt rather strange sometimes when we saw the oats cut down in the next field, and we have wondered if that were to be our fate; but if it is to liberate us — may our turn come soon!"

"Only when you are ready for it shall your time come to be threshed," answered the oak, "for that is Nature's way." AUDREY

## Magic Glasses

YOU have all doubtless read in fairy books about the queen who had a magic looking-glass which showed her things that were happening both around her and afar off. It seems very marvelous and interesting and you probably wish that you too could peep into one.

Did you ever think about the magic glasses that we have, but which do not seem wonderful to us because they are so common?

How many of you ever looked through a microscope at a drop of stagnant water? With the naked eye one sees nothing, but place the magic glass over it and immediately it is swarming with little creatures that are just as lively and busy about their affairs as the big fishes in the sea. Then we begin to realize that there is a world of life around and about

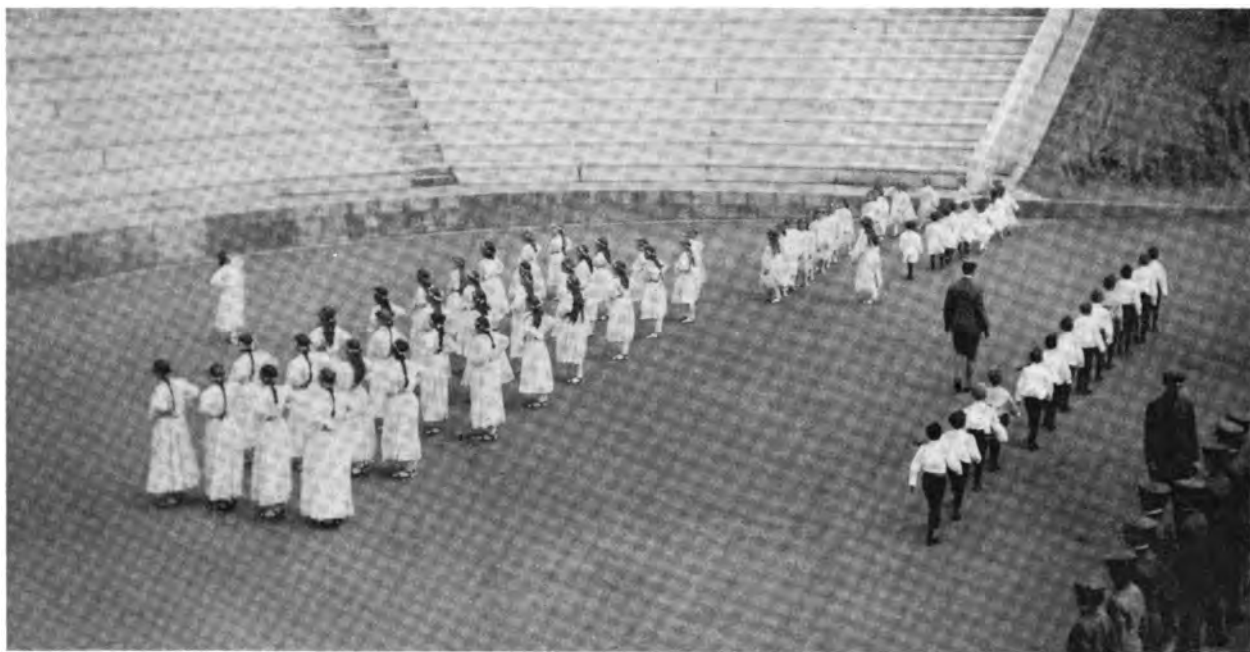
will, and they can only be used for the purpose of helping those at whom the owner looks.

The Râja Yogas know someone who wears a pair, so clear and polished and bright that she can look right into the hearts of the children. ANITA

## A Swedish Tale

A PEASANT returning home one evening, after taking his horse to pasture, was met by a mountain-giant who asked him if he would like to see the mountain kitchen where the food was prepared for all the giants.

The peasant was glad to have the chance, and the giant led him by a secret passage right into the mountain, and soon the peasant found himself in a large room in which were all kinds of dishes, and pots, and pans, all of



Lomaland Photo. and Engraving Dept.

RAJA YOGAS EXERCISING IN THE GREEK THEATER AT POINT LOMA

us everywhere that we never think of at all until we get a tiny glimpse of it through the microscope.

There is another glass, the telescope, that shows us things afar off. Through it we can see the mountain peaks and craters on the moon, and far beyond, the moons of Jupiter; and farther still, the rings of Saturn.

Man has invented these two powerful lenses because his own physical eye, unaided, cannot see extremely minute, or very distant objects.

Again, we have all heard the story of the old gentleman who had a pair of magic spectacles, and whoever he glanced at, sham and pretense fell away and he could look deep down into the hearts of men. Sometimes he was made very sad by what he saw there, but often very happy.

These magic spectacles are still in use today, but the world does not recognize them because they are invisible and are not worn on the nose as ordinary spectacles are. Very few possess them, though we all can if we

gold and silver. The sight nearly took away the peasant's breath.

The giant asked his guest to excuse him while he prepared something for him to eat, and went into another room. When left alone with so much gold and silver, the peasant could not resist the temptation of hastily filling his knapsack with as much as it would hold and running off as fast as ever he could go.

But ill-gotten gains do not prove to be a pleasure, as the peasant soon found out.

When he thought he had run to a safe distance, he stopped under a tree and took out the gold and silver dishes to look at them. Wishing to test them, he struck them, one by one, on a stone; and guess what happened!

When they struck the stone they turned into snakes which all ran after him as he fled.

The peasant knew it was a just reward for his base ingratitude towards the giant.

Running up to a tree, he threw his arms about it, crying: "God forgive me."

Instantly the snakes disappeared — the peasant had learned his lesson. OLGA

# The Theosophical Forum in Isis Theater

S a n D i e g o C a l i f o r n i a

## LAST SUNDAY EVENING AT ISIS THEATER

Mrs. Grace Knoche makes a Strong Address  
on "Torch-Bearers of Truth"  
Choice Musical Program

"**T**ORCH-BEARERS of truth! In thinking of this subject the ages pass before one in review. Time itself is as a mighty scroll stretched upon the vast and illimitable screen of eternal change, a scroll unfolding before our eyes, ever unfolding. The colors play over and above it as over the purple-toned Pacific at sunset time, and it becomes something living and infinitely wonderful, revealing all history, all life, in a new light. History ceases to be to us a mere collection of happenings which have no particular connexion with 'today' and 'here.' Life reviews itself as the supreme unity. We say no longer 'my life' and 'thy life,' or 'the life of today' and 'the life of long ago,' as if these were so many disjointed quantities. We say 'life, one and indissoluble, one and indivisible,' and the heart is touched by these words in a strange way, a way that the brain alone can never hope to explain or understand.

"Torch-bearers of truth! Why are these words so strangely full of meaning? They thrill one as a bugle call would thrill a brave man in the midst of battle, or as the record of some grandly heroic deed.

"Let us look for a moment at this vast unfolding scroll, not with the physical eye but with the eye of the imagination. Remote—very remote—are its beginnings, lost, indeed, in a glow of golden light, the golden haze of the fire-mist time of the past. But through the haze dimly we see forms, thousands and millions of forms. There are men and women and little children, the infinite host of souls marching down time's vast avenues in a mighty procession.

"All is glow and golden light and joy in the far beginnings, and if we look closely at this great scroll, upon which is written in picture and symbol, never to be obscured to those who can read in symbol, never to be erased, the whole history of humanity, we shall see that these forms, under the golden glow, march forward as one; united we shall hear their glad songs, shall feel in our hearts something of the beneficence of that time—we shall, if only for a moment, realize what brotherhood means, and why it is a fact in nature and in life.

"But the picture changes. The glow fades, or rather—for the light itself always shines—it is we who turn away from it; the people move on and out into the half light at its edge. There is not quite so much singing now, not quite so much joy, and we see the people more plainly. Yet the light lingers over them a little, and all through the ranks of this great procession we see men and women a little taller than the others, who carry torches to light up the way. These torch-bearers are honored and revered by nearly all of this band of souls; but it passes, and the next picture is a darker one. We see the forms now more plainly still—they are of men and women very like ourselves, worried and careworn, many of them, some bowed by age or infirmities, only a few helping each other, and a multitude of little children with them, who seem to be getting on as best they can. Many want to help their children, but only a few know how, and these few are like the ones we saw before, taller than the rest and carrying torches to light the way. These torch-bearers we recognize, many of them at least, for some of them have their names in our histories today. We see around each a band of devoted souls, but the multitude sees them not, gives them no re-

cognition, no gratitude; and here and there are those who openly persecute, hoping to destroy them and quench the light they carry. These are the enemies of progress, haters of truth and goodness; and because of them many souls wander far out of the path, for enemies of progress always bend their efforts towards obscuring the light."

The speaker drew a mind picture of Europe during the Dark Ages. Continuing, she said:

"But it is not wholly dark. Here and there lights flicker up and we see that they are the torches of brave souls who are trying to hold them so that the light will fall upon the path. But many no longer follow even this dim and darkened path. Wilfully turning away, driven by selfishness, passion or fear, we see them in the darkness without, cut off from even this sorry humanity that is so different from what it was in the Golden Days, and perishing in chasms and abysses.

"But most awful of all is it to see these torch-bearers set upon by the very ones they are trying to guide and save, to see them hated, persecuted, ridiculed and often killed, to see the light of their torches obscured by the filth flung upon them and the dust raised by a persecuting mob. We know them, many of them at least—Hypatia, John Huss, Joan of Arc, Savonarola, Giordano Bruno, Galileo, Fra Paolo Sarpi, Paracelsus, a little later Cagliostro, Thomas Paine and the rest. Compassionate, loving humanity more than they loved themselves, here they stand and suffer.

"But has the present age done better? The historian of the future, looking back through the chastening vista of a century or two, when things have got into their proper places, will see, crowning the juncture of two centuries, the nineteenth and the twentieth, a mighty and dominant triad of souls, holding aloft the torch of truth, higher, more radiant than in thousands of years before. You know the names, Helena Petrovna Blavatsky, William Quan Judge and Katherine Tingley.

"They knew the hearts of men, they understood history in a way that we do not, and they knew how to interpret the law. They saw, that in spite of the dust raised by a few enemies of progress, humanity as a whole had really been learning its lessons all through the ages and that the hearts of men were really yearning for the truth. Today we see the Râja Yoga system of education discussed by parents and teachers all over the world, we see Theosophy honored the world over."

A Râja Yoga girl read a paper on "Life's Awakening," and the Râja Yoga Quintet rendered an enjoyable musical program.—*San Diego News*

No man can receive more or less than his deserts without a corresponding injustice or partiality to others; and a law which could be averted through compassion would bring about more misery than it saved, more irritation and curses than thanks. Remember, also, that we do not administer the law, if we do create causes for its effects; it administers itself.—H. P. Blavatsky in *The Key to Theosophy*.

### Theosophical Meetings

PUBLIC Theosophical Meetings are conducted every Sunday night in San Diego at 7:30 at the Isis Theater, by students of Lomaland assisted by children of the Râja Yoga School. Theosophical subjects pertaining to all departments of thought and all conditions of life are presented. Excellent music is rendered by students of the Isis Conservatory of Music of Lomaland, and Theosophical literature may be purchased.

### The Land of Mystery

(By H. P. BLAVATSKY)

(Reprinted from *The Theosophist*, vol. I.)

(CONTINUED FROM LAST ISSUE)

**S**URPRISING as these estimates may seem, I am fully convinced that an actual measurement would more than double them, for these ravines vary from 30 to 100 miles in length. While at San Mateo, a town in the valley of the River Rimac, where the mountains rise to a height of 1500 or 2000 feet above the river bed, I counted two hundred tiers, none of which were less than four and many more than six miles long.

"Who then," very pertinently inquires Mr. Heath, "were these people, cutting through sixty miles of granite; transplanting blocks of hard porphyry, of Baalbic dimensions, miles from the place where quarried, across valleys thousands of feet deep, over mountains, along plains, leaving no trace of how or where they carried them; people (said to be) ignorant of the use of wood, with the feeble llama their only beast of burden; who after having brought these stones fitted them into stones with mosaic precision; terracing thousands of miles of mountain side; building hills of adobe and earth, and huge cities; leaving works in clay, stone, copper, silver, gold, and embroidery, many of which cannot be duplicated at the present age; people apparently vying with Dives in riches, Hercules in strength and energy, and the ant and bee in industry?"

Callao was submerged in 1746, and entirely destroyed. Lima was ruined in 1678; in 1746 only 20 houses out of 3000 were left standing, while the ancient cities in the Huatica and Lurin valleys still remain in a comparatively good state of preservation. San Miguel de Puiro, founded by Pizarro in 1531, was entirely destroyed in 1855, while the old ruins near by suffered little. Arequipa was thrown down in August, 1868, but the ruins near show no change. In engineering, at least, the present may learn from the past. We hope to show that it may in most things else.

To refer all these cyclopean constructions then to the days of the Incas is, as we have shown before, more inconsistent yet, and seems even a greater fallacy than that too common one of attributing every rock-temple of India to Buddhist excavators. As many authorities show—Dr. Heath among the rest—Incal history only dates back to the eleventh century A.D., and the period from that time to the Conquest is utterly insufficient to account for such grandiose and innumerable works; nor do the Spanish historians know much of them. Nor again, must we forget that the temples of heathendom were odious to the narrow bigotry of the Roman Catholic fanatics of those days; and that whenever the chance offered, they either converted them into Christian churches or razed them to the ground. Another strong objection to the idea lies in the fact that the Incas were destitute of a written language, and that these antique relics of bygone ages are covered with hieroglyphics. "It is granted that the Temple of the Sun, at Cuzco, was of Incal make, but that is the latest of the five styles of architecture visible in the Andes, each probably representing an age of human progress."

The hieroglyphics of Peru and Central America have been, are, and will most probably remain for ever as dead a letter to our cryptographers as they were to the Incas. The latter like the barbarous ancient Chinese and Mexicans kept their records by means of a quipus (or *knot* in Peruvian)—a cord

(CONCLUDED ON PAGE 14)



# Art Music Literature and the Drama

## Our Student Traveler in the Pitti Palace

THE illustration on this page shows a detail from Botticelli's famous *Pallas Athene*, which after having been lost for more than a century, was recently found stowed away in an obscure corner of the Pitti Palace. It is one of Botticelli's finest works and is in good preservation.

The picture represents Pallas taming a Centaur. The goddess is tall and slender, lightly poised with fluttering draperies as though she had just alighted upon earth. On her head and over her breast and shoulders are twined olive wreaths; hanging across her back may be seen her shield. With one hand she holds a tall halberd and with the other she clutches the Centaur by the hair.

The Centaur, abjectly submissive, does not even attempt to defend himself with his bow, which hangs useless from his shoulder. It is said that the picture was intended to show the power of intellect over brute force and was painted to celebrate the diplomatic victory of Lorenzo the Magnificent over the King of Naples in 1480. The filmy draperies of the goddess are embroidered in a design of interwoven rings in threes and fours, the crest of Lorenzo.

Botticelli's works are all done in tempera—not in oils. He painted in an allegorical style, and was certainly something of a mystic. He was most attracted to classical subjects, which he portrayed in the medieval spirit but, after coming under the powerful influence of Savonarola, he abandoned these for religious subjects. There is a story told of Botticelli sacrificing his beautiful picture of Leda and the Swan on the "Bonfire of Vanities," in which, through religious zeal or fanaticism, so many valuable old manuscripts and priceless works of art were burned.

Botticelli seems to be appreciated in this modern age, after centuries of indifference or neglect. The peculiar quality of his work appeals more to the art-loving public of today than does that of any other fifteenth century artist, although those who fail to appreciate his subtle charm think the enthusiasm that is lavished upon him today nothing less than a fad, a mistaken idea, surely.

Botticelli's two great frescos are in the Sistine Chapel, and good examples of his art are to be found in the National Gallery, London, and in the Louvre; but most of his pictures are in the Pitti and Uffizi palaces in Florence, his native city. These two great palaces, joined together by a covered way or tunnel built over the shops on the Ponte Vecchio,



Lomaland Photo. and Engraving Dept.

BOTTICELLI'S "PALLADE." PITTI PALACE, FLORENCE

## THE KINGS

LOUISE IMOGEN GUINEY

A MAN said unto his angel:  
"My spirits are fallen thro',  
And I cannot carry this battle;  
O brother! what shall I do?"

"The terrible Kings are on me,  
With spears that are deadly bright,  
Against me so from the cradle  
Do fate and my fathers fight."

Then said to the man his angel:  
"Thou wavering, foolish soul,  
Back to the ranks! What matter  
To win or to lose the whole,

"As judged by the little judges  
Who harken not well nor see?  
Not thus, by the outer issue,  
The Wise shall interpret thee.

"Thy will is the very, the only,  
The solemn event of things;

The weakest of hearts defying  
Is stronger than all these Kings.

"Tho' out of the past they gather,  
Mind's Doubt and bodily Pain,  
And pallid Thirst of the Spirit  
That is kin to the other twain,

"And Grief, in a cloud of banners,  
And ringletted Vain Desires,  
And Vice with the spoils upon him  
Of thee and thy beaten sires,

"While Kings of eternal evil  
Yet darken the hills about,  
Thy part is with broken saber  
To rise on the last redoubt;

"To fear not sensible failure,  
Nor covet the game at all,  
But fighting, fighting, fighting,  
Die, driven against the wall.—Selected

which crosses the Arno, contain an art collection second to none in Europe; in them can be studied the birth, budding, bloom and decay of all the schools of Italian art, not to mention splendid examples of the art of all other European countries.

The Theosophist finds keen enjoyment and endless profit in the study of these rare collections, so fully does Theosophy illumine the art-life of nations. STUDENT TRAVELER

## Albert Spalding, the Gifted Violinist

FROM Italy comes the news of the continued success of a gifted young violinist in whose career Lomaland students feel a keen interest because of his relationship with Mr. and Mrs. Albert Spalding, long residents of this center and both members of Katherine Tingley's Cabinet. Mrs. Spalding has, for years, first as a well-known teacher and later as Directress of the Isis Conservatory of Music of Point Loma, long been identified with things musical. The artist, their nephew Albert Spalding, a lad not yet in his twenties, has created great enthusiasm in the European musical centers in which he has appeared. From recent Italian papers we make the following translations:

The young American violinist, Albert Spalding, again appeared in last night's concert. He played the glorious Beethoven Concerto, the great Joachim's interpretation of which we so well remember, and also the *Rondo Capriccioso* of Saint-Saëns. How vast is the difference between these two both in style and composition! How young yet how serious is this artist, for he has already the faculty of identifying himself with the work he is interpreting. It were as if he reincarnated himself in it, finding the deepest happiness of expression in passing from one style to another. He has made great progress even since we heard him with Saint-Saëns, having advanced in technical mastery and in what then seemed to be faultless intonation maintained in all its purity in the most difficult and trying passages. His bow is firm and steady, his tone supremely elegant and supremely sweet.—*La Nazione*

The musical critic, Di Barga, in *Il Fieramosca* writes:

Albert Spalding, the young American violinist, took a brilliant part in last evening's entertainment. He is American, yet, so to speak, "Florentinized" and one to whom I have several times referred in terms of highest and most deserved praise. Young Spalding is bringing to perfection the eminent qualities that mark the great virtuoso: perfect intonation, absolute mastery of the most arduous technical difficulties, sweetness and also the greatest vigor and force, a self-composure and earnestness that are exemplary, without a suspicion of anything approaching mere pyrotechnics. These qualities were specially evidenced in the Beethoven Concerto, with orchestra, and in the cadence he evoked a perfect storm of applause, and was compelled to respond to repeated encores.

In *Nuovo Giornale* we read:

Young Albert Spalding has already been heard by us in company with the illustrious Saint-Saëns, but since that time he seems to have improved, having acquired unsuspected power. There is more warmth and fire in his playing and his ascent to the summits of fame now seems assured. . . . STUDENT

# THE UNIVERSAL BROTHERHOOD and THEOSOPHICAL SOCIETY

FOUNDED AT NEW YORK CITY IN 1875 BY H. P. BLAVATSKY, WILLIAM Q. JUDGE AND OTHERS  
REORGANIZED IN 1898 BY KATHERINE TINGLEY

C e n t r a l   O f f i c e   P o i n t   L o m a   C a l i f o r n i a

The Headquarters of the Organization at Point Loma with the buildings and the grounds pertaining thereto, are no "Community" "Settlement" or "Colony." They form no experiment in Socialism, Communism, or anything of similar nature, but are what they stand for: the Central Executive Office of an international organization where the business of the same is carried on, and where the teachings of Theosophy are being demonstrated. Midway 'twixt East and West, where the rising Sun of Progress and Enlightenment shall one day stand at full meridian, it unites the philosophic Orient with the practical West

## The Land of Mystery

(CONTINUED FROM PAGE 12)

several feet long composed of different colored threads, from which a multi-colored fringe was suspended; each color denoting a sensible object, and knots serving as ciphers. "The mysterious science of the quipus," says Prescott, "supplied the Peruvians with the means of communicating their ideas to one another, and of transmitting them to future generations. . . ." Each locality, however, had its own method of interpreting these elaborate records, hence a quipus was only intelligible in the place where it was kept. "Many quipus have been taken from the graves, in excellent state of preservation in color and texture," writes Dr. Heath; "but the lips that alone could pronounce the verbal key, have for ever ceased their function, and the relic-seeker has failed to note the exact spot where each was found, so that the records which could tell so much we want to know will remain sealed till all is revealed at the last day. . . ." —if anything at all is revealed then. But what is certainly as good as a revelation now, while our brains are in function, and our mind is acutely alive to some pre-eminently suggestive facts, are the incessant discoveries of archaeology, geology, ethnology, and other sciences. It is the almost irrepressible conviction that man having existed upon earth millions of years—for all we know—the theory of cycles is the only plausible theory to solve the great problems of humanity, the rise and fall of numberless nations and races, and the ethnological differences among the latter. This difference—which, though as marked as the one between a handsome and intellectual European and a digger Indian of Australia, yet makes the ignorant shudder and raise a great outcry at the thought of destroying the imaginary "great gulf between man and brute creation"—might thus be well accounted for. The digger Indian, then, in company with many other savage, though to him superior, nations, which evidently are dying out to afford room to men and races of a superior kind, would have to be regarded in the same light as so many dying-out specimens of animals—and no more. Who can tell but that the forefathers of this flat-headed savage—forefathers who may have lived and prospered amidst the highest civilization before the glacial period—were in the arts and sciences far beyond those of the present civilization—though it may be in quite another direction? That man has lived in America, at least, 50,000 years ago is now proved scientifically and remains a fact beyond doubt or cavil. In a lecture delivered at Manchester in June last, by Mr. H. A. Allbut, Honorary Fellow of the Royal Anthropological Society, the lecturer stated the following: "Near New Orleans, in one part of the modern delta, in excavating for gas works, a series of beds, almost wholly made up of vegetable matter,

## MEMBERSHIP

in the Universal Brotherhood and Theosophical Society may be either "at large" or in a local Branch. Adhesion to the principle of Universal Brotherhood is the only prerequisite to membership. The Organization represents no particular creed; it is entirely unsectarian, and includes professors of all faiths, only exacting from each member that large toleration of the beliefs of others which he desires them to exhibit towards his own.

Applications for membership in a Branch should be addressed to the local Director; for membership "at large" to G. de Purucker, Membership Secretary, International Theosophical Headquarters, Point Loma, California.

were dug through. In the excavation, at a depth of 16 feet from the upper surface, and beneath four buried forests, one on the top of the other, the laborers discovered some charcoal and the skeleton of a man, the cranium of which was reported to be that of the type of the aboriginal Red Indian race. To this skeleton Dr. Dowler ascribed an antiquity of some 50,000 years." The irrepressible cycle in the course of time brought down the descendants of the contemporaries of the late inhabitant of this skeleton, and intellectually as well as physically they have degenerated, as the present elephant has degenerated from his proud and monstrous forefather, the antediluvian *Sivatherium* whose fossil remains are still found in the Himalayas; or, as the lizard has from the plesiosaurus. Why should man be the only specimen upon earth which has never changed in form since the first day of his appearance upon this planet? The fancied superiority of every generation of mankind over the preceding one is not yet so well established as to make it impossible for us to learn some day, that as in everything else, the theory is a two-sided question—incessant progress on the one side and an as irresistible decadence on the other, of the cycle. "Even as regards knowledge and power, the advance which some claim as a characteristic feature of humanity, is effected by exceptional individuals who arise in certain races under favorable circumstances only, and is quite compatible with long intervals of immobility, and even of decline" says a modern man of science.

This point is corroborated by what we see in the modern degenerate descendants of the great and powerful races of ancient America—the Peruvians and the Mexicans. "How changed! How fallen from their greatness must have been the Incas, when a little band of one hundred and sixty men could penetrate, uninjured, to their mountain homes, murder their worshipped kings and thousands of their warriors, and carry away their riches, and that, too, in a country where a few men with stones could resist successfully an army! Who could recognize in the present Inichua and Aymara Indians their noble ancestry? . . ." Thus writes Dr. Heath, and his conviction that America was once united with Europe, Asia, Africa, and Australia, seems as firm as our own. There must exist geological and physical cycles as well as intellectual and spiritual; globes

and planets, as well as races and nations are born to grow, progress, decline, and—die. Great nations split, scatter into small tribes, lose all remembrance of their integrity, gradually fall into their primitive state and—disappear, one after the other, from the face of the earth. So do great continents. Ceylon must have formed, once upon a time, part of the Indian continent. So, to all appearances, was Spain once joined

to Africa, the narrow channel between Gibraltar and the latter continent having been once upon a time dry land. Gibraltar is full of large apes of the same kind as those which are found in great numbers on the opposite side on the African coast, whereas nowhere in Spain is either a monkey or ape to be found at any place whatever. And the caves of Gibraltar are also full of gigantic human bones, supporting the theory that they belong to an antediluvian race of men. The same Dr. Heath mentions the town of Eten in 70° S. latitude of America, in which the inhabitants of an unknown tribe of men speak a monosyllabic language that imported Chinese laborers understood from the first day of their arrival. They have their own laws, customs, and dress, neither holding nor permitting communication with the outside world. No one can tell whence they came or when; whether it was before or after the Spanish Conquest. They are a living mystery to all who chance to visit them. . . .

With such facts before us to puzzle exact science herself and show our entire ignorance of the past, verily we recognize no right of any man on earth—whether in geography or ethnology, in exact or abstract sciences—to tell his neighbor—"So far shalt thou go, and no further."

But, recognizing our debt of gratitude to Dr. Heath of Kansas, whose able and interesting paper has furnished us with such a number of facts, and suggested such possibilities, we can do no better than quote his concluding reflections. "Thirteen thousand years ago," he writes, "*Vega* or a *Lyrae*, was the north polar star; since then how many changes has she seen in our planet! How many nations and races spring into life, rise to their zenith of splendor, and then decay; and when we shall have been gone thirteen thousand years, and once more she resumes her post at the north, completing a 'Platonic or Great Year,' think you that those who shall fill our places on the earth at that time will be more conversant with our history than we are of those that have passed? Verily might we exclaim in terms almost psalmic, 'Great God, Creator and Director of the Universe, what is man that Thou art mindful of him!'"

Amen! ought to be the response of such as yet believe in a God who is "the Creator and Director of the Universe."

FINIS

\* *Journal of Science* for February; Article—"The Alleged Distinction between Man and Brute."

Students'



Path

### The Apprentice and the Rough-Hewn Stone

(Translated from the German of J. B. Kerning.  
Republished from the *International Theosophical Chronicle*.)

LONG was I employed as an apprentice at the building of the temple, but I never obtained commendation, however hard I worked. On the contrary, they made me assistant to a workman who merely gave me instruction in his leisure moments.

I went with him to his workshop and saw close by lying on the grass a stone, and struck by its artistic work, I asked for what reason it was neglected.

He said: "The stone is artistically worked, but it is not in accordance with the Master's designs for the temple." I was astonished. "See," he went on pointing to the stone; "here is a warrior—there a woman; to the left a woman with love's flute; below, a Narcissus observing himself; above, a monarch whose creatures are bringing him incense; while all around encircling the whole winds a laurel wreath. The man who did this worked diligently, and hoped thereby to obtain reward. But when the Master came with square and compasses and tried the stone he cast it out."

I exclaimed my astonishment. "Surely the diligence and good will of the worker have deserved respect." He pointed to the workshop and said earnestly, "If every workman worked according to his own ideas would one stone indeed ever fit into the next? Instructions are laid down as to length, breadth, and depth. He who does not regard them labors for himself and not for the temple. The workman and the apprentice owe obedience. Knowledge of this law is essential, and only by its observance can a man gain reward. Look, now, an overseer approaches. I must get to work. If you like come with me."

He took me to a stone already dressed. Its simple ornamentation showed at once that it existed not for itself alone, but was intended for combination with others. I expressed my opinion concerning the absence of independence in such work, whereupon he curtly answered: "The Master's plan requires it to be so."

The overseer came up, examined the stone, measured it with level, square, and compasses. He inspected and measured all sides. At last he said: "Exact proportions! All conforms to the Master's design! Industrious and carefully done. Not a flaw, not a depression anywhere. Bring the stone to the Master's shed. He will himself engrave a sign which will give your work special distinction. You have worked with love and diligence, having regard for the whole; it is for the Master now to give you a free, independent scope for your labor."

He went away. The workman's eyes shone. I stood amazed. At last he turned to me with

these words: "I have not deserved what he wishes to give me. I was fortunate in being obedient. He is too indulgent and kind! May this promotion encourage you and strengthen your zeal." He saw my confusion and went on: "Well, what is amiss? You seem to have no hope. Do not be afraid. Whoever cares to be in earnest can easily do the same. Would you like to show me what you have done yourself?" "Not now," I answered. "Another time when I am more composed." He urged me no more. Yet I saw I was unable to pass judgment. I was completely disturbed. I grasped his hand and said: "Well, come with me." I took him to where my stone was lying. Directly he saw it, some distance away, he observed, "Why you have done nothing at all." "Come and see," I begged. In a few moments we stood before the stone.

Sorrowfully he looked at my work. He seemed undecided whether to speak or go away. "Well, don't you see," said I bitterly, "how much I have done?" "I see," he answered calmly. "You all try and mean to do right. You all go wrong in the first. Lucky he who sees his error." "Ah! you will reconcile me in my blindness, in my obstinacy and pride, and for my wasted time?" "He who has courage to make good what he has done, has lost nothing," was his answer to me.

He now examined the stone on all sides. It was splendid material. The jagged parts were so large that they almost formed independent stones of themselves, and sprang like pyramids from a center piece. It had been impossible for me to resolve to hew away these ragged ends, and so I had begun work by chiselling each one, in order to bring it as near as possible to a regular shape. Each individual prong had cost me as much labor as if I had made the whole block into the proper shape. Wherever I had found space, there I had tried to introduce some designs—here music, there poetry, now a house, and again, a temple. A group of children surrounded father and mother. Social joys, battles won, national reforms—in short, all things of importance dreamt of in human life could be seen upon my irregular stone.

"You have done much," he said. "But what will be the good of all this labor?" I replied, "Why, the consciousness of ability to work." To this he replied, "Have you the courage to listen to good advice?" I just nodded my head. Then he went on: "I have never been in the Master's office. I cannot therefore say what is his entire plan to which we have to work. But what I have since learned leads me irresistibly to this conclusion—that in its design the highest wisdom is revealed, and, moreover, even if myriads of ages should pass before the work be completed, not a deviation, even to the breadth of a hair, will be found. This is not like an ordinary building in to the planning of which, consideration of site, materials, the builder's means and other thousand details must enter. Often during construction a plan is altered. Here and there something added on. It is not so with ours. The plan of our temple is for ever fixed, unchangeable, and only such work as is in accordance with instructions can be accepted. The plans of men are multiplicity! The plan of our temple is Unity. Let this

sublime temple but once be completed, its illimitable compass will be but one thought—nay, I would say, rather the expression of one single feeling. Now you can understand yourself why that stone, which we saw, was rejected. You can even find the teaching for yourself of what you have to do with your stone."

He pressed my hand and left. I gazed sadly for some time on the ground before I could tear myself away from the place. Next day I went alone to my stone and observed with suppressed satisfaction its splendor. Then at last I exclaimed, "Why should this work be in vain? Have I spent all my labor for nothing? Improved my ability for no purpose! Were all these splendid gifts bestowed on man for no good result? Yet, for whom have I worked? For whom have I used those gifts? For luxury, for blind wealth, which is farther from truth than I; for self-interest and for my own plan!" I became silent; like far-off tones sounded in the depth within me: "Whatever fits not in with the Master's plans will be cast aside." Quickly I seized my tools. I rested not until I had cut down the greatest of the prominences of my stone.

It fell. So wearied was I that I sank down, and it seemed as though part of my life had fallen with it too. I could do no more that day. The next day I had the same battle and labor. So it went on until all the jagged ends of my stone lay in the dust.

Now I stood, as though abandoned by all the world, before the raw block, before my unadorned stone. The fragments lay at my feet. I cursed my skill, myself, all nature. I had no rest while the magnificent pieces were before my eyes, so I cleared them away from where I was working. But they drew me to themselves, as though against my will—I left my stone to go and see my far-off darlings. I despaired of ever gaining the victory over myself, but I determined to destroy them. . . . It was done. In a short time they lay before me as dust—as sand. It was over now. There was nothing more to irritate me, and almost without feeling I worked away at my bare stone.

At last, when I had levelled down one side the workman visited me again. He shook hands in a brotherly manner and asked about the jagged ends. I took him to the place of their destruction, and then he embraced me with touching love. "You have conquered," said he. "The first step is made. Go bravely onward. The spirit of rest will soon arise within you. Since I saw you I have been in the Master's office. What I told you before is the truth. More I may not reveal. Be steadfast! Wisdom is near; she will lead you!" He left with the most visible signs of love.

I set to work again, and the pictures of the past grew more and more obscure, so that at last I reached the conviction that one's own made laws brought no satisfaction; and only subjection to the eternal law can give that freedom which we in the whirl of a visionary strength have sought in vain.

My stone progressed to some perfection and was accepted. I was promoted to be a workman, and enabled to give it the designed ornamentation. After that I had the entry into the Master's office.

Here as a favor I was allowed to hear the Master's voice, although as yet unintelligible to me. Here I became convinced that only



what conforms to the plan will be accepted. What does not, however, will be thrown away. As to whither and how the voice keeps silence.

Eternal Light lead us! The stone is given. Help us to hew it! The decoration we shall make upon it which must be united to all else or cannot exist—is love. Let all that is not love be banished from us. In love alone is eternal union possible. Only in the feeling of love exists the never ceasing source of happiness; in it are found pure wisdom, pure will and rapture, which in unrestrained activity purifies itself, strengthens itself, and develops until at last the bliss of an eternity is felt in itself.

## THEOSOPHICAL FORUM

Conducted by J. H. Fussell

**Question** I have for some time been studying the *Bhagavad Gītā*, but would like some further light on one or two points. Will you, in the Theosophical Forum, kindly explain the meaning of the following: "But the wise man also seeketh for that which is homogenous with his own nature. All creatures act according to their own natures; what, then, will restraint effect? In every purpose of the senses are fixed affection and dislike. A wise man should not fall in the power of these two passions, for they are the enemies of man."

Is it to be inferred from the above that restraint should not be exercised or that one should not follow his affections or be warned by his dislikes? Cannot one act contrary to his nature? I shall be very grateful if you will throw some light upon these points as I have puzzled much over them.

**Answer** Let us consider first of all what is the meaning of the statement "All creatures act according to their natures." A little thought and self-analysis will make it clear that human nature is very complex, and that each one has two distinct natures warring against one another in his breast. But at any moment in his life there is as it were a resultant power due to all previous experience; the resultant as it were of all past thoughts and actions, and this determines the dominant nature of the person at the time. Restraint will not of itself change the nature, though it may prevent manifestation of that nature in action. If we consider this paragraph as relating to the development and progress of the soul and read the statement referred to as follows: "What then will restraint effect towards bringing about a change of nature," we are then brought face to face with the fact that the change of nature must come from another source than restraint, and that if another line of action is desired it must come from this change of nature and not through restraint if it is to be of any permanent value. If restraint is exercised and without any change taking place in the nature or character, then as soon as the restraint is removed there will be a lapse to the old habits and line of action. To give a forcible illustration: we may as well try to change the nature of a wild beast by caging it up, as to think that a man's course of action and nature will be changed by merely restraining their manifestation.

The question comes up then; is restraint not to be exercised? Most assuredly, for the protection of others and even for the protection of a man against himself if he has not the power of self-restraint. The quotation in question does not say that restraint should

not be exercised, but it merely asks what will be the effect (in regard to change of character). This statement, from one of the oldest books in the world, goes right to the root of the matter in regard to our prison system and the methods employed to reform (!), or should we say, punish, criminals? It shows clearly that in the most ancient times there was this enlightened idea regarding reformation and change of character and that it cannot be brought about through restraint alone.

As to the other question regarding affection and dislike, here again the quotation in question does not say that our affections and dislikes are all wrong and that we should have neither the one nor the other, but that "the wise man should not fall in the power of these two passions"; in other words, that he should not permit himself to be governed by them or become their slave, and if we read to the end of the paragraph we shall see that it is with special reference to the performance of duty that this statement is made. In fact the two great hindrances to the performance of duty are these two "passions", which in the average man of today dominate his actions and color the whole of his life. The whole teaching of the *Bhagavad Gītā* is that a man should find his real self and stand free, being swayed by no passion nor by any power from the performance of his duty. It is that he should come to realize his true nature, and having found it he will, like the wise man, seek for that which is homogeneous therewith and act accordingly.

What this true nature is, is clearly taught. To give but one reference: Krishna, the Divine Ego, the Christos, says: "I am the Ego which is seated in the hearts of all beings." And so too, Jesus, the Christos, says the same: "Ye are Gods, and ye are all children of the Highest"; "Be ye therefore perfect, even as your Father which is in Heaven is perfect." The teaching of all the Wise Ones has ever been that the true nature of man is of the very essence of Divinity, one with the Supreme. This it is that man needs to be taught again, that he may regain his lost heritage, and may come to know himself as he really is.

STUDENT

**Question** How far is it right to help others, or how far should we leave them to "work out their own salvation"? May we not sometimes help another to his detriment, and so interfere with his Karma, and how are we to judge? This question has been brought to my mind from reading the question and answer in the CENTURY PATH of September 15th, and I would like further information.

**Answer** First it should be said that Theosophy is not in any way extreme or fanatical, but is the very essence of common sense, and it would seem that a little common sense will help us to answer the question. It is of especial interest to note what H. P. Blavatsky says in *The Key to Theosophy* that bears upon this subject. The question was asked her: "Who is to decide whether social efforts are wise or unwise?" To this she replied:

No one person and no society can lay down a hard and fast rule in this respect. Much must necessarily be left to the individual judgment. One general test may, however, be given. Will the proposed action tend to promote that true brotherhood which it is the aim of Theosophy to bring about?

... In every conceivable case he [the Theosophist] himself must be a center of spiritual action, and from him and his own daily individual life must radiate those higher spiritual forces which alone can regenerate his fellow-men.

But why should he do this? Are not he and all, as you teach, conditioned by their Karma, and must not Karma necessarily work itself out on certain lines?

It is this very law of Karma which gives strength to all that I have said. The individual cannot separate himself from the race, nor the race from the individual. The law of Karma applies equally to all, although all are not equally developed. In helping on the development of others, the Theosophist believes that he is not only helping them to fulfil their Karma, but that he is also in the strictest sense fulfilling his own. It is the development of humanity, of which both he and they are integral parts, that he has always in view, and he knows that any failure on his part to respond to the highest within him retards not only himself but all, in their progressive march. By his actions, he can make it either more difficult or more easy for humanity to attain the next higher plane of being.

The above should surely be sufficient to show the attitude of Theosophists in regard to the helping of others. H. P. Blavatsky further says: "Every mean and selfish action sends us backward and not forward, while every noble thought and every unselfish deed are stepping stones to the higher and more glorious planes of being."

Theosophy does not, however, teach indiscriminate charity. Speaking of self-sacrifice H. P. Blavatsky writes the following:

We say, however, that self-sacrifice has to be performed with discrimination; and such a self-abandonment, if made without justice, or blindly, regardless of subsequent results, may often prove not only made in vain, but harmful. One of the fundamental rules of Theosophy is, justice to one's self—viewed as a unit of collective humanity, not as a personal self-justice, not more but not less than to others; unless, indeed, by the sacrifice of the *one* self we can benefit the many.

Then you regard self-sacrifice as a duty?

We do; and explain it by showing that altruism is an integral part of self-development. But we have to discriminate. A man has no right to starve himself to death that another man may have food, unless the life of that man is obviously more useful to the many than his own life. But it is his duty to sacrifice his own comfort, and to work for others if they are unable to work for themselves. It is his duty to give all that which is wholly his own and can benefit no one but himself if he selfishly keeps it from others. Theosophy teaches self-abnegation, but does not teach rash and useless self-sacrifice, nor does it justify fanaticism.

In the above we are given the keynote to the whole problem, namely, that we should regard ourselves as part of the great human family and not as separate unrelated personalities. If we have regard to the welfare of the whole, this will give us the keynote by which to judge as to what is true help and what is not. To speak of helping one to his detriment is a misnomer. Theosophy teaches that the true attitude to take is one of altruism and not of mere sentiment, but the exercise of true brotherhood requires rare discrimination, which can only be attained as we purify our own lives. One unflinching test is that what administers to our own selfish personality cannot be along the line of real brotherhood, but if we try to put ourselves in our brother's place and try to understand what are his needs from the standpoint of the soul we shall continually gain more power to give real help. STUDENT

## Notes on the British Association Meeting

(CONTINUED FROM PAGE 3)

chemical phenomena apart from the atomic hypothesis had not made chemists feel that this hypothesis had either misled them in any matter of fact or obscured any pathway that they might have followed with greater profit. The atomic theory stood today as an indispensable instrument for productive chemical work . . . Physicists had never been quite satisfied with the hard invisible ball of specific substance and definite mass which had served chemistry so well. They had given it bells, (?) had made a vortex ring of it, and had indeed done much that few chemists could understand, to make it meet the exacting requirements of their science. But most chemists would rejoice that if the conception of the atom was to be transformed, it might still be represented as having some kinship with what Sir Henry Roscoe's famous examinee described as the "square blocks of wood invented by Dr. Dalton."

### The Substratum of Matter

IN fact the atom is a *unit of thought*, and is given different values by different investigators, just as one man might use the centimeter and another the foot. We must have units of thought, axioms, elementary conceptions, to act as starting points in reasoning; and though we may regard them for this purpose as units, we do not necessarily mean that they *are* units, or that they could not, for other purposes, be resolved into more elementary components. We may regard the stellar bodies as units when we are discussing the dynamics of their mutual motions; and for other purposes we may regard them as being worlds. So it is convenient for the chemist to accept the atom, as he accepts the cubic centimeter, as a unit; while the physicist may find it convenient for his purposes to go further and take a smaller unit. But, as has so often been said, if we wish to explain all the phenomena of matter by a theory as to its constitution, we must first predicate the existence of a something which has none of these properties and then describe the properties as statical or dynamical functions of this hypothetical something. Hence the theories that atoms are vortices in a "perfect fluid"; hence the conception of ether. It is important, however, always to remember that such a hypothetical fluid is *ex hypothesi* immaterial in every ordinary sense of the word — if it is to be a real element. But of course there are intermediate steps in the analysis. It would be feasible to postulate a fluid having *some* of the properties of matter, the remaining properties being functions of it; but then this would not be the ultimate fluid. This is virtually what the physicists are trying to do. Such properties as mass, and gravitation, and extension, are by them regarded as too inherent to be explained by any statical or dynamical theory; and these properties they accordingly allow to exist in their hypothetic fluid; it is a fluid that occupies space, that has mass, and that is subject to gravitation. There is of course debate as to just which properties should be included in this category. But suppose we are not content to assume mass and spatial extension as irresolvable axioms, and that we try to explain them, what must we do? We must first imagine a medium devoid of them, and then explain in what way they arise in this medium. In short, we have to eliminate from our mind the notion of ordinary space and the notion of mass, and then go to work on the unimaginable material thus created. Clearly this inquiry leads us out of physics altogether; and well it may, for to get an outside view we must stand outside. The inquiry becomes metaphysical; we need to consider the nature of the mental forms under which

we think; and to do this successfully presupposes the ability to abstract oneself in thought to a point where these mental forms cease and we can view their origin from a point of vantage. This is what the ancient philosophers realized when they made self-study the prime requisite. First prepare your instrument, then use it; but science, preferring to use the imperfect instruments of the senses and the mental modes founded on sensory information, must content itself with half truths, with provisional hypotheses.

### Ancient Science Studied Mind

To put the matter in another way, science is too one-sided; it studies the objective and not the subjective. Of course the terms objective and subjective are relative; and everything that is an object of contemplation, be it within or without the mind, becomes *ipso facto* objective; while the real subject can (by definition) never be known. But, using the words relatively, we can say that science limits its investigations to that which is objective to the senses, making the senses subjective; whereas ancient philosophy made the senses themselves objects of study. Thus, while modern science stands, as we might say, on the right and observes the left, ancient science stood above and observed both the right and the left. Ancient scientists found that the senses and their objects were closely blended; or, rather, they found that a *percept* was the product of two factors, one internal and one external. They recognized in man a faculty which may roughly be called "mind", and in nature a rudiment which may be loosely called "matter". Mind has various modes and each of them corresponds to a mode of matter, the various interactions between the pairs resulting in perception. It is practically impossible, however, to give an intelligible idea of this ancient philosophy, for the obvious reason that the terms in which it deals stand for ideas which few people possess. The Sanskrit words are to be found in the Hindû books, but how translate them? What is a *tatvam*? Is it a substance or a mental state? neither one of them, and yet both. It is perfectly clear, however, that these ancient treatises represent a genuine knowledge; and as clear that the difficulties in the way of an ordinary person understanding them are almost insuperable. It needs the ancient method of study by self-examination or regarding nature as manifested in ourselves.

### Ethics and Science

THIS brings us right up to the issue between *Hatha Yoga* and *Râja Yoga*. *Hatha Yoga* is the science that relates to the knowledge of the lower powers in man and nature, and *Râja Yoga* is the science that relates to the true knowledge of Self, including the former without its highly equivocal methods. As has often been urged by Theosophists, the study of *Hatha Yoga* is fraught with danger to the individual and to the race, on account of its tending toward the acquisition of knowledge without responsibility and its accentuation of the selfish powers; and *Râja Yoga* is the only kind of Yoga encouraged by Theosophy.

The ethical question cannot be divorced from science, especially when we touch the deeper aspects of science. It may be very well for an ordinary physicist to pursue his inquiries without any particular regard or disregard for ethical questions; but with greater knowledge comes greater responsibility; and Theosophists who find themselves in possession of clues which might lead them into greater knowledge have to consider seriously their motives. The acquisition of knowledge then becomes a more

serious question. The scientist finds himself called upon to study his own nature that he may examine and perfect the sources of knowledge. He has found that his unaided senses can carry him no further and that he must now study the senses themselves and the mind. A course of self-study begins. The battle-ground is inevitably shifted to that part of science which by the world is called "ethics". It becomes a question of self-mastery; the student finds that he has passions and weaknesses that stand in his way; he must overcome these first. The only way in which he can do this is by *Râja Yoga*, practical Theosophy, living the life; for in this way alone can selfish passion, the great obstacle to knowledge and the great cause of delusion, be eliminated.

### Has Theosophy any Higher Knowledge to Bestow

READERS of the CENTURY PATH might perhaps be tempted to wonder whether the criticism of science is entirely destructive or whether on the other hand the critics could, if they wished, do constructive work and replace the errors they expose by a few practical truths. Most of them doubtless could say more than they deem it wise to say, their object not being to distribute information to the world at large in its present state. It is making no presumptuous boast to say that a many-years-study of Theosophy would give a few hints. But for the reasons just indicated Theosophists find their studies in that direction run parallel to the immense problem of the science of life in general. They do not expend their energies [only] on inquiries into material science or still less into the mysteries of "subliminal" consciousness. They are too much engrossed in the question of how to understand life. When they enrolled themselves in the ranks of Theosophy and inquired for knowledge, they undertook to observe the conditions exacted, which were that they should devote themselves to the interests of TRUTH. Theosophy, they also found, was not meant [solely] for private study or self-benefit, but was a gospel of help for humanity [as well]. The true basis of knowledge they found to be *self-knowledge*, and they lost the taste for any lines of pursuit calculated to carry them off this track.

Hence it is the purpose of the scientific department in this Review to emphasize the relation between science and ethics and to show that a deeper knowledge involves the necessity for self-study. It is not the purpose to give hints leading to a knowledge of mysterious powers like hypnotism. The work of criticism is not merely destructive; for there is an *illimitable background of truth available at the proper time*. The Theosophical Society is so arranged that knowledge is dependent on merit and service. The CENTURY PATH also encourages all applications of science whenever they are made with a view to the general benefit; it upholds a healthy study of nature, the improvement of agriculture, the conserving of natural resources, means of curing disease, and so forth.

STUDENT

(TO BE CONCLUDED IN THE NEXT ISSUE)

### Temples of Angkor

(CONCLUDED FROM PAGE 5)

the plane of personality. If our earthly vision is limited by time and space, so that our interests and occupations are confined to a minute area, our Souls are free and dwell outside of time — ordinary mundane time. These reflections should give us an encouraging idea of the vastness of the scale of human life and how petty is our ordinary life in comparison with the life of the Soul.

STUDENT

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ber of hours per day, 8.34 (decimal notation). Ob-  
servations taken at 8 a. m., Pacific Time.

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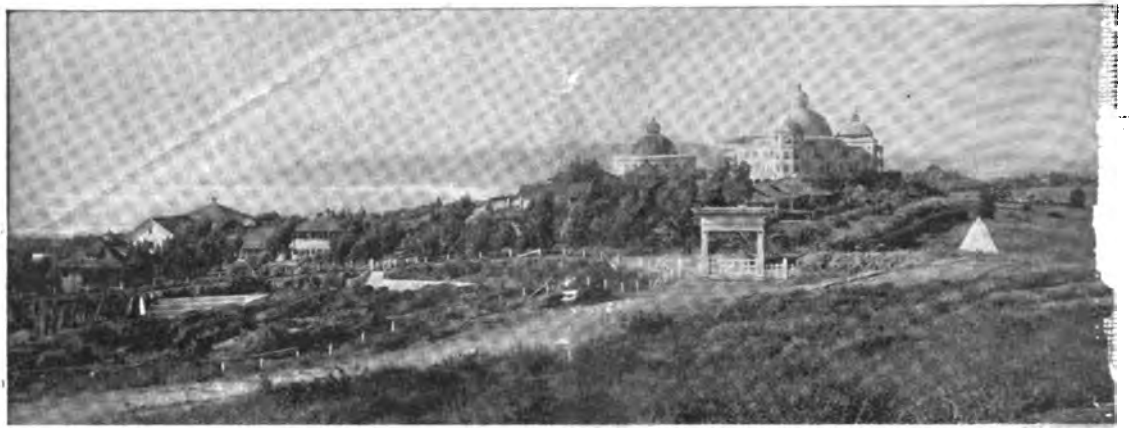
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